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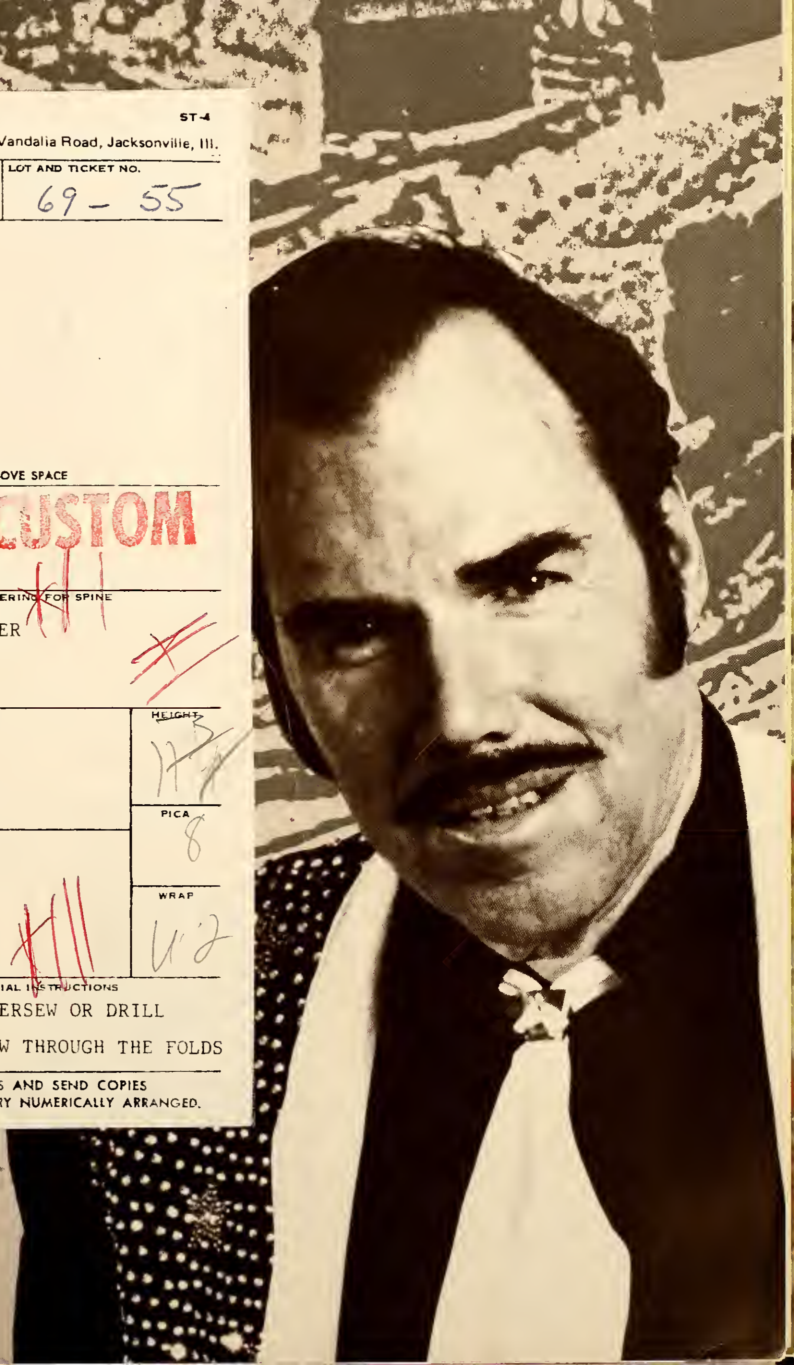
CHURCH OF THE BRETHREN JANUARY 1982



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MR. SONGMAN—FOR BRETHREN, 'BROTHER SLIM'

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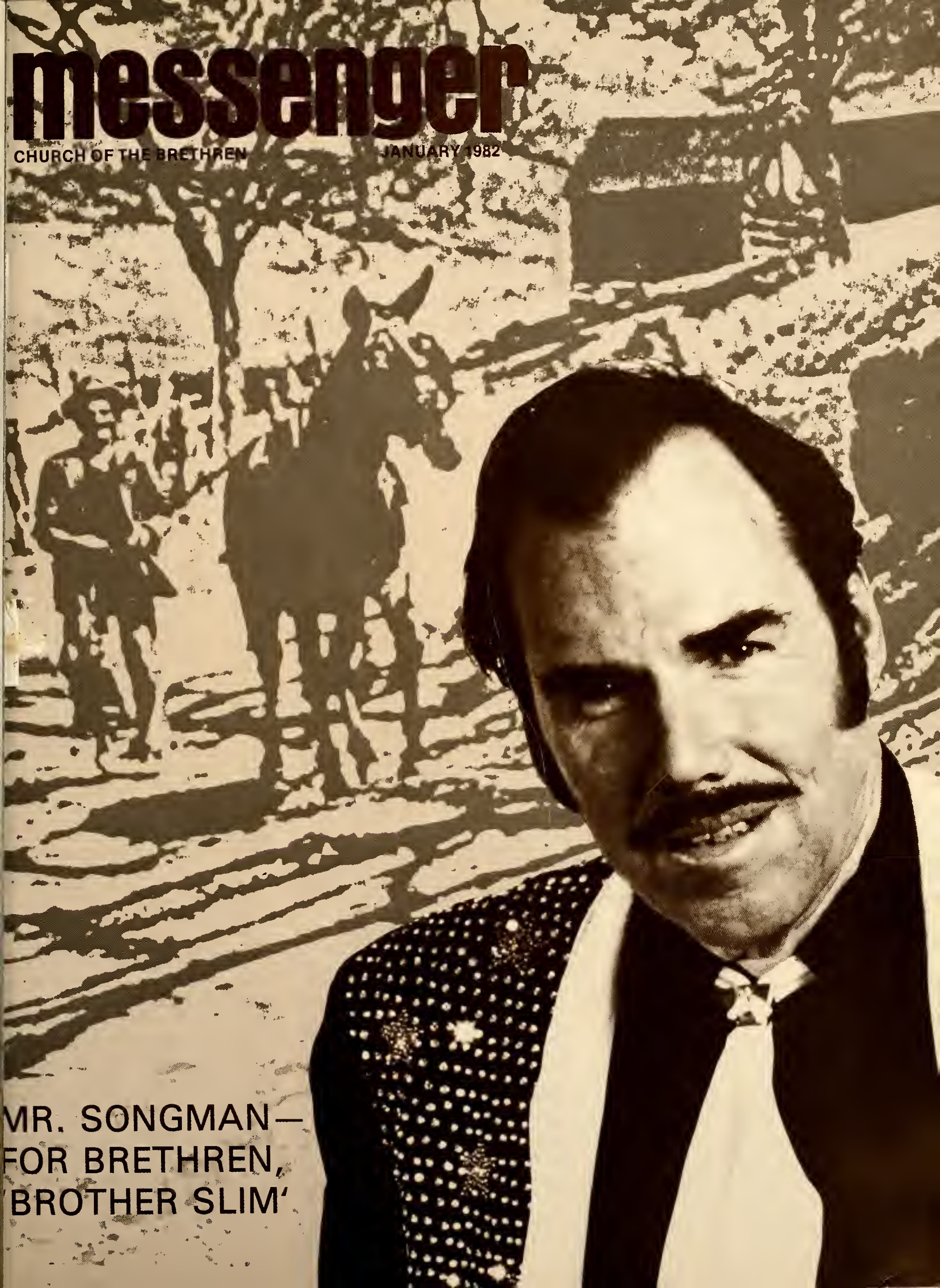
CHURCH OF THE BRETHREN

JANUARY 1982



MR. SONGMAN—
FOR BRETHREN,
'BROTHER SLIM'

contents

9 **Questing at French Lick: Search is Essential to Faith.** The 240 Brethren in set-apart ministry who participated in QUEST II at French Lick, Ind., went with a variety of expectations and came home with as many degrees of satisfaction. But all agreed that "the quest" was necessary. Special Report by Kermon Thomasson.

12 **Follow the Leader.** "Disunity, disorder, and disruption in the church are caused by misplaced allegiance," says Jimmy R. Ross in his Bible Study of 1 Corinthians 1:12. For real leadership we must look to Christ.

14 **Mr. Songman: In Brethren Circles He's 'Brother Slim.'** Ken Gibble describes with wit and humor his experience of learning to know Slim Whitman as he wrote his biography. "Despite the hoopla" about the popular singer, Ken found him "down-to-earth, a very 'human' being."

17 **Inch by Inch in Ireland.** James H. Lehman visited troubled Northern Ireland, where Brethren are witnessing for peace. Behind the headlines highlighting violence, the writer discovered ordinary people struggling to live normal lives, in peace with their neighbors.

20 **Will the Real Christian Program Please Stand Up?** Mainline churches have a lot to learn from the Moral Majority, says Richard G. Hutchenson Jr. Mainliners run the risk of becoming something other than the transcended Body of Christ on earth.

In Touch features Orlo Allen, Sebring, Fla.; Clyde and Sarah Hock, Mechanicsburg, Pa.; and Colleen Smith, Harrisburg, Pa. (2) . . . **Outlook** reports on NCC anniversary. Draft registration. Congressional bills. New Windsor. Food preservation system. Moses Thliza. Bob Neff to China. WCC. European arms protest. Food workshops. China exchange (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Resources**, "New Economic Order," by Shantilal P. Bhagat (22) . . . **People & Parish**, stories by Mary Haworth and Joy Welch (24) . . . **Book Review**, reviews by Mary Cline Detrick, T. Wayne Rieman, Bob Bowman, and Fred W. Swartz (26) . . . **Pilgrim's Pen** (27) . . . **Prayer Calendar** (28) . . . **Opinions** of Sarah Alexander-Mack, Bruce Wood, and John Attaway (28) . . . **Turning Points** (31) . . . **Editorial**, "Can God Straddle the Fence?" by Wendy Chamberlain.

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messenger

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letters

NOW FOR SOMETHING DIFFERENT . . .

I am surprised that the creationists and evolutionists have *both* missed a potential answer to the creation question. God created Adam as a mature adult, not as a little baby. By analogy, why would God also have not created mature (4 billion-year-old) rocks, rather than "baby" (molten) rocks? And why not mature stars, plants, and creatures, as well?

For that matter, could God not also have created fossils (creatures that *never* lived!), "aged" carbon 14, caveman's relics, and all (perhaps to "confound the wise")? What I am suggesting is that the universe was created in "maturity," not in "infancy." It is impossible for a scientist to prove any assumption about the *true* age of the universe. Only its *apparent* age is subject to study. If creationists took the position, they wouldn't have to create such a tempest with their pseudo-science and could instead concentrate on the *necessity* of a supernatural act of creation.

JOHN T. WILCOX
Shermans Dale, Pa.

WHOM SHOULD MESSENGER PUBLISH?

I wonder about MESSENGER's policy of accepting manuscripts for publication from admitted agnostics. According to the publishing house, Prometheus Books, publisher of Humanist Manifesto I and II, Isaac Asimov (September, page 14) is a signer of Humanist Manifesto II. The first article of faith on pages 15 and 16 reads in part:

"In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devotion and creative imagination is an expression of genuine 'spiritual' experience and aspiration.

"We believe *(the humanists)*, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. . . . As nontheists we begin with humans, not God; nature, not deity. . . . But we can discover no divine purpose or providence for the human species. . . . No deity will save us, we must save ourselves."

HAROLD A. LAWRENCE
Seattle, Wash.

A THOUSAND AGES IN GOD'S SIGHT

Although I am more of a creationist than I am evolutionist (see September, page 12), there are elements of each theory to which I respond. At the point of believing that God did it, I am a creationist, for there is no such thing as a solely material force bringing about the wonders of our universe.

But I do take one procedural fact, or principle, from the evolutionists. There is ample evidence that the wonders of our earth and of the universe were created over a long period of time — billions of years.

Here I lean on *The Living Bible* version. After the six "days" of the creation story, it gives a footnote, translating "day" as a "period of time."

RUSSELL SHULL
North Manchester, Ind.

SHOW AND TELL TIME . . . SOME DAY

I have no profound objections to Frank Ramirez's article on creationism (September). Hopefully, his view is not the official point of view on creationism or evolutionism of "Elgin." (*"Elgin doesn't take official views on anything. That's the work of Annual Conference. — Ed.)* There are many of us in the Seattle church with creationistic views, implying that God through the instrumentality of his Son Jesus created our earth and our worlds in a literal week, the seventh day being a day of rest or Sabbath, a Jewish rest day. Now that our Sabbath is "rest in Jesus" we rest on Sunday, the Lord's Day.

Both evolutionism and creationism are theories, and some day God will tell us how he did it all. In the meantime, I don't intend to worship science.

Harold A. Lawrence
Seattle, Wash.

AS IF THE WORLD WERE WRITING

Emily Dickinson once wrote "This my letter to the world/That never wrote to me. . . . " We Brethren can never say that — receiving Messenger as if the world were writing to us.

The September issue was so full of the endless fascination of life — from the delightful cover to the profound editorial on the last page. Poetry from William Stafford, whimsical reflection by Isaac Azimov, everything from Aborigines to Ziegler and patient space given to the smallest insight in Letters columns to the vast perspective of a Frank Ramirez and his gift of a quote by Jon Hodge.

If Messenger alone were placed in our mail box, it would be bursting with mail! I know our postman is totally unaware of exactly how much he is delivering to us at that moment. May *we* be on tiptoe awareness of what we are receiving.

Marie Brunton
Portland, Ore.

THANKS FOR MESSENGER

Thanks for Messenger in general and for the article on creationism in September, particularly. The article was fairly presented. And Isaac Asimov's humor, with the accompanying illustration, was a delightful accompaniment. We look forward to each new issue of Messenger.

Mr. & Mr. Eldo Griffith
Carleton, Neb.

FIGHTING THE LAST EPIDEMIC

In the arms race, the US and the Soviet Union have long since passed the level of mutual assured destruction, appropriately known by the acronym MAD. A nuclear exchange would kill hundreds of millions of people and would produce large numbers of genetic defects among the offspring of survivors.

As guardians of the public health, physicians, especially we Brethen doctors with our peace heritage, should work to prevent this "last epidemic," just as we struggle to control epidemics of influenza or coronary heart disease.

We doctors should use our positions of respect in the community to influence our patients, friends, and government leaders to oppose the arms race.

Let us urge our medical societies to take public stand against the use of nuclear weapons. Brethren have a good peace-making program in On Earth Peace, headquartered in New Windsor, Md. Also we have a good national peace office.

Finally, we can educate ourselves on the issues by joining the thousands of other physicians in "Physicians for Social Responsibility," PO Box 144, 23 Main St., Watertown, MA 02120.

Dave Fouts, M.D.
Lutherville, Md.

COURAGE AND VISION NEEDED

I was glad to see Tom Wilson's hard-hitting article on racism (November). He is touching on a truly vulnerable spot in the Christian church.

I was especially glad for his comments regarding the preponderance of the poor and minorities incarcerated in our prisons. These are persons who have suffered injustices all their lives. The prison experience is more of the same, only more so.

The future for criminal justice looks very bleak to me unless we can overcome the gross sins of racism, of unequal opportunities, of short-sighted "quick-fixes" for our alarming crime rate. The church ought to lead the way but does it have the courage and vision for such an enormous task?

Arlene Sheller
Eldora, Iowa

PACIFISM IS BASIC TO BRETHREN

Robert Mays (August Letters) suggested that "radical protests" to the military and other war-promoting vehicles was objectionable and indeed conflicting with other pro-military viewpoints within the Church of the Brethren. Further suggestion was made that this also alienates Brethren from the church.

I was brought up to believe the Church of the Brethren was founded on the belief that the central message Jesus taught was love — love that is not achieved through violence and senseless killing of others but rather through a peaceful co-existence and mutual respect for one another.

As far as acts of protest being considered "radical," I would remind Brother Mays that Jesus himself was a "radical." Certain acts of protest he did were not only "radical" but also illegal. Nor did he score many points with local and government authorities. He was *not* a "passive pacifist." Too often pacifism is seen as a weak person's pathway and either ridiculed as such or else shelved away in a corner so as not to bother anyone.

I am not suggesting that we break laws or use other illegal methods to promote the use of nonviolence, but I do believe we have a commitment, both as members of a pacifistic community and as disciples of love, to protest any and all threats toward and of violence.

Nancy K. Kinter
Belfast, Ireland

page one

Our readers miss a lot of the pleasure and enjoyment of Messenger, because there is so much we can't convey in the finished product. Behind each issue — with its stories all turned out nicely, lines fitted exactly, photos cropped and captioned just so — there is a story behind every story.

Usually the story would be part of the answer to a basic question, "Now why did they put *that* in Messenger?" Why a Slim Whitman story, for instance? Well, Slim is a member of the Church of the Brethren, he is a well-known entertainer (Hopefully, he will be at our Messenger dinner in Wichita in July), and . . . yes, to be honest, Brethren Press is coming out with a biography of Slim and a little promotion never hurt a new book, so far as we can tell.

Slim Whitman

In fact, as we tell this "story behind the story," our cover article this month is, itself, a "story behind the story." It's Ken Gibble's account of how he came to write Slim's biography and what it was like doing the interviews with Slim and his family.

Another part of our "story behind the story" has been our effort to meet Slim in person. A plan to attend a Slim Whitman concert in the early fall came to naught. As we write this column at Thanksgiving, a group of us from the General Offices is planning to drive to Freeport, Ill., in December to meet Slim and to attend one of his concerts. Let's hope this "Plan B" works out or the editor will have his 13-year-old son to answer to. And if you see on page 14 a photo of Slim posing with Brethren at the General Offices, you will know that it did work out, and that Slim even dropped by Elgin in the bargain.

Like writer Ken Gibble, the Messenger editor . . . even the managing editor . . . was so far out of it, he had to dash over to K-Mart and buy a Slim Whitman tape cassette to familiarize himself with what it is that turns on the Whitman fans. After playing the tape over and over while he put together the January Messenger, he now feels braced for Slim in person.

And come to think of it, "Una Paloma Blanca" is not a bad song for folks who fuss around all the time with those peace symbols, is it? — The Editor

in touch

Orlo Allen: A noble spirit overcomes

Crippled by polio at age 19, Orlo Allen must wear steel braces for life on both legs from knees to ankles.

Orlo had wanted to be a farmer, like his father, but instead he went to McPherson College and became a high school teacher. For 23 years he was devoted to his profession, using creative methods. He established a shop program which was later adopted for all Wyoming high schools. He set up a course that was innovative for that time, in which adults could take non-credit evening classes in shop, art, woodwork, and other interesting subjects. He also started classes for high school students in basketry, leatherwork, and fancy braiding.

Orlo also worked with Boy Scouts, hiking, camping, and participating in all the strenuous activities of youth. As a counselor at a YMCA camp for boys for five years, he shared with the boys in many life-changing ways.

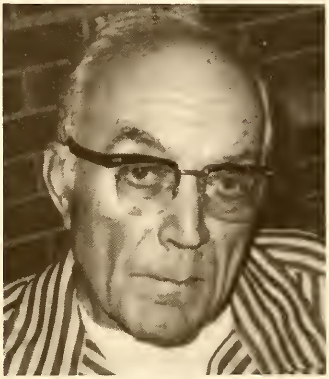
While Orlo was teaching he received his master's degree through summer sessions at the University of Wyoming.

Orlo's interests were broad. From church activities—such as singing in the choir—to civic leadership, he always made his contribution to the community and the church.

In recognition of his accomplishments, McPherson College awarded Orlo the citation "Alumnus of the Year."

Parkinson's Disease has slowed Orlo down, but during these later years his optimism and winsome Christian spirit have continued to warm the hearts of all who know him.

For several years Orlo has been a resident of the Palms Health Care Center in Sebring, Fla. The ruggedness of his parents' faith and life, demonstrated during Orlo's youth, is a heritage that has helped make him a victor. His father served in the free ministry of the church while successfully operating a farm as well. His mother was a wheelchair invalid for 11 years, and his sister, also a polio victim, taught school from a wheelchair for 27 years. Orlo's achievements show that a noble spirit can rise above disabilities to offer creative service and inspiration to others.—EMMA K. ZIEGLER



Emma K. Ziegler, a former missionary to India and Nigeria, is a member of the Sebring (Fla.) Church of the Brethren.

Clyde & Sarah Hoch:

In December 1952 a call went out across the Brotherhood: The Church of the Brethren needed volunteer craftsmen to help construct a Brethren Service center in Kassel, Germany.

Among the volunteers who answered the call to build Kassel Haus was Clyde Hock of Harrisburg, Pa. His skills would be used in installing a coal-burning furnace.

The work in Kassel was only one experience in the lives of Clyde and his wife, Sarah, in their 50 years of marriage and in their longer life in the service of the church.

"That call to Kassel was a call from the Lord," says Sarah. "I wanted Clyde to go."

"It was one of the most outstanding experiences of my life," adds Clyde. "I'll never forget it."

The three-month stint in Kassel was a long time for a man to be separated from his family, and a long time for Sarah and their three sons to be without a family income. But both Sarah and Clyde met the challenge. "That's what made it so thrilling for me," recalls Sarah now. "I felt I had a part in Clyde's service experience too."

Clyde and the other Brethren volunteers had to study German building methods, read German blueprints, and communicate with the German community. "The entire heating system was built using the metric system," Clyde remembers. "I went into town and bought me a German ruler so I could figure out how to measure for the furnace."

Although the Kassel experience would be the highlight of their lives, it was only one part of the service and witness Clyde and Sarah have given to the church. Brethren Volunteer Service workers have always been welcomed in their home, and European exchange.

emembering Kassel

students have joined their family from time to time.

First Church in Harrisburg has always been the Hochs' home congregation, although winters in recent years have been spent in the Church of the Brethren in St. Petersburg, Fla. In the Harrisburg church Clyde has always been active in his age group activities and choir, and often as a Sunday school teacher. Since 1950 Sarah and Clyde have been deacons. For years, Sarah was in charge of setting up for communion and prepared the soup for love feast.

Presently living in Mechanicsburg, Pa., the Hochs are happy to be near their three sons and their families, including 13 grandchildren. A 1968 car accident has slowed Clyde down, and problems in finding housing forces them to winter in Pennsylvania. But within the limits of their age and health, Sarah and Clyde Hoch hope to continue serving the church they love. —MARGE MORRIS

Marge Morris from Harrisburg, Pa., is a former women's editor for Pennsylvania Farmer, currently wintering in St. Petersburg, Fla.

Colleen Smith: Taking the job seriously

Is it better for a church secretary to work for her own church or for a church where she's not a member? That's the subject of a survey Colleen Smith—administrative assistant of the Ridgeway Community church in Harrisburg, Pa.—recently circulated among church secretaries.

"There is a great need for both churches and secretaries to take the job more seriously," Colleen states. "The best thing a secretary can do for a church is to stay a long time, particularly through pastoral changes. Thus, the church needs to take seriously its nurturing responsibility and help the secretary develop, both professionally and personally."

Colleen began part-time work as secretary at Ridgeway five years ago. "I have been given a lot of freedom," she remarks. "That is what I like best about my job, followed by the respect and support I receive from Ridgeway people."

She feels strongly that church personnel must be allowed to choose their additional contributions to the church, without having them be expected because of their jobs. Her additional contributions have included teaching church school, serving as co-advisor—with husband Bob, Ridgeway's moderator—for junior and senior high youth, counseling at Camp Swatara and helping with the District Relief Auction. She also represents Atlantic Northeast District on TELERAD, South Central Pennsylvania's ecumenical radio and television organization.

Colleen began reaching out to other secretaries when she attended church secretarial workshops sponsored by Elizabethtown College. After several years she moved into planning and leadership for these events. She sees them as a "good opportunity to provide some education for those who have little or no other type of in-service training."

In an attempt to develop a support network, Colleen edits and publishes an 8-page newsletter—*News and Views*—for church secretaries. She asks her readers to organize a sharing group in their area, or to tell someone else about *News and Views.*

As she noted in its pages recently: "The issue is really whether you can perform in a professional manner —with the compassion needed to serve the people of the congregation, with office skills to efficiently manage the office, with tactfulness and honesty needed to direct others, and with the social graces needed to greet newcomers and denominational executives."

Taking her own admonition to heart, "Remember, the phone is not an interruption of your work; the phone *is* your work," Colleen tells herself patiently as—like church secretaries everywhere—she picks up the phone for the 17th time in one morning and says, "Church office."—EVELYN M. FRANTZ

Evelyn M. Frantz is a free-lance writer from Harrisburg, Pa., where she is a member of the Ridgeway Community Church of the Brethren.

NCC marks 30th year, acts on El Salvador

At the November "Ecumenical Event" marking its 30th anniversary, the National Council of Churches affirmed a revised constitution and made an urgent call to peacemaking.

The new preamble "didn't really change direction," said General Secretary Claire Randall. "Calling ourselves a 'community of communions' rather than a 'cooperative agency' indicates what we're becoming and what we hope to be."

The revisions to the constitution were approved at the Governing Board meeting, just prior to the Ecumenical Event. Board members also approved a triennial statement of emphases which included spiritual renewal, peacemaking, and human rights. The NCC has not previously focused on peacemaking.

After a report from three members who had just returned from El Salvador, the board urged the government of the United States to seek a negotiated, rather than a military, solution to the conflict and to end military aid to all groups.

In response to news reports that Secretary of State Alexander Haig was investigating even more military involvement in El Salvador, the board voted to send a telegram to President Ronald Reagan expressing "the conviction that the present policies of our government . . . are wrong and not only doomed to failure but also fraught with danger."

In other action, the Governing Board:

—recommitted itself to opposing the escalating arms race;

—called for a consultation on the role of religious institutions in meeting human needs caused by federal budget transfers;

—called for a full disclosure of the federal investigation into the killings of five anti-Ku Klux Klan demonstrators in Greensboro, N.C., in November 1979;

—supported continuation of a strong Occupational Safety and Health Act;

—issued a statement to the churches encouraging increased ministry with young adults;

—sent to the Christians in the People's Republic of China greetings to be carried by the NCC delegation which visited China in November;

—called for adoption of the United Nations draft declaration on elimination of all forms of intolerance and discrimination based on religion or belief.

At the closing session of the Ecumenical Event in Cleveland, representatives of the member communions carried banners in a ceremony affirming common faith and purpose.

In election of officers for the new triennium, the board chose United Methodist Bishop James Armstrong to succeed William Howard as president.

Included in staff announcements was the appointment of Harriet Ziegler as director of news services. Ziegler had previously served as managing editor of MESSENGER and director of news services for the Church of the Brethren.

The Ecumenical Event, which followed the Governing Board meetings, stressed unity and pacifism. Outside the convention hall, followers of the Rev. Carl McIntire, long-time critic of the NCC, carried placards protesting the NCC's supposed "Marxist" orientation. Others, while not criticizing the Council, expressed concern over lack of direction and an overall downward trend.

Quoted in a *New York Times* article, Church of the Brethren General Secretary Robert Neff said, "The whole council is struggling with the issue of focus. That is true of most all Protestant churches. That is one of the fundamental issues. If that doesn't happen, I think we're in serious trouble."

Registration opposed by many, says NISBCO

Dr. Warren W. Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors (NISBCO), refuted the claim of Selective Service director General Thomas K. Turnage that no major groups oppose draft registration.

While reporting that about one-fourth of men turning 18 years old had failed to register in 1981, Turnage had said, "We know of no significant major organization that is against registration."

"General Turnage should be informed," said Hoover, "that many major organizations oppose draft registration." He cited the National Council of Churches, the United Presbyterian Church, General Synod 12 of the United Church of Christ, the Mennonite Central Committee, the Church of the Brethren, the Fellowship of Reconciliation, the Jewish Peace Fellowship, Pax Christi-USA, and the American Friends Service Committee as some who do oppose registration.

"This sampling of major religious organizations . . . is an indication of the height and breadth of opposition to the registration requirement," said Hoover. "The revelation that the Selective Service System is not aware of the positions of these organizations is a disturbing sign that the current administration has a lot to learn about public opposition to draft registration and conscription."

House okays farm bill, keeps tobacco program

The House has passed the farm bill and sent it to a conference committee to be reconciled with the Senate-passed version. Family farm amendments to the bill, which had been lobbied for by Ralph Watkins of the Church of the Brethren Washington Office, were not taken up by the House.

An amendment to end the tobacco program was narrowly defeated. Although Brethren at the last Annual Conference had supported ending the tobacco program, they had also called for aid to small tobacco farmers changing to other crops. Because this amendment did not include such aid, the Washington office did not support it.

Watkins said he expects that the issue of aid for farmers in transition is likely to reappear.

Rebuilding underway at New Windsor center

At the New Windsor Service Center, in Maryland, reconstruction has begun on a new warehouse to replace the one burned down July 15, 1980.

The new building will be built next to the center's main warehouse and administrative offices, instead of on the empty lot where the old warehouse stood, and it will be 50 percent larger.

The fire, which caused $1.5 million in property damage, destroyed between 350,000 and 400,000 pounds of bedding and unprocessed clothes and about one million pounds of processed clothes.

Micki Smith, information coordinator for the center, said that four suspected of starting the fire were caught but not yet convicted.

Food project exhibited at Mexico trade fair

Joel M. Jackson, director of Food Preservation Systems at the New Windsor Service Center, recently exhibited equipment at the Technology for the People Trade Fair in Mexico City. Food Preservation Systems (FPS) is a world hunger and economic development program of the World Ministries Commission, Church of the Brethren General Board.

The trade fair brought together an international assortment of appropriate technology devices, products, and services for examination by representatives of more than 45 countries.

Jackson's participation was funded by a grant from Appropriate Technology International, a private, non-profit corporation which helps communities in developing countries learn to use technology.

FPS is a simple, inexpensive, self-help canning system that offers both a small-scale industry to employ local people and a way of preserving surplus food.

Moses Thliza optimistic about rural health care

"I'm optimistic about the Rural Health Program. Having 70 small village health centers still functioning out of 90 that have been begun is a good average." Those words reflect the positive outlook of Moses Thliza, assistant director of the Rural Health Program in Nigeria begun by the Church of the Brethren in the early 1970s as part of Lafiya project. Mallam (Mr.) Moses was in the United States in mid-November to serve as a leader in a workshop on community-based health programs sponsored by MAP International in Wheaton, Ill.

Mallam Moses spends much of his time selling the idea of the Rural Health Program (RHP) to villages without health facilities. Basically, the RHP idea calls for a participating village to provide a building and send a local man and woman to RHP headquarters in Garkida for three months of training. After training, the new health team provides basic health care and instruction and sells non-prescription drugs to the village. (See November MESSENGER, "Martha Ahmadu: Health for Hildi," page 2, for a description of a village health worker's routine.)

The Rural Health Program idea has caught on rapidly, reports Mallam Moses, and largely "sells" itself. Now widely known in Nigeria, it has government and other agencies sending their personnel to Garkida for training.

Mallam Moses teaches part-time in the RHP training course, and is an expert in the unique method of teaching by stories, drama, and song—using traditional methods to impart health care information. At the MAP workshop Mallam Moses demonstrated his expertise to participants who are interested in adapting the RHP methods to other parts of the developing world.

Currently Mallam Moses is a student at Ibadan University in Nigeria, taking a 9-month course for community health officers. "After this course I'll be able to monitor a scientific evaluation of our RHP program. That's what I've been eager to do for some time."

Bob Neff tours China, visits local churches

Church of the Brethren General Secretary Robert Neff was part of a National Council of Churches delegation touring the People's Republic of China, Nov. 12-30. The 18-member group was the first US church group to visit China at the official invitation of the China Christian Council and the Protestant Three-Self Patriotic Movement.

The visit began in Canton and included stops in Shanghai, Peking, and Xi'an, as well as Nanking, home of China's one Protestant seminary. The NCC group met with local church members and pastors, worshiped in Chinese churches, visited urban and rural areas including communal farms and work projects, and saw historic and cultural sites of China.

The Christian Council is an interdenominational association of Protestant Christians. It grew out of the government-sanctioned Three-Self Movement—self-support, self-government, and self-propagation—into which Chinese Protestants were merged in the 1950s.

During the Cultural Revolution of 1966 to 1976, Christians could only meet in homes. The first Protestant church reopened in September 1979.

Senators, Reps to get Brethren Press book

An anonymous donor has offered to give all members of Congress a copy of the forthcoming Brethren Press book *The Idea of Disarmament: Rethinking the Unthinkable.*

The book, by Alan Geyer, is a serious treatise for people involved in policy-making. Parts of the book are based on a series of lectures given at Bethany Theological Seminary.

The distribution to members of Congress is "an unusual way of getting a book like this to our government," said Clyde Weaver, director of marketing for Brethren Press.

Geyer's book will be available March 1.

Banking, aid reforms approved by Congress

The Senate and House have passed legislation which provides reforms in the allocation of foreign aid and in lending by the World Bank and other international development banks. The revisions make for more consistent policy and shift money to the very poor.

The banking legislation directs the administration to develop guidelines which ensure that lending by the World Bank and other international development banks would benefit people who are very poor. Similarly, the foreign aid legislation toughens requirements for federal loans so that aid goes primarily to the most needy.

Both pieces of legislation must still pass through joint House-Senate committees to iron out differences before moving to the White House. The provisions are part of the Hunger and Global Security bill drafted by Bread for the World, a national Christian citizens' anti-hunger lobbying group.

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Italians dressed as skeletons and shouting anti-nuclear slogans carry a mock missile in Milan during a peace rally. The words on the missile are "no to all missiles."

Europeans demonstrate against arms buildup

Massive demonstrations have been staged across Europe to protest nuclear weapons and particularly the Reagan administration's defense policies.

Two church-related pacifist groups rallied some 250,000 demonstrators in Bonn, West Germany, to protest plans to station new NATO missiles in Western Europe. Groups in London, Rome, Paris, Brussels, and other cities, marked the United Nations-sponsored International Disarmament Week with rallies, marches, and speeches.

The October rally in Bonn was the second massive peace demonstration led by church people in 1981. The mixed group of communists, left-wing activists, church people, and students were protesting the arms race in general, but focusing on Reagan's global defense policy and the support given it by West German Chancellor Helmut Schmidt.

Hundreds of thousands of protesters took part in the demonstrations in other European cities. In Milan the crowds chanted both anti-American and anti-Soviet slogans. Similar events are being organized in Japan, Australia, and Canada.

Official defends WCC, urges open-mindedness

During a recent visit to the Church of the Brethren General Offices in Elgin, Ill, World Council of Churches official Robin Gurney defended the WCC and urged open-mindedness.

Gurney is the new communications coordinator for the Commission on Inter-Church Aid, Refugee and World Service (CICARWS), the largest program unit of the WCC. Based in Geneva, he was visiting various denominational headquarters to explain a new "communications network" of interchurch aid groups, which he will head.

In an interview, Gurney said, "Don't think of us in Geneva as all left-wing radicals. We're certainly not. We do have the chance of hearing both sides of most stories. We have the unique opportunity of hearing how the gospel is working in parts of the world that are obscured to many people."

In response to a question about the controversial $85,000 grant to the Patriotic Front of Zimbabwe, Gurney said, "What was not broadcast was that up to the time we gave that—in August 1978—that year we put $800,000 into the country itself.

"The wide interests of the WCC are impossible to include in any one news story," he continued. "Use your own discretionary faculties to decide what is the other side of any story."

Food workshops begun by JSAC, Rodale Press

In cooperation with Rodale Press, the Joint Strategy and Action Committee (JSAC), has launched a food stewardship project to encourage more responsible production, marketing, and consumption of food.

JSAC is an interdenominational group which includes in its membership the Church of the Brethren.

JSAC and Rodale Press combined forces when they realized they were operating projects with similar goals. After members of JSAC's Responsible Lifestyle Task Force met with members of Rodale's Cornucopia project, the two groups established a partnership where Rodale supplied research and JSAC provided a network of people.

JSAC held its first workshop in Allentown, Pa., after Rodale had completed research in that state.

The basic text used is the soon-to-be-published *Primer on Food Stewardship*, by John DeBoer. Participants also have access to the "coordinator's kit," which teaches them to lead their own workshops.

Each church is invited to send its pastor and four other people representing various areas of church responsibility. The six-hour workshop is divided into seminars focusing on church property, mission, Christian education, and men's and women's groups.

Churches are urged to use their properties for community vegetable gardens, to build solar greenhouses, and to use parking lots as farmer's markets.

Exchange program gets first Chinese scientist

With the assignment of a Chinese agriculturalist to Penn State University, the China Agricultural Exchange is now a reality. Patterned after the Polish Agricultural Exchange, the China project is a program of the World Ministries Commission of the Church of the Brethren.

Chen Chao-ming, of Shanghai, has just begun one year of research and professional experience. His specialty is soil microbiology.

Under the terms of the program, the Church of the Brethren provides management, political clearances, medical insurance, orientation, and trouble-shooting with the university or institution.

Two professors from the US, Dr. Ed Klos and Dr. Robert Bandurski, both of Michigan State University, spent several weeks in China last fall. Bandurski spent much of his time in the academic sector, visiting various universities. Klos lectured to and conferred with scientists at a number of agricultural institutes and academies of science.

Both scientists met with officials in the Ministry of Agriculture, which is the China contact for the exchange program. It was an upbeat meeting, according to Klos, and the Chinese officials were particularly pleased that the proposal's foreword emphasized building "bridges of understanding, friendship and goodwill."

Klos and Bandurski have been active in the Polish Agricultural Exchange, which Klos described as "very worthwhile not only from the scientific end, but for understanding cultures." He expressed optimism for the new exchange and said that the people he met with "are very, very anxious to have exchange programs."

underlines

THE END OF THE ROAD ... BVSers *Mark* and *Emily Patton*, who have been walking from Denver, Col., to Washington D.C., to speak out for disarmament, have finished their trek. On their four-month, 2,000-mile journey, the couple stopped and gave presentations in 103 small towns. They spent several weeks in Washington meeting with various legislators from the states through which they walked.

CHALLENGE GIFT ... Philanthropists *William* and *Miriam Cable* of Elkhart County, Ind., have made a challenge gift to McPherson College to establish the Burton Metzler Chair in the philosophy and religion department. The Cables' gift will be matched by the college, three dollars for each dollar given, for a total of $400,000 in six years. *Burton Metzler* taught at McPherson for 31 years. Previously he served as pastor, district moderator, and professor and director at Bethany Theological Seminary.

YOUNG ADULTS ... Led by *Mary Cline Detrick* and *Doug Fike*, young adults from across the nation met at Camp Swatara in Pennsylvania to explore the issue of global interdependence. The Young Adult Conference took place over the Thanksgiving weekend and focused on responsible living as North Americans in light of concerns for biblical justice and mutuality among all people.

PEACE LECTURE ... *Dale Aukerman*, peace activist and free-lance writer from Union Bridge, Md., will give the Huston Peace Lecture at Bethany Theological Seminary on Jan. 25. His topic is "Christian Hope Over Against the Bomb."

PRISON CHAPLAIN ... After 20 years of service, *Nathan L. Heffley* has retired from the prison chaplaincy of the Federal Bureau of Prisons. He was the first Church of the Brethren minister to serve in the federal prison system. Two of his more well-known parishioners were Chuck Colson and John Mitchell. In a note to Southeastern District executive *Bert Richardson*, Heffley wrote, "Nathan L. Heffley, Chaplain--'Finally Made Parole, No phone, No business, No address, No money, No worries, and No prospects."

MOVING ON ... *Richard Keeler* has left the University of La Verne public information office to start a new job as general assignment reporter for the *Claremont Courier*. He is a former MESSENGER assistant.

NEW FELLOWSHIP ... Three families have started a Church of the Brethren fellowship in the Brattleboro, Vt., area. Brattleboro is the site of a church extension project supported by the Southern Pennsylvania District. The families, Dennis and Reba Coffman, Richard and Pat Shreckhise, and Paul and Dorothy Grout, meet Sunday evenings and welcome newcomers. Write to RD 2, Box 1206, West Hill Rd., Putney, VT 05346.

REMEMBERED ... *Lola Nettleton*, wife of *Charles Nettleton*, pastor of the Lena (Ill.) church, was killed Nov. 7 in a car accident as they returned home from District Conference.

CHRISTMAS DRAMA ... Thespians in the *Trotwood* (Ohio) congregation ushered in the Christmas season Dec. 4-6 with a dinner theater where they presented *Amahl and the Night Visitors*.

BETHANY ENROLLMENT ... With 40 new students in the master's level program, Bethany Theological Seminary's graduate enrollment is at a high. There are 20 doctoral students and 80 continuing M.Div. and M.A.Th. students. Women constitute 47 percent of the student body, and students come from 24 states, the District of Columbia, Nigeria, Hungary, Vietnam, and Canada. While 14 denominations are represented, 66 percent of the students are members of the Church of the Brethren.

CHILD CARE WORKSHOPS ... The disaster/refugee office at the New Windsor Service Center in Maryland has scheduled six *Child Care Workshops* in various parts of the country. Participants will be trained to minister to children affected by disasters. The following sessions are planned: Camp Bethel, Va., Jan. 23-24; Orlando, Fla., Feb. 20-21; La Verne, Calif., Feb. 26-27; Fresno, Calif., Feb. 28-March 1; Kalamazoo, Mich., March 13-14; and Camp Inspiration Hills, Ohio, April 24-25. For more information, contact the Disaster/Refugee Office, New Windsor Service Center, 500 Main St., PO Box 188, New Windsor, MD 21776.

HEALTH CARE ... Six districts will take part in a regional *Health Care Conference* at Juniata College June 6-9. This is the first of four conferences designed to give denominational focus to health issues.

NEW CONGREGATION ... In October the Atlantic Northeast District officially recognized a group meeting in *Mt. Wilson* (Pa.) as its 62nd congregation.

ANNIVERSARIES ... "They Came Forth To Serve" was the theme of the 170th anniversary weekend at the *Bear Creek* (Ohio) church. . . . The *Iowa River* (Iowa) church installed Ralph Bowman as pastor during its 125th anniversary day. . . . Manchester College president Blair Helman spoke at *New Philadelphia's* (Ohio) 100th anniversary celebration. . . . The *Washington* (Kan.) church observed its 100th anniversary last fall. . . . General secretary Robert Neff spoke at the 100th anniversary service of the *Mountville* (Pa.) church. . . . Duane Ramsey, moderator of last year's Annual Conference and pastor of the Washington City church, led a centennial love feast at the *Easton-Peachblossom* (Md.) church. . . . the *Rodney* (Mich.) church celebrated its 95th birthday with an all-day event and closed with a love feast. . . . The *Roanoke* (La.) church celebrated its 90th anniversary. . . . The *Garden City* (Kan.) church marked its 75 years with several speakers and a love feast. . . . Several people dressed up in plainclothes garb to celebrate 75 years of history at the *Rossville* (Ind.) church. . . . *First* church in San Diego (Calif.) marked its 70th year.

MORTGAGE-BURNINGS ... McPherson College president Paul Hoffman spoke at the mortgage-burning celebration of the *Ottumwa* (Iowa) church. . . . The *Ephrata* (Pa.) congregation burned its mortgage in a ceremony during morning worship.

Questing

Every so often the Brethren hold a theological conference. Past ones have dealt with appropriately lofty themes and been handled in traditional fashion. When time came to get ready for the Fourth Theological Conference—the 1981 event—innovative planners decided to do something different. So last June at the Indianapolis Annual Conference everyone was involved in QUEST I, a biblical/theological happening most visibly manifest in designated evening speakers, in morning Bible study, and in QUEST journals kept by conferencegoers. Participants worked at sharing convictions, rather than arguing theological differences.

QUEST II, held at French Lick, Ind., October 27-30, was a gathering of leadership from all phases of life in the Church of the Brethren—those brothers and sisters in "set-apart ministry." Included were pastors, district staff, national staff, General Board members, seminary teachers, and a sprinkling of other leadership.

For QUEST II the stated goals were, by the end of the week at French Lick, to have " . . . explored the biblical and historical meanings of being called and set apart for ministry, reviewed the implications of authority, authenticity, and accountability in the life of the church, and considered the renewal of (personal) covenant(s) to minister faithfully in God's church and world."

Participants in QUEST II explored the faith and future of the church together. Coming early in the decade of the 1980s, the meeting at French Lick could well set the pace for Brethren as they work toward their established "Goals for the '80s."

Duane Ramsey, 1981 Annual Conference moderator, got QUEST II off at a good pace by addressing the implications of authority, authenticity, and accountability in the work of those in set-apart ministries. It is Ramsey's judgment that one of the most serious weaknesses with which the Church of the Brethren struggles is its inadequate leadership. He called for a radical self-assessment among Brethren leaders which had Questers that first evening at French Lick nodding their heads and murmuring, "Right on, brother!"

Interspersed throughout the French

at French Lick:

Search is essential to faith

by Kermon Thomasson

Lick agenda were small-group sessions, in which Questers discussed topics dealt with by leaders of the plenary sessions and told their personal faith stories to each other.

Bible study was led by Grady Snyder, dean of Bethany Seminary. Questers who had gone through Bethany in the last 10 or 15 years found it fairly easy to follow Snyder's rapid fire delivery of ideas. Other questers had to listen more closely to catch his God-as-a-verb/God-as-a-noun jargon.

Brethren preachers facilitate the emergence of truth (sort of theological midwives, as it were), Snyder says. Brethren have always seen God as a verb, "although we didn't know we did until the 1970s." This explains, says Snyder, why Bethany Seminary doesn't turn out "great" preachers. "Great" preachers, Snyder points out, preach God as a noun, not as a verb.

Other presenters added stimulating topics for small-group discussion. "Global issues and the church" were addressed by Shantilal Bhagat (World Ministries UN representative), Anita Metzler (associate executive, Northern Indiana District), and Tom Wilson (Parish Ministries staff for congregations and communities in change/SHARE/racism). Another panel nearer the end of QUEST II worked at the question, "What has God been saying to us here?" In most of the plenary sessions there was opportunity for feedback and questioning by participants in the audience. When there wasn't opportunity offered it was either taken by audience demand, or compensated for by impromptu huddles around the presenters after the session.

QUEST II was not the sort of conference which could be easily grasped by stay-at-homers reading a summary report. It was an experience of immediate effect, a stimulating exchange and interchange, only dimly to be reflected by secondhand accounts. The voices of a few Questers who were buttonholed for personal opinions hint at the rewards found by those who journeyed to French Lick.

Chambersburg, Pa, pastor Floyd Mitchell used auto industry terminology to describe what he heard at French Lick as "a recall for those in set-apart ministry to come in for a check-up."

Doris Cline Egge, a Roanoke, Va., high school guidance director, quoted moderator-elect (and McPherson College president) Paul Hoffman's statement, "The fact that we Brethren don't have a creed is frustrating . . . because it means we have to come to QUEST," and com-

mented, "We laughed at what Paul said, and then fell silent, awed by the reality that for us Brethren, *search is essential to our faith.*"

Some Questers came away from French Lick with their own personal goal in clear focus. "For me, the central thrust of mission in the 1980s is the making of disciples for Christ and the church," said Rockford, Ill., pastor James McKinnell. He sees the need for this concern to be "an owned goal of the church," a goal reachable only if "those disciples already in the church will really work at assimilating new disciples through intentional love and just structures."

David Young, a Goshen, Ind., pastor, saw QUEST II as a time of renewal and recommitment of the covenant to ministry. The highlight at French Lick for Young was "in claiming the 'quest' as our own." Through that process, he said, "we looked at our own faith and where God is calling us. We affirmed again that God goes with us on our journey, and then we received communion in a recommitment of our lives to Christ and the church."

National staff member Bob Faus dips his bread in a cup held by Parish Ministries Commission chairman Bill Hayes in a communion service which closed QUEST II. All worship services were planned and led by Bethany professor Nancy Faus and Moderator Earle Fike.

"Kinship" was important for Beth Sollenberger, associate pastor in Sebring, Fla. Through participation in QUEST II she developed her own sense of kinship. "Kinship has always been important in Brethren heritage. As the church grows, changes, and seeks to respond to the present world, we must seek ways to gain a similar sense of kinship within our congregations."

For Naomi Kinsel of Trotwood, Ohio, QUEST II imparted "new faith, new hope, new zeal for working out God's plan for the Church of the Brethren." As she reviewed the experience, "hours of soul-probing, Bible-searching, fervent praying, and joyful singing has enabled us to set directions needed in the church we love and strive to serve."

QUEST II had personal meaning for Estella Horning, a Bethany Seminary professor. Outstanding for her were the faith-sharing moments, particularly those which were "unprogrammed . . . at mealtimes, between meetings." Horning sees "each of us on a quest which ties together awareness of the presence of God and the daily struggles in our lives and in the lives of those around us in the church and the world."

"In my encounter," said Donna Forbes Steiner, co-pastor at Union Bridge, Md., "QUEST II was a beginning, a continuation, and a reference point for faithfulness in my journey of ministry: A beginning of new ideas formed with new and renewed friendships, a continuation through affirmation of myself as a child of God with gifts to minister, and a reference point on which to reflect when I face times of despair in life's quest."

QUEST II did not meet every need of sojourners at French Lick, but all found something to affirm. Jean Hendricks, copastor at Sheldon, Iowa, commented, "Although I can't say that the days of study, reflection, and relating at QUEST II completely filled my well of pastoral loneliness and social despair, I am renewed by the moments when one human being on the pilgrimage touches another and by the affirmation that my sisters and brothers in ministry are with me in the search."

Left: *Open Bibles and QUEST journals were much in evidence at French Lick. Indian Creek (Pa.) pastor Luke Brandt catches up on notes.* **Below left:** *Panels such as this one helped bring ideas into focus. From left: Bonnie Kline Smeltzer, Phyllis Carter, Paul Hoffman, Gene Roop.* **Below right:** *Small groups offered personal faith-sharing. From left: Charles Bieber, Louise Rieman, Eleanor Painter, Dottie Murray.*

The Brethren are in good hands, believes Dorris Blough, General Board member from Nampa, Idaho, " . . . although the formal theology presented at QUEST II had little to do with the goals of the conference." Blough balanced that judgment by adding, "But the strength of the *informal* theology I encountered reaffirmed my belief and hope in the Church of the Brethren."

Galen Hackman, a minister from Akron, Pa., and a member of the Brethren Revival Fellowship, was generally positive about QUEST II, " . . . a well-planned, meaningful, growing experience." But he was concerned about " . . . the failure to provide equal opportunity for the evangelical/conservative understanding of our faith and life to be presented alongside those positions which *were* articulated." For Hackman, "QUEST II stimulated relevant questions, much reaching, grasping, and 'questing' for meaning, but offered few particulars to provide direction."

Howard Miller, a Columbia, Md., pastor, had some problems with the French Lick Questers shying away from the tough issues. "We did well at affirming our particularity. We were less able to focus those strengths outward toward the world's pain." Miller felt that only by the end of QUEST II " . . . were we trusting each other enough to do tentative testing of troublesome issues with each other." He lifted up two QUEST II plusses: "The worship periods were powerful unifying events. Mealtimes were when I had some of my most in-depth encounters with other persons. Perhaps the next Brethren Theological Conference should be a smorgasbord interspersed with worship!"

Below: *Elizabethtown College campus minister Joan Austin describes her faith journey.*

Bottom: *When Fred Bowman and Bob Bowman rap, do they discuss Brethren "kinship" or the search for the "questing beast"?*

Huntingdon, Pa., pastor Robert G. Statler Mock said it was the first Brethren conference he had "come away from mad." Mock complained, "We came to QUEST II hungry for the bread that is essential to Eternal Life and for a direct, immediate word from the Lord. But what we received were dry bones and pale speech from the back corners of a seminary out of touch with the sheep of God's pasture. Except for Duane Ramsey's moving presentation and the captivating worship experiences which celebrated our covenant with God and each other, QUEST II could have as easily been billed as a meeting of the 'Brethren Sociological Society,'"

Mock went on to charge that " . . . it is time for the Brethren to be liberated from our Egyptian oppression and slavery of kinship and to set out on our journey toward the land of God's plenteous grace. I am eager for that journey. I lay my bets on liberators such as 22-year-old Doug Fike, one of two seminary students who attended QUEST II."

With characteristic wit and insight, Bob Bowman, Parish Ministries staff for biblical studies/worship resources, likened Questers to knights in the days of King Arthur: "Do you remember the story of the 'questing beast' from the legends of King Arthur? It made a noise like a hundred dogs baying at the moon. Knights left off doing useful work and chased after the 'questing beast.' They never caught it, of course, but wandered in aimless circles for years and never got out of the woods.

"The 'questing beast' symbolized the counterpart of the genuine 'quest for the Holy Grail.' The Holy Grail was the symbol of the Redemption, the cup of the New Testament. The quest for the Grail was more perilous than chasing after the 'questing beast,' and the knights rarely found the Grail. But when they did, they were transformed, and the quest for it brought healing to the community.

"At French Lick, some of us thought only to see folks searching for the 'questing beast.' Instead, part of the true Grail was discovered.

"I did think that I heard the animal once or twice, however."

So QUEST II was various things to its 240 participants, and whether impending conversations around Camelot's roundtable are about the Grail or the "questing beast," those who sallied forth to French Lick will have plenty to share until the next Brethren Theological Conference. ☐

QUEST in *Brethren Life and Thought*

Persons interested in reading the major presentations of QUEST will be glad to know that Raymond R. Peters, QUEST coordinator, is guest editor of the Spring 1982 issue of *Brethren Life and Thought,* published by the Brethren Journal Association. To receive BL&T, clip and return the coupon to Janet Thies, QUEST, 1451 Dundee Ave., Elgin, IL 60120.

Name ________________________________

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☐ Enclosed is $10. Please send me the next four issues of *Brethren Life and Thought.*

☐ Enclosed is $3. Please send me the Spring 1982 issue of *Brethren Life and Thought.*

Bible study

FOLLOW THE

Read 1 Corinthians 1:12

The church needs strong leaders, powerful preachers, effective pastors. All of us can name significant persons that have influenced our spiritual life over the years. Most thriving, vital congregations point to individuals who have provided strong, effective leadership when it was needed most. The church can't get along very well without leaders.

But there is a danger. On the one hand, leaders are human. They have ego needs. Positions of power and influence color and distort their judgment and values. On the other hand, many people are looking for someone who will tell them what to do; make decisions for them; provide security and answers in a complex, confusing, frightening world.

Jim Jones and the Peoples' Temple is the most extreme example. The man and the people represent the ultimate consequence of the danger I'm talking about. That situation paints for us in vivid detail the horrible, tragic consequences of an individual—with good intentions and tremendous abilities—becoming corrupted and eventually destroyed by misused power and misplaced allegiance.

To a lesser degree the same thing happens in our own communities and denomination. A neighboring church near where I serve is going through serious difficulties created by a pastor who resigned, then left the denomination and started an independent church, taking with him some of the key families of the congregation. He is a strong, capable leader. But it is tragic to consider what his leadership—and some of the people's response to his leadership—is doing to the congregation from which he resigned.

Several years ago one of the older congregations in the Church of the Brethren left the brotherhood. Why? Because the leadership of the church became too powerful. And that power was misused because most of the congregation, without realizing it, misplaced their loyalty and allegiance.

Disunity, disorder, and disruption in the church are caused by misplaced allegiance. There is much of this problem in our day. It is not new. Paul was faced with the same problem in Corinth. He recognized it for what it was—the sin of idolatry. And he deals with it. It is important, therefore, to understand what is going on in Corinth and to hear what Paul says.

Paul wrote this part of his letter to the Corinthians from Ephesus. Christian slaves, belonging to a woman called Chloe, had visited Corinth. They came back to tell Paul a sorry tale of dissension and disunity. The Christian community at Corinth is divided into factions. They are no longer of a "common mind." Paul uses the Greek word "schismata," which means "rents/tears in a garment." The church is in danger of becoming as unsightly as a torn garment. Interestingly, *"schismata"* comes from the Greek word *schizo* which is the root for our word *schizophrenia.* Schizophrenia is a mental disorder, a split or fragmented personality. The term could be used to describe many congregations.

The real cause of the dissension had nothing to do with matters of faith. Instead the factions were resulting from allegiance to individual teachers.

Characteristically, Paul meets the problem head-on. In chapters 1-4 of 1 Corinthians he brings four accusations/charges against the party spirit. 1) In 1:13-17 Paul claims that factions give to particular apostles a place which only Christ should occupy. Christ deserves the central place. If not, the Christian is guilty of idolatry. 2) In 1:18-2:15, he points out that many are looking upon the apostles as teachers of philosophy rather than as preachers of the Word of the Cross. 3) In 2:6-3:4 he warns that true wisdom, which is bestowed by the Spirit of God, is not to be had by those of factious spirit. 4) In 3:5-23 Paul argues that these divisions represent the apostles as rivals rather than as fellow workers under Christ.

In verse 13 Paul makes his strongest argument/statement. "Were you baptized in the name of Paul?" he asks. The point is this—baptism was "into the name of Jesus." Barclay in his commentary, explains that that phrase in Greek implies the closest possible connection. To give money *into a man's name* was to pay it into his account. It became his money. To sell a slave *into a man's name* was to give that slave into his undisputed possession. A soldier swore loyalty *into the name* of Caesar; he belonged absolutely to the Emperor. "Into the name of" implied utter possession.

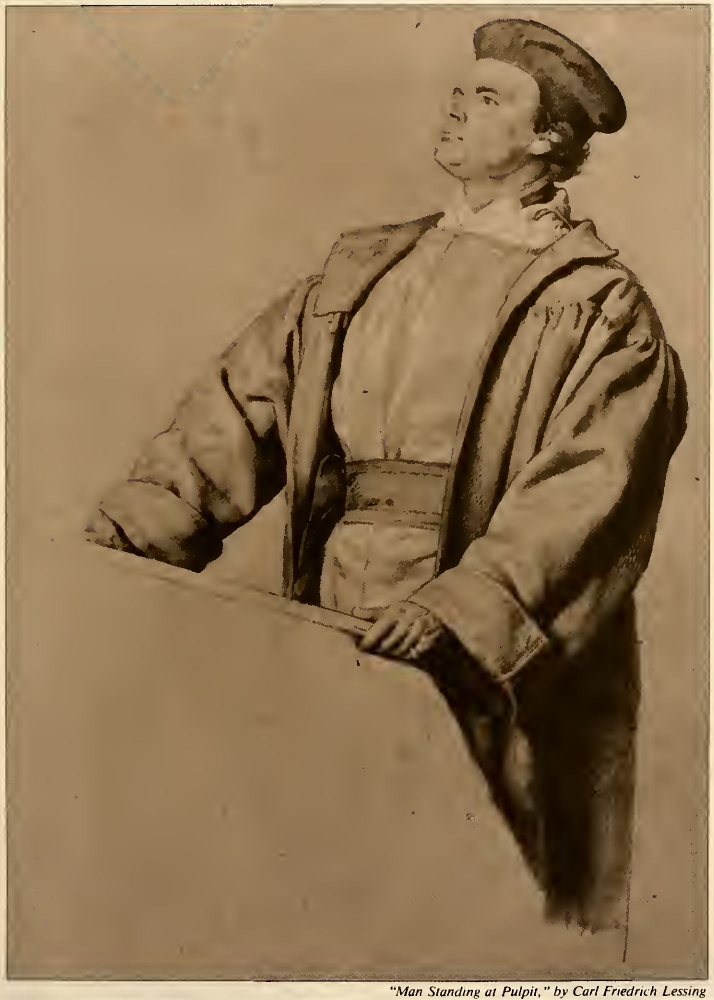
For Christians, "baptized into the name of Christ" implies that we are not only possessed by Christ, but that he is actually our identity. In another place Paul says, "It is no longer I who live but Christ who lives in me" (Gal. 2:20).

No apostle can stand in the position of Christ, says Paul. It was through his death and resurrection that the redemption of the world was accomplished. Paul objects to anyone's thinking that the evangelist/pastor through whom you have been converted is the one to whom allegiance is owed. We owe allegiance only to Christ and his Church—which is his body.

Obviously, we owe a lot to a number of people for our faith. To our fathers and

for leadership we look to

LEADER



"Man Standing at Pulpit," by Carl Friedrich Lessing

mothers in the faith, to the apostles and early church fathers, to the martyrs and reformers—yes, to the evangelist or pastor that most directly influenced us. We respect and love them. That's to be expected. But to separate and isolate ourselves from other Christians because they came to Christ through a different human influence than we did is excessive loyalty and misplaced allegiance that results in idolatry. It can do no other than create disunity, disruption and disorder. Only Christ deserves the central place in the life of the Christian.

It's sad, but it's true. Pastors invite and even delight in strong personal attachments of members for themselves. It is equally easy for members to attach particular importance to a pastor who baptized them, married them, or saw them through a difficult crisis. Paul was sensitive to the danger. Many pastors and congregations are not.

Dietrich Bonhoeffer in *Life Together* talks about the perils of what he calls "direct" relationships between Christians. These are relationships in which the attractive or the strong bind the weak directly to themselves rather than to Christ. Christ, claims Bonhoeffer, should be the mediator of all our relationships. We should relate to each other *through him*. If we don't there can be problems. Nowhere is that more true than in the relationship between a pastor and his/her congregation.

The church needs leaders. The church needs people who are willing to follow. But the leaders and people alike need to remember one thing: All of us follow Christ. Christ is the focal point. We look to him, trust him, serve him—Christ and only Christ! ☐

Jimmy R. Ross is pastor of the Codorus Church of the Brethren, Loganville, Pa.

Christ. /by Jimmy R. Ross

Mister Songman—In Brethren circles he's 'Brother Slim'

"Despite all the hoopla that surrounds his public appearances, Slim comes across as sincere and down-to-earth, a very 'human' being."

by Ken Gibble

After the usual friendly greeting had been exchanged, the phone conversation went like this:

Fred: Ken, how would you like to write a book about Slim Whitman?

(Pause, of more than average length)

Ken: Well, I don't know, Fred. Who is Slim Whitman?

Fred: That's what I thought you were going to say.

Thinking back to that conversation of last April, I find it hard to remember what life was like in my B.S. days. (The acronym in *this* case has a quite different meaning from its more common use; for me it designates "Before Slim.") In the months that followed that phone conversation, I was to immerse myself in the life story of a man known to numberless people around the world, a singer whose record sales have topped the 50-million mark. Yet for most Brethren, the first response upon hearing of this life-long (and active) member of their church is the same as mine: Who is Slim Whitman?

As I listened to Fred Swartz of the Brethren Press give a quick résumé of Slim Whitman's career, I was fascinated. "Slim's a country and western singer. He's appeared recently on Hee Haw, Mike Douglas, and the Johnny Carson Show. But he says he has high standards: he never sings songs that have people drinking in bars or running around on their wives. He claims he won't even use the word 'ain't' in a song."

"How come I never heard of him, Fred? Is he just getting started?"

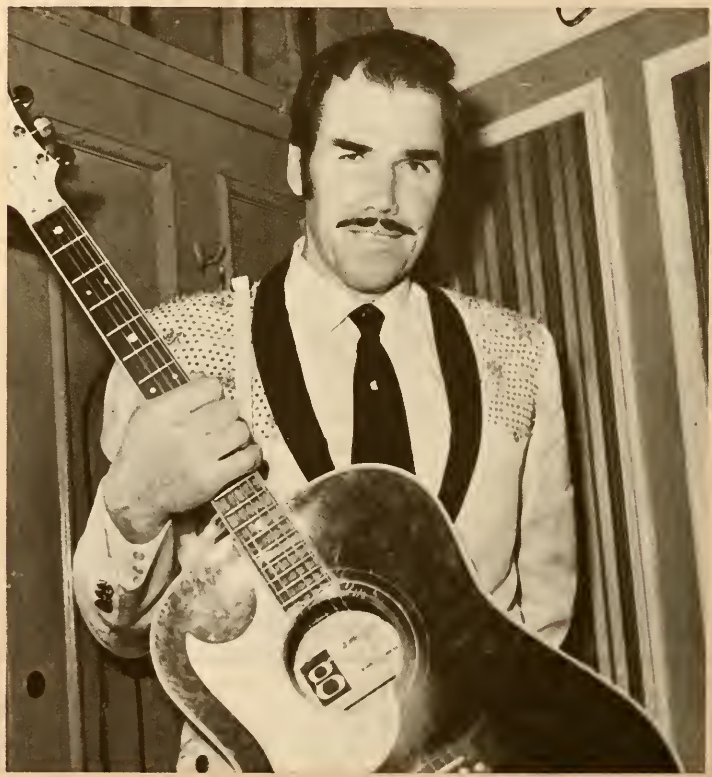
"Oh no. He's in his late 50s. Been singing for more than thirty years. Maybe you've never heard of him because he's been popular mostly in England. Turns out he's sold more records over there than the Beatles."

That last statement, as I later learned from Slim, was off the mark. The truth was that one of his songs, "Rose Marie," had stayed at the top of the British charts for eleven consecutive weeks, a record never equaled, not even by the lads from Liverpool. As Casey Stengel used to say, "You could look it up." In this case, in the *Guinness Book of World Records*.

"Well," Fred was saying, "think it over. I'll get back to you later to see if you want to tackle it. By the way, we would need the manuscript before fall."

Before fall! That meant I would have only three or four months to write the book. The more I thought about it, the fewer good reasons there seemed to be for writing the life story of Slim Whitman. In the first place, I was not a country music fan. Oh, I had enjoyed listening, long years ago, to the 101 Ranch Boys on the radio. My mother had liked that kind of music and, as a four year old, I shared

'Who is Slim Whitman?" is a question even Brethren ask about "Brother Slim" whose popularity has flourished mainly in England. MESSENGER ran its first Whitman story in 1969.



Not your typical "country and western" singer, nevertheless Slim got his start by projecting that image. He has made appearances on such Nashville TV shows as "Hee Haw" (above). Slim by conviction avoids songs that suggest or promote loose living.

her enthusiasm for "hillbilly" singers. But by my teens, rock and roll was in. My mother's taste in music, as I patiently explained to her with the edge of superiority in my voice that only a 15-year-older's can contain, was "out of it."

Secondly, I had no ambitions to write a biography. I had trouble remembering the last time I had *read* one. Come to think of it, I had never interviewed anybody, not even for a brief news article. I was used to writing sermons, articles, an occasional play.

Besides all that, our family would be spending the next month or two moving into our newly purchased home. With my full-time work as pastor, there simply wouldn't be time left over for writing someone's life story.

There was every reason in the world not to give Fred a "yes" the next time he called.

So naturally, I accepted the assignment.

Several weeks later, I found myself seated in a motel lobby in Jacksonville, Florida. I was waiting for Slim Whitman, who had promised to take me to his home in nearby Middleburg for two days of interviewing. There was only one problem. I had no idea what he looked like. Needless to say, he had no idea what Ken Gibble looked like.

As various people came and went, I found myself speculating. Is that him? Nope, too young. That person? Too much of a business type. As it turned out, I had my nose buried in a book when I heard someone ask, "Are you Ken Gibble?" I looked up to see a very large man dressed casually in dark slacks and a striped shirt.

"Yes," I said, scrambling to my feet. "I guess that means you're Slim Whitman." His handshake was firm, and his smile was friendly. I had expected an older-looking man, maybe even white-haired. I was not prepared for him to be as tall as he was, nor as large. By no stretch of language could he be described as overweight; on the other hand, his days of being "slim," if such days there were, had long since passed.

As Slim drove us to the Whitman home, he began chatting easily about himself. He described his family, related a few incidents about his career, and told me why he had agreed to have the Brethren publish his life story. As he was talking, it occurred to me that I had learned my first lesson about interviewing: Always be prepared. My tape recorder was locked away in my suitcase, along with my pen and note paper. Fat lot of good they were doing me there!

I had done *some* preparation, of course. At first, I had considered reading some books on how to conduct interviews. But I decided I would do just as well by stumbling along with my own methods. At least, I wouldn't have to ask myself constantly, "Is this how Barbara Walters says I should handle it?" I had prepared several pages of questions. Looking back on them now, some strike me as being kind of silly, for example, "What is Johnny Cash *really* like?" But most of them did come in handy later.

On the plane ride I discovered most people had indeed heard of Slim Whitman. The man next to me had been impressed. "Sure, I've heard of Slim Whitman. Why, nearly everybody has seen that commercial on TV. And you're writing a book about him? Say, when you see him, tell him my brother is trying to become a songwriter in Nashville. Maybe Slim could help him get started."

I made no promises. But I was starting to get the feeling that everybody in the country knew more about Slim Whitman than I did. Everywhere I went with the Whitmans I saw people nudge each other and stare. They weren't looking at *me,* for sure, although my first reaction was the uncomfortable feeling that I wasn't zipped properly. Airline personnel, waitresses, people at cash registers invariably greeted the tall Floridian by name or asked with awe in their voices, "Are you Slim Whitman?" Where, I began to wonder, had I been all these years?

Slim couldn't help kidding me when he introduced me to his wife Jerry. "This is Ken Gibble; he's the only person in Jacksonville who didn't know what I looked like."

Soon the three of us were seated comfortably in the living room of the Whitman home. Located on a plot of ground dubbed "Woodpecker Paradise" (if you want to know how it got that name, read the book!), the house is large but not pretentious. *Pretentious* is a word that simply does not apply to the Whitmans. It was obvious from the start that they were not trying to impress me. Throughout our time together I felt much the same as when I have traveled somewhere and met someone who is Brethren. Slim and Jerry let me know they were pleased to have me hear their story. After all, I was part of the Brethren family. We could trust each other.

I tried to put myself in their place. How would I feel if someone were coming to ask me all kinds of questions about my life? I would feel no little amount of anxiety, I decided. Surely I would want to weigh my words carefully before entrusting them to this stranger who would be trying to strip the veils of privacy from my personal life.

Although I am sure the Whitmans felt some of that anxiety, I sensed very little of it in their conversation. To my invitation "Tell me your story," they eagerly responded. More than eight hours worth of tape later, we were tired but exhilarated by the experience.

Slim and Jerry's story is a delightful one. Listening to the tapes later, I was surprised to notice how much laughter there was. But there were moments too of sober remembrance and reflection. I soon gave up trying to take notes. The tape recorder would have to be trusted. It seemed more important to enter as fully as I could into the flow of events as Jerry and Slim narrated them.

Jerry was especially helpful in urging her husband to expand on details. Frequently she would say, "You're just giving the facts. The readers will want to know how you *feel* about things!" And she would often add little anecdotes that Slim had either forgotten or didn't think were important. One taping session spent with her alone was exceptionally fruitful. I decided then and there that one chapter of the book would have to bear her name.

Late on the first day I spent with them, I was introduced to their strapping son, Byron. As his father's partner in many concerts, Byron has become an important part of Slim's musical career. With Byron I felt just as much at ease as with his parents. Particularly delightful was his memory of being chased around the yard by his father who was intent upon tanning the hide of his young son.

When I told them I had never seen the famous commercial which had sparked the sensational rebirth of Slim's career in this country, Jerry assured me that Byron could find the video tape they had of it. After searching for nearly an hour, Byron ruefully had to admit that it had somehow gotten lost. I left Woodpecker Paradise without seeing the commercial. Not only that, I left still never having heard Slim Whitman sing a note of music, either on record or in person. He hardly ever sings at home, I learned. And somehow it seemed inappropriate to ask to listen to a record. I had to invite myself into the recording studio where the approximately twenty gold records hang on the wall. To Slim they aren't that big a deal. This attitude genuinely characterizes the Whitmans' approach to Slim's incredible success in show business. They are down-to-earth, warm, friendly people. They haven't lost the common touch. They carry their fame far better than many people I know who have achieved much less. In short, I *liked* them.

As I flew home from Florida, an uncomfortable anxiety began to plague me. Somehow, in the midst of my normal activities as a pastor and my responsibilities as a husband and father, I would have to find time to write a book in the space of nine weeks! I needed a plan of attack.

I began by blocking out two early-morning hours each day, before others in the family got up. I used vacation time to free one day a week for writing. Then I figured out how many typewritten pages per day it would require. My heart sank. It didn't seem possible: two pages every morning, eight pages on my writing day.

I began by taking notes on the eight hours of tape from the interview. Then I started reading a huge stack of printed material provided for me by an interesting chap named Loren Knapp, president of the United States chapter of the Slim Whitman Appreciation Society. Background music was the voice of Mister Songman himself. Yes, I had finally gotten to hear him sing. Loren Knapp had sent along several tapes of Slim's music, and Slim himself had given me two albums as a going-away present. When I had arrived home and showed my wife, Ann, the albums, she exclaimed, "Why didn't you ask him to autograph them?" Rather lamely I tried to explain that it hadn't occurred to me. Slim had made me feel so much at ease that I almost forgot he was a world-famous celebrity.

To the strains of "Love Song of the Waterfall" (Slim's first big hit), "Red River Valley," and "Una Paloma Blanca" (one of my favorites), I pounded away at the typewriter. When the deadline date rolled around, the manuscript, typed in final form by Ann, was ready. I find it hard to believe we had pulled it off.

One week after the book was finished, I got my first look at Slim and Byron in concert. When I had mentioned to Slim I would probably be able to come to his performance at the Bowie Race Track in Maryland, he assured me that I could get me and my guests in for free. "Just tell them at the gate you know me," he had said.

It wasn't quite that easy. The gatekeeper finally did allow me to slip in to obtain passes. But when I showed him the note Byron had written asking admittance for all six of us, he turned a skeptical eyebrow on me. "Hey, man," he said. "*Any*body could have written that." I had to admit he was right. Finally he relented, and while the others found seats near the outdoor stage I went to find Slim.

My search took me for the first (and I'm sure the last) time to the inner sanctum of a race track. It seemed a most unlikely place for two Brethren to renew their acquaintance. I got to talk briefly with Slim before the concert because he was tied up in an interview with a *Washington Post* reporter.

When he appeared on stage, I had the feeling I had already been to one of his concerts. By this time I knew all his frequently performed songs, had read about his presence on stage, and had talked to people who had been to his concerts. My primary feeling during the show was that of having an old friend sing some songs for people he liked. That feeling seemed to be shared by nearly everyone present.

Afterwards, we waited till all the autograph-seekers had been satisfied. Katie, our five-year-old, had been looking forward for weeks to actually meeting the man her daddy had been writing about. She *did* enjoy meeting Slim, but it was Byron who made the big impression. The next day, when asked if she had liked Slim Whitman, she said yes, but that she *really* liked Byron. When pressed to explain her preference, she said, "Well, Byron said I was *cute.*"

Several photos were taken after the concert. The one we were eager to see was a picture Ann took of Slim and Byron with the biographer in the middle. Alas, when the photos came back from the developer, the one in question showed only Byron, Ken, and an arm draped over Ken's shoulder. It's hopeless trying to convince anyone that the arm really does belong to the one and only Slim Whitman . . . honest!

Fully two months after the manuscript had been turned in, I finally got to see what has come to be called THE COMMERCIAL. It appeared as part of a segment devoted to Slim on the NBC Magazine television show. I once again had the feeling of being in touch with an old friend. Despite all the hoopla that surrounds his public appearances, he comes across, even on the medium of television, as a man who is sincere and down-to-earth, a very "human" being.

If my efforts at telling his story in *Mr. Songman* do nothing else, I hope they convey the kind of man Slim Whitman is. A star? Yes. But also, as we Dunkers put it, Brother Slim. ☐

Ken Gibble is pastor of Ridgeway Community Church in Harrisburg, Pa. His book, Mr. Songman, *is being published by Brethren Press.*

Inch by inch in Ireland

By working in the sort of everyday social service organization you could find anywhere, BVSers in Northern Ireland are helping to strengthen the human realities not seen behind the headlines.

by James H. Lehman

I was hurrying across downtown Belfast, late for my appointment with Peter Hubmann, a Brethren Volunteer Service (BVS) worker with the Shankill Team Ministry. I felt conspicuous with my silver equipment case. I had heard stories of journalists descending on Belfast during the summer when the hunger strikes were so much in the news, and I wondered if people were looking at me and thinking wearily: There goes one more journalist who will write a quick story with sensational headlines and then move on.

I decided I'd better hail a taxi, but couldn't find one. I stopped to ask a man who was standing in a doorway the way to the taxi stand. He surprised me by taking my elbow, leading me to the curb where we could see down the full length of the street, and then carefully pointing out the way.

I quickly walked to the line of black taxis and climbed into one.

"Upper Meenan Street," I said.

"The Shankill! Oh, we don't go up the Shankill! That's handled by another company, you see. You can get a Shankill taxi four blocks over," he said, pointing up the street.

The dispatcher, hearing this, quickly offered to have the driver take me over there. The cost was a pound and a half, or nearly three dollars, which is a lot of money for a four-block taxi ride, but because I was late I said okay and we pulled out into traffic. As soon as we had left the dispatcher behind, the driver said, "He was trying to take your money. I was trying to save your money. It's only a short distance. You could have walked." I thanked him and said it did not matter since I was in a hurry.

By this time I was beginning to figure out why he would not take me where I wanted to go. The Shankill is a Protestant working-class community in West Belfast. Bordering it is the Falls, a fiercely Catholic community and a locus for IRA activity. There must be separate Catholic and Protestant taxi services, I thought. "So you've divided the city up?" I remarked, meaning the taxi companies.

"Aye," said the driver with an ironic smile, "the city is divided up."

When we arrived at the stand for the Shankill taxis, he rolled down his window and called to one of the drivers to arrange a ride for me. There seemed to be no hostility between the two. When I pulled

Above: *Belfast urchins sang a taunting "war" song, but they could also sing the folk song, "Inch by inch, row by row, gonna make the garden grow," gentle words of peace and growth.* **Below:** *Catholic and Protestant housewives gather for tea and talk in a family center in Belfast's Protestant area. BVSer Nancy Kintner (second from right) helps run the center.*

out my money to pay, he insisted on taking only a pound and bid me a warm goodbye.

I finally arrived at Peter's door and was soon in the middle of a group of neighborhood kids who were playing ball outside. They were boisterous, noisy, and irrepressible, and when Peter invited them inside they were almost too much for the small living room, which doubles as an activities center.

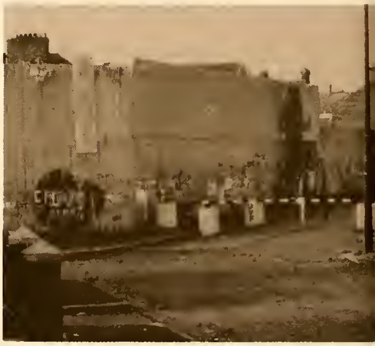
I had promised them that I would let them talk into my tape recorder. They decided to recite Humpty Dumpty together. I pushed the button and gave them the signal. Suddenly they began to chant, "We are! We are! We are the Bully Boys!" a sectarian Protestant song. Peter and I and the other three volunteers were suitably surprised and the kids were greatly pleased with the effect they had created. Later with the help of Anne Reinhardt, a new BVSer from Switzerland who had just arrived, and Jill and Heinz, two volunteers from Methodist organizations, Peter managed to calm the kids down. Then he led them in a folk song. "Inch by inch, row by row, gonna make this garden grow," they sang. And for a few minutes their voices were raised in unison, singing about peace and quiet growth.

I was surprised to learn that many of these kids rarely get out of their own neighborhood. I suppose this should not have seemed strange: It's the same among street kids in Chicago. But Belfast is a small city. If you raise your eyes, you can see green hills only a few miles away. Yet areas like the Falls and the Shankill are really ghettos, and their isolation is increased by the sectarian strife. So I was very interested to visit the project where Jerry Crouse, a BVSer from Florida, had been working for two years.

Glebe House is a large, old, rambling, gray house in County Down, near the sea, some thirty miles from Belfast. It stands on 13 acres with trees, a pasture, a garden, several small barns and outbuildings, play equipment, and some goats and chickens. Here kids from neighborhoods like the Falls and the Shankill can hike in the fields, learn to care for animals, participate in crafts and games, and enjoy a holiday away from the city. In this respect it has the obvious value any summer camp experience has for urban kids. But Glebe House has another intriguing feature. Every holiday group is half Catholic and half Protestant. There is a conscious effort to see that the split is never further out of balance from 60 percent/40 percent either way.

"In my time here I have not seen any real bitterness toward another kid because he's Catholic or Protestant," said Jerry. "Kids might start singing a sectarian song, and that'll make some other kids mad and they'll start singing another one. But on a personal level, you don't see any real hatred. And a lot of times the friendships that are formed – you can't tell whether they are Protestant or Catholic. It shows how important it is that the children do mix – to realize that they are so much the same. In their own areas they build up this monster image of the other side. When they come out here, they see kids from areas where they never go, and they see that they're the same kind of kid. That's one step toward breaking down the barriers."

Barriers – Belfast has many barriers. And some of them are very visible. Scattered throughout the city are concrete stanchions with thick wooden crosspieces that may be raised or lowered as gates. These are used by the British soldiers and the police to block off streets and control traffic in times of unrest. Three of these massive yellow blocks, ready to be moved into the street when needed, sit on the sidewalk outside the old three-story brick building that houses the Open College where BVSers Linda Bucher and Doug Overlock work. On the upper two floors are classrooms, a well-equipped pottery studio, and several rooms outfitted with looms and weaving materials. Classes are offered in basic skills such as typing and the operation of a sewing machine, in traditional Irish crafts, in contemporary crafts, and in local history. Doug and Linda have full responsibility for the day-to-day operations of the College, and David Rowlands, organizer and director,



Top: *BVSer Peter Hubmann works with children at Belfast's Shankill Team Ministry.* **Second from top:** *David Rowlands, director of Belfast's Open College: "We provide here in a very quiet way a little oasis for people in a stressful situation."* **Third from top:** *Street barricades outside the Family Centre are indicative of the religious animosity that divides Northern Ireland's Protestants and Catholics.* **Right:** *BVSers Linda Bucher and Doug Overlock have responsibility for the day-to-day operations of the Open College.*

relies heavily on their management.

"The Catholic ghetto starts on the other side of the road," Rowlands said, "but this is a non-ghetto area. Protestants come here. Our restaurant serves as a meeting place for both communities. The fact that you have armed police and armed troops on the street is in itself something that helps create the tension and the attitudes which will form the violent response of the young people and paramilitary groups. We provide here in a very quiet way a little oasis for people in a stressful situation."

The barricades in front of the Open College are there because it is in a place of potential trouble. Jeeps bristling with British soldiers and gray, armored paddy wagons regularly pass the College. But these barriers are moveable and are stored on the sidewalk toward the time when they might be needed. In some places in Belfast the barricades are permanent.

One day I drove a rented car into West Belfast to meet Nancy Kintner, a BVSer working at the Family Centre about three blocks south of the Shankill Road. I lost my way and found myself on the Springfield Road in the Falls area. My map showed that the street the Family Centre was on connected with a street that turned off Springfield, so I turned into this street. I went no more than several blocks when I met a barricade. I turned around and tried the next street—another barrier. I tried a third street with the same result. The military seemed to be on maneuvers that day and I had seen at least a half-dozen soldiers holding rifles and standing guard on street corners. Finally, I stopped and asked one of them to show me the way. He directed me to the only through-street in that neighborhood, a route which took me a good 10 blocks out of my way. This was my introduction to what is called the "peace line," a system of barricades that limits movement between the Falls and the Shankill.

The Family Centre is just a half block from the peace line on the Shankill side. Here both Catholic and Protestant mothers come for a few hours of relaxation while their children are cared for in the nursery. They come for conversation, for craft activities, and for help with their problems. The Centre also employs family aides who go out and meet with the women (and men when they are willing) in their homes.

That morning three mothers and a family aide were talking and laughing and joking with Nancy in the parlor. I was afraid I might be interrupting, but they welcomed me and were not at all put out by my camera. When I finished taking pictures and our banter had died down, they began to talk more seriously. The topic turned almost immediately to the "troubles," as they are called.

"Remember that day we got stuck in the middle of the Falls Road," said one of the mothers, a Protestant.

"I'll never forget it till God calls me!" exclaimed the family aide. "It should have taken us five minutes—Bedford Street to Peter's Hill—but we got stuck in the middle of a riot! The soldier slammed the gate across the car; he smashed the lights and all; and he stuck the gun in the window to me, and he says, "Move another inch and I'll have you for murder!'"

"'I'll *shoot* you for murder!'"exclaimed the mother, correcting her.

"'I'll shoot you for murder!' That's what it was! I said, 'I'm not attempting to murder you!' And she was sittin' having' a fit beside me. She turned to me, said, 'If I'm shot over at this end of the Road, I'll kill you!'"

They all laughed at this story—that even at such a frightening moment the Protestant woman should be embarrassed to be found in a Catholic neighborhood.

A Catholic spoke up, "But seriously, they aren't against the Protestant people. The people on our side believe they are fighting because we're the underdogs for the English. The likes of Paisley (Ian Paisley, an extremist Protestant leader) and people like that are keeping it up with the Protestants. They're making the Protestants and Catholic people against each other, believing that we are going to be shot in our beds. But it's not true at all."

They went on talking, debating who was to blame and disagreeing, but the discussion remained friendly. It was clear these four women cared for each other. They could live with and even laugh at the situation in which they were caught despite the horror of a soldier's threat to shoot them.

Like this exchange, nearly every conversation I had eventually turned to the problems in Northern Ireland. But I always had the feeling that the people I talked with, both local residents and BVSers, wanted the country to be known for more than the troubles and the lurid headlines they produce. They wanted the people of Northern Ireland to be known for friendliness as well as prejudice, for vitality as well as violence, for humor as well as anger, for hopes as well as suffering. They wanted it known that the majority do not want the troubles and are trying to live in spite of them.

One person said to me, "What we have in Northern Ireland are people trying to live normal lives in an abnormal situation." It *is* an abnormal situation, one that seems hopeless. Hardly anyone expressed optimism that solutions can be found for the political, religious, and economic problems. But many people expressed faith that those who want to do so can find ways to live ordinary, peaceful lives in spite of the abnormal situation. The headlines are particularly painful, not only because they are true, which they are, but because their truth is partial. They deny the ordinary daily life of thousands of people who get up in the morning, eat, work, love, quarrel, laugh, relax, worry, and go to bed as you and I do. It is this ordinary reality that is important to the people I met and to the BVSers who work with them. It is this they want to preserve and enrich.

Most people don't want to hear that what they are doing is ordinary. Brethren want to hear that BVS is doing something dramatic. But in Belfast and Northern Ireland, the dramatic is ordinary and the ordinary is dramatic. By working in the sort of everyday social service organizations that you could find in any city in the US, BVSers are helping to strengthen the human realities not seen behind the headlines. Perhaps this is the case with all truly Christlike service, for Jesus said, "Blessed are the poor in spirit . . . those who mourn . . . the meek . . . the merciful . . . the peacemakers"—the people who don't make the headlines.

When you think of Northern Ireland, think of course of the IRA and Ian Paisley, of British Soldiers and barricades, of hunger strikes and unending strife. All these are there. But think also of a Falls taxi driver who could arrange a ride up the Shankill Road for an ignorant visitor. Think of rowdy street kids who sing "Inch By Inch" as well as "Bully Boys." Think of Shankill kids and Falls kids milking goats together. Think of Protestants and Catholics learning to weave while army patrols pass outside. And think of women laughing at the memory of a rifle barrel poked in their faces. Then you will know what the real headlines are. ☐

James H. Lehman is a free-lance writer and producer of audio-visuals, from Elgin, Ill.

Will the real Christian program please stand up?

As 'private Protestants' go public, the mainline churches reassess their mission.

by Richard G. Hutchenson Jr.

Mainline Protestantism may have reached the end of an era in its mode of relating to the social and political structure of our society—and we have Jerry Falwell et al. to thank for it. The rise of the religious New Right on the political scene has been a disquieting development. It has turned our comfortable stereotypes and customary assumptions upside down.

For years we have characterized North American Christianity in terms of liberal social activism and conservative pietism, liberal involvement and conservative separatism, liberal this-worldliness and conservative otherworldliness. Reams of research, as reported in such books as Dean Hoge's *Division in the Protestant House* and elsewhere, found socio-political involvement to be the surest litmus test for categorizing conservative and liberal Christians.

Now, all of a sudden, this neatly ordered typology has collapsed. The private Protestants have gone public. The first tremors came with the New Evangelicals of the '70s, who were compelled by a Bible-centered gospel to press actively for applications of that gospel in public affairs. But their concerns were our concerns: peace, world hunger, economic justice, and justice for women and minorities. We welcomed them to the fold.

Then came the 1980 election campaign, with Pat Robertson and Jerry Falwell, Moral Majority, and Christian Voice. The electronic church was enlisted in support of right-wing political causes. The conservative swing of the entire nation was influenced to a still-undetermined extent, by the political activism of conservative Christians.

Jimmy Carter, despite his Southern Baptist pietism, was the champion of human rights, justice for women and minorities, economic justice for Third World countries, and compassion for the underclasses—all our certified liberal causes. But many sophisticated liberals were so put off by that pietism, and by a moral sensitivity they interpreted as indecisiveness, that they forgot he was their champion and sat out the election. For this and other reasons, he was torpedoed by Ronald Reagan, proudly wearing the endorsement of the Christian New Right. Liberal stalwarts in the Senate were toppled by Moral Majority-backed challengers. And suddenly nobody was playing by the old rules.

Liberal screams of outrage have sounded a bit hollow. The religious New Right is doing exactly what the religious Old Left has been doing all along: pushing a social and political agenda in the name of Jesus Christ; translating the perceived claims of Christ into public policy. Anguished attempts by the religious Old Left to define some substantive difference between its own long-standing socio-political involvement and that of the new rightists have been unconvincing. In the end, the differences boil down to judgments about the rightness of the causes supported: "Ours" are right; "yours" are wrong. Calmer voices agree (while deploring its program) that Moral Majority has as much right to promote its views through social and political structures as has the Office of Corporate Witness in Public Affairs of the Presbyterian Church, US. But which is the Christian program?

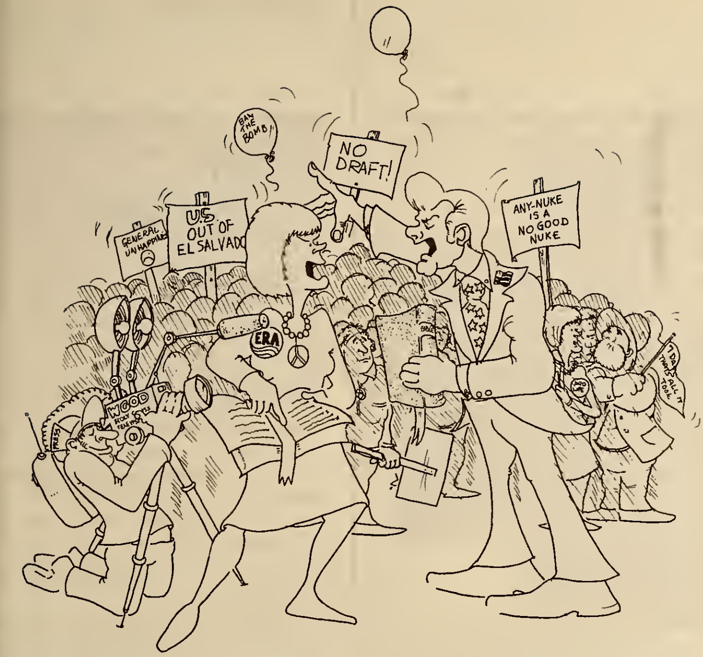
The effect of all this will be more than a mere challenge to our public Protestant/private Protestant typology; it will be devastating to the entire religious status quo in the United States. It may require a rethinking of the whole relationship of organized religion to national structures and public affairs. And it may require a reexamination of the entire process by which mainline churches have organized themselves for changing society.

The present way of relating, and the organizational structures designed for it, all assume that there is an identifiable Christian program which the churches as churches, manifestations of the Body of Christ on earth, are called to promote. They do so in cooperation with secular social and political structures, for God is at work in the world as well as in the church to bring that program into being. They assume that it is the task of the church to change the social order in particular ways. "If the society didn't need changing, there would be no reason for us to be here," said a bureaucrat at a recent mainline mission board meeting.

But now, suddenly there are two "Christian programs" on the field. And, embarrassingly, they are on a collision course. They take opposite sides on major social issues. Peace causes, as defined by liberal-ecumenical church agencies in terms of disarmament, antimilitarism and opposition to the draft, are now confronted by the peace-through-strength and strong national defense advocates of the religious New Right. Old Left anti-nukers face New Right pro-nukers. Abortion rights, defended by the Old Left (and especially Christian feminists), are challenged by New Right pro-lifers. The Old Left call for "radical change of oppressive economic systems"—which decodes as replacement of private enterprise (particularly multinational corporations operating in the Third World) by state-run economies—is now met by equally strident calls from the religious New Right for "economic freedom" (the dismantling of governmental restraints on private enterprise). And "Christian morality" for the New Right means a whole new (or, more accurately, old) set of family, sexual and personal behavior standards.

The religious New Right may turn out to be on safer ground than the Old Left in one respect: it is promoting its version of the "Christian program" through voluntary associations rather than official church structures.

We may be at the beginning of the end of reshaping ecclesiastical structures to effect social and political change, a movement that has preoccupied liberals for 20 years. This movement began to crest with the capture of the mainline bureaucracies by social activists in the '60s. It was reinforced by the triumph of managerial



thought, which led to conceptualizing the church in terms of organizational goals. It proceeded to redefine the mission of the church in terms of social change.

The late '60s and early '70s were dominated by organizational restructure. Along with many others, I participated wholeheartedly, as a member of my denomination's Ad Interim Committee on Restructuring Boards and Agencies. We restructurers sought to streamline and focus denominational bureaucracies, in accordance with accepted managerial principles, to enable the church to achieve its social change goals. And as a result of this movement which swept through all of mainline Protestantism, we came to think of the official church structures as the appropriate means of carrying out the "Christian program" for society — the mission of the church.

We knew all along that our "Christian program" for society did not have the support of all church members. But parliamentary majorities in governing bodies affirmed both the structure and the program, and reaffirmed them year after year. Those who opposed us based their opposition on a challenge to the basic concept of Christian involvement in politics. The way you change the world, they said, is by changing individual hearts. Year after year, in my own denomination, it was the *existence* of a Washington office that was challenged in General Assemblies. We suspected that the underlying issue for many was the *kinds* of programs being supported by the Washington office, but no one said so openly. The official "Christian program," similar to that embodied in resolutions passed by all mainline denominations, and summed up by the National Council of Churches, was the only "Christian program" in the public arena. Evangelicals — private Protestants — insisting that the church had no business in politics, offered no competing program of their own.

But 1980 changed all that. Denominational structures designed to carry out in the world the officially adopted "Christian program" of the Body of Christ must now be re-examined. In particular, ecumenically oriented denominations that lay no claim to the exclusive possession of absolute truth must examine the absoluteness of their own "official" positions.

There is *no way of knowing* which of the two diametrically opposed "Christian programs" being promoted in the American political arena is the *real* "Christian program" except by personal judgments. These judgments may be made individually or collectively, but they are still personal judgments. Both programs claim biblical warrant. Both have been developed by sincere, conscientious believers. And both, undoubtedly, reflect cultural and ideological bias.

The social-change bureaucracies of pluralistic mainline denominations have long been at odds with the evangelical constituencies of their own churches. Their hold on the reins of power has become increasingly tenuous in the face of the burgeoning evangelical renewal. Parachurch agencies have already largely supplanted them in such fields as youth ministry and overseas mission. Independent publishers have a major, and still growing, share of the Sunday school resources business.

Today there are alarming signs that the loyal remaining evangelical constituency is developing a set of unofficial alternate denominational structures. There are evangelical youth conferences, leadership training events, a congregational renewal program, an Outreach Foundation for mission and a growing men's movement, all separate from the official agencies. Staff executives have been employed by some of these movements. Leaders of the women's organization (the backbone of many congregations) have brought into the open a long-brewing challenge to the establishment. How long the official bureaucracies can hold on without accommodation is an open question.

All such mainline denominational agencies must now face the additional challenge of the loss of legitimacy of the "Christian program" of social and political action they have been promoting. The rise of a competing program and the absence of any objective certainty as to which Christian program is the really Christian one call into question the rationale for present denominational structures.

Beyond the question of the viability of these structures, there is a deeper issue. The whole question of the state, to governmental structures and political processes, may now need rethinking. In 1981 a remarkably diverse gathering of religious leaders — ranging all the way from mainline establishmentarians to fundamentalist separatists to Moonies and Hare Krishnas — met in Washington. They expressed their alarm at the growing encroachment of government upon the affairs of churches. The other side of the equation — the involvement of churches, as churches, in the sociopolitical affairs of government — may also need to be examined.

The necessity for the involvement of

Christians in the world is not in question. Certainly the separatist motif is present in the New Testament and the monastic tradition. But the Christian mainstream, biblically and historically, has consistently called for living out the faith in the world.

The mode of involvement, however, particularly corporate and institutional involvement, may need reassessment. Indeed, the question must be raised as to whether there *is* a certifiable Christian program for a given society, either in terms of specific economic changes to be sought, or an existing economic order to be endorsed; either as to a Pro-Life Amendment or an Equal Rights Amendment. Christian judgment on sin and injustice, including particular sins and specific injustices of existing structures, can be made by churches. But a church-adopted boycott of the products of a particular company, designed to bring about specific changes in company policy, may be as questionable as Christian endorsement of a particular weapons system for national defense.

One emerging principle, then, as churches begin to re-examine their mode of relating to the social and political order, is a preference for standing in judgment on *all* political, economic and social systems and institutions, rather than establishing denominational agencies (or entering into "coalitions" with secular agencies) to bring into being *particular* programs, systems and institutions.

But to say that Christians (as distinct from the church) cannot engage in action, including collective action, to bring about particular kinds of social change and particular systems or institutions believed to be more fully in accord with the will of Christ would be patently absurd. Though none of us knows with absolute certainty what is the "Christian program" in any given situation, and though history and emerging light from the Holy Spirit have repeatedly shown that particular "Christian programs" of the past were in error, clearly we cannot *show* forth Christ's love in the world without being *for* things as well as against things. Christians must engage in collective witness, and constructive action probably serves Christ's kingdom far better than carping condemnation.

It may be that a second emerging principle (or, perhaps more accurately, a hypothesis to be tested) is that the traditional pattern of collective action through voluntary associations must be recovered. The use of official denominational agencies to bring about social change is a relatively new experiment and perhaps an experiment that has failed. Churches must now consider the possibility of cutting them loose to build their constituencies and promote the programs of likeminded believers, with official encouragement but without official approval.

Moral Majority and Christian Voice may be wrong in many aspects of the "Christian program" they are promoting. I, for one, believe that they are, and have been a vocal opponent. But at least they are voluntary associations, and their failure to interpret adequately the will of Christ for today's society is not the failure of the Body of Christ itself.

When official church organs, even though backed by majority votes of assemblies and conventions, promote a "Christian program" for social change, they not only run the risk of being wrong. More important, they reduce the church itself to the level of a voluntary, goal-seeking association of human beings, rather than the transcended Body of Christ on earth it is intended to be. It is not the role of the church to promote, and thus legitimate, either the Equal Rights Amendent or a Pro-Life Amendment to the Constitution of the United States. It *is* the role of Christians, individually and collectively, to do so. Indeed, they must, if they believe as I do that one of these amendments will correct a form of injustice which the Christian faith condemns. But they should do so not as the Body of Christ.

We may be approaching the end of an era, both with denominational structures designed to bring about social change, and with our basic way of relating as mainline Christians to the state and social structures. And even those of us who find the Moral Majority's "Christian program" wanting may owe a debt of gratitude to that organization for sharpening our appreciation of the true nature of the church. ☐

Richard G. Hutcheson Jr. is pastor of Vienna Presbyterian Church, Vienna, Virginia.

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resources

NEW ECONOMIC ORDER

Why should the church be concerned with a new international economic order? For at least two reasons: (1) The church has played a part in shaping the structures of the world as they have developed since the 16th century. (2) The church has a role to play in forming public opinion which is essential if a new economic order is to be established.

In 1974 the United Nations took a bold initiative to call for the establishment of a New International Economic Order. It emerged out of the recognition that the present order is unjust, discriminatory, and disadvantageous to the poor countries which contain two-thirds of the world's population.

The call for a New International Economic Order has been accepted by all member states of the United Nations. The long debate has been going on in one form or another since 1961, but the intensity picked up in 1974 and will be heightened in the 80s. The debate is about finding institutions, structures, and ways of working between governments (in the fields of trade, finance, energy, development, industrialization, etc.) which will ensure a more just and equitable participation of the developing countries. The resources listed below are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120 unless otherwise indicated.

For Teachers

Bread & Justice: Toward A New International Economic Order, James B. McGinnis, Paulist Press, 1979, $4.95 paperback, and Teacher's Manual, $7.95, paperback.

The book is written for those concerned about world hunger, justice, and about the New International Economic Order (NIEO). It is addressed in a special way to people professing the Christian faith. Part

1 establishes basic principles—of "justice," of "bread," and of the NIEO. The other four parts examine different aspects of the NIEO in light of basic principles of "bread and justice." Each of these four parts examine four questions: What is the problem, what changes does the NIEO propose with regard to the problem, how adequate are these proposals, and what can we do to promote the necessary changes?

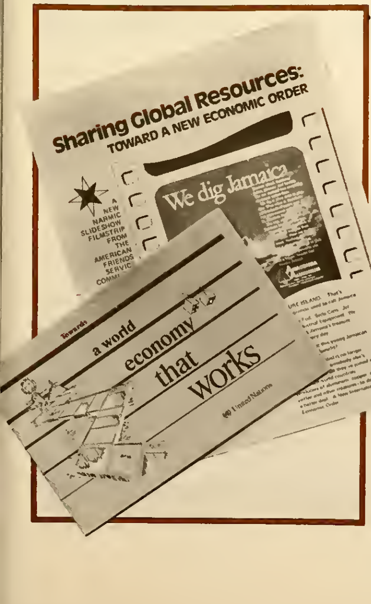
The Teacher's Manual presents overviews of each of the five parts, offers detailed lesson plans, describes other resources, and offers additional data.

Global Study

North-South: A Program for Survival, M.I.T. Press, Cambridge, Mass., 1980, paperback, $4.95.

The theme of the book is that the best chance for economic growth in the developed countries lies in the markets of the developing countries. The book is the result of a commission of various world leaders chaired by Willy Brandt, former Chancellor of the Federal Republic of Germany.

Toward a World Economy That Works, United Nations Division of Public Information (obtainable from Church of the Brethren UN Office, 777 UN Plaza, New York, NY 10017).


Sharing Global Resources: Toward a New Economic Order
A new NARMIC slideshow filmstrip from the American Friends Service Committee
We dig Jamaica
Towards a world economy that works
United Nations

North-South: A Programme for Survival
Global Dialogue
The New International Order
Bhaskar P Menon
Bread & Justice
Toward a New International Economic Order
James B. McGinnis

A concise, relatively short booklet. Provides valuable reference and lays out the issues involved in the New International Economic Order in a basic form.

Global Dialogue: The New International Economic Order, Bhaskar P. Menon, Pergamon Press.—$18 hardback, $7.75 paper.

An overview of the current economic situation along with a look at some of the related UN conferences of the recent past and statements in response to the current economic situation. A basic work which interrelates the aims, recommendations, and actions of the various agencies striving to close the gap between the rich and poor nations.

South, South Publications Limited, 13th Foor, New Zealand House, 80 Haymarket, London, SW1Y 4TS.

A monthly magazine that covers numerous areas involving South-South cooperation as well as North-South relations. Sections cover raw materials, finance, trade, and other development issues. Generally written from a third-world perspective.

On Film

Sharing Global Resources: Toward a New Economic Order, 35 minutes/color/slides or filmstrip with soundtrack on cassette tape.

Attempts to introduce Americans, through imaginative graphics, taped interviews, and soundly researched data, to the complex issues surrounding US trade relations with third-world countries. Asks some hard questions of Americans on sharing of resources globally and at home for a peaceful solution of the problem of the earth's resources.

Contact: NARMIC, American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102, Tel: (215) 241-7175.

The Economic Game, 12 minutes/color/16mm film (United Nations)

The complex concepts of a "new international economic order" are presented in the form of a game, acted out by the Richard Morse Mime Theatre group and set to an original electronic music score. The players sit at a traditional gaming table while the cards of good or poor living are dealt, determining how this country or that, as in real life, finds itself in terms of natural and human resources, and technology. Narration explains the terminology of world economics and the need for developing countries to be heard in changing the old rules of the game.

Contact: Journal Films Inc., 930 Pitnar Avenue, Evanston, IL 60202, Tel: (312) 328-6700.

A New Bargain, 28 minutes/color/16 mm film (United Nations)

Some third-world countries have oil. Some rich nations have food. Most developing countries have neither, and the commodites they sell have little bargaining power on world markets. The film examines trade and development relationships between rich and poor and how these relationships affect the growing gap between the two. The United Nations Conference on Trade and Development (UNCTAD) deals with the legacy of trade patterns set up in the colonial past and is working to help define the economic order of the future.

Contact: National Film Board of Canada, 1251 Avenue of the Americas, New York, NY 10020, Tel: (212) 586-2400

For additional resource suggestions contact Shantilal P. Bhagat, Church of the Brethren UN Office, 777 UN Plaza, New York, NY 10017.—SHANTILAL P. BHAGAT

Shantilal P. Bhagat is the Church of the Brethren UN representative.

Second Mile Mummers go more than the second mile

The "Second Mile Mummers" went more than their second mile last summer for United Ministries in Oregon, Washington, and Idaho.

This church camp and road show traveled about 2,000 miles satirizing social justice issues and stimulating Christians to deepen their commitment.

A troup of 22 people—age 10 months to 69 years—gathered at Camp Koinonia near Cle Elum, Wash., last June 28, to study social justice concerns, share talents, and create a roadshow of music, mime, and melodrama.

Their challenge was to prepare in one week a "popular" show based on issues of faith and life that people don't want to think about. They performed it 30 times in 14 days.

With people and props crowded in a rented school bus, they camped out in churches and made friends at potlucks in small communities.

They gathered props, sound equipment, costumes, and other needs and covered the costs of camp, gasoline, and meals within a budget of about $5,000. Through the sponsoring Social Justice Committee of United Ministries, funds were raised primarily from local congregations of the Disciples, the United Church of Christ, and the Church of the Brethren.

"Our message was that as Christians we need to do more than love Jesus. We need to love what Jesus loves: God, ourselves, and the world," said Ron Coulter, pastor of the First Christian Church of Vancouver, Wash., and director of the Second Mile Mummers.

The name of the troupe comes from Christ's teaching in the Sermon on the Mount to "go the second mile." A mummer is a performer.

The Second Mile Mummers present messages about social justice through mime, puppets, dance, and song, as well as improvisation. Vulnerability must be dealt with, since many of the acts are done spontaneously, on audience suggestion.

The group "really got into being clowns as fools of God," said Coulter. They gained an appreciation for the concept in Corinthians of God revealing his wisdom through the "foolish" message of the crucified Christ.

Playing the fool-clown-mime is nothing new to Coulter, who founded and directed the Myth and Magic Factory in Oakland, Calif., prior to his Vancouver pastorate.

The Second Mile Mummers presented their messages through mime, improvization, puppets, dance, and song. They sang several of Helen Kromer's satirical songs: "I'd Rather Be Dead Than Come to Grips with Relationships," "I'm Sorting Out My Wars," and "Why Did He Come?"

Performers also created spontaneous skits based on social justice themes suggested by their audiences—which ranged from 20 to 200 people in parks, churches, and theaters in cities and small towns. The themes varied as much as the audiences: from abortion to MX missiles, hunger to street lights, boycotts to decreasing farmlands, peace to social security, and energy to migrant workers.

Coulter senses that the Second Mile Mummers was "an enormously vital experience in the lives of those in the troupe:

"We grew in two ways. First, we had to deal with each other under the traumatic circumstances of traveling and performing. Second, we had to be vulnerable to other people as we gave ourselves away to our audiences."—Mary Haworth

Free-lance journalist Mary Haworth from Tekoa, Wash., serves on the United Ministries Social Justice Committee.

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

Pyrmont youth are buffaloing their way to Estes Park

For the 10th year, youth of the Pyrmont Church of the Brethren in Delphi, Ind., have raised money for National Youth Conference by whipping up 3,000 bowls of buffalo stew.

Yes, it is real buffalo. Two hundred fifty pounds of buffalo stew meat must be pressure-cooked ahead of time, later to be mixed with 100 gallons of vegetables, dried onions, tomato puree, salt, and pepper. That's six large kettles, or 1,500 bowls each day.

Youth and helpers are kept running from the time the fires are lit around 7:30 in the morning until all kettles are scrubbed and greased at the end of the day.

The buffalo-stew project is part of a local event, the "Feast of the Hunter's Moon," which is a monumental attempt to recreate life as it was in the 1700s when the lives of the French and Indians in Wabash Valley centered on Fort Quiatenon (pronounced we-aht-non). In the 1950s, the Tippecanoe Historical Society used to share a fireside meal in the blockhouse to keep alive the Indian history and culture. The feast is now a two-day, public celebration with storytelling, folk music, dancing, and crafts. Since 1972 the Pyrmont youth have helped feed the 50,000 or so visitors with their now-famous buffalo stew.

Money raised from this project will pay for all Pyrmont youth attending National Youth Conference at Estes Park, Colo., in August. In addition, the youth have been able to redecorate their Sunday school room and donate to worthy causes such as the Cambodian refugee program.
—Joy Welch

Joy Welch is youth advisor for Pyrmont Church of the Brethren, Delphi, Ind.

Above right: *Scott Ridgeway stirs the buffalo stew to prevent sticking.* **Below:** *Pyrmont's pig-out is part of a yearly event at Fort Quiatenon, celebrating local history.* **Right:** *Judith McKinley dips buffalo stew. Producing and selling 3,000 bowls of stew is a challenge met with enthusiasm by Pyrmont youth . . . and it pays!*

Books on war resistance, dislocation, identity,

Lest Innocent Blood Be Shed: The Story of the Village of Le Chambon, and How Goodness Happened There, by Philip P. Hallie, Harper and Row, New York, paper, $4.95, cloth, $12.95.

Lest Innocent Blood Be Shed is a true and powerful story of courage and compassion in the face of insuperable odds. It is about André Trocme, a Protestant pastor in France in the early 1940s during the Nazi occupation. Trocme was the major factor in making the village of Le Chambon one of the main life-saving forces in France.

Trocme organized 13 youth groups to study the Bible in depth. These groups and their leaders became the communications network and moving spirits of a village committed to saving terrified foreigners from their persecutors. Trocme taught the Bible *and resistance!* He trained the leaders and directed a secretive movement that unified the villlage around common purposes: resistance to the Nazis and care of refugees. The village, made up of very disparate citizens, united in a very efficient rescue mission.

A steady stream of Jewish refugees came to the village by train, on foot, or by wagon. All were hidden, fed, protected at great risk, and quietly carried across the Swiss border. Some remained and were issued false identity cards. Of the several thousand who came, only a few were lost.

The resistance in Le Chambon was unique. No guerrilla actions occurred. There was no sniping at Nazi searchers or at the collaborating French police. There were no acts of sabotage. There was no violence!

The resistance warfare occurred not on some far-flung theater of war, but in the privacy of homes. In kitchens, precious food was shared, plots were planned, and women were equal to men in risks run. Private homes became the last stopping place for refugees on an underground railroad before they were assisted to the Swiss border. André Trocme was the clue to all of this: the compassion, the nonviolence, the quickened consciences, the whole manifestation of good overcoming evil.

Author Hallie researched the story well. Participants still alive recount their experiences and tell the heroism of others. Hallie interviewed many villagers and discussed the details with Trocme's associates and with two remaining Trocme children.

Lest Innocent Blood Be Shed is history, a strange kind of history. Two sides of history are depicted: 1) the dark underbelly of history, evil at its worst (Nazi atrocities, cruelty without measure), and 2) heroism rooted in sheer goodness, the triumph of compassion over hate and demonic darkness.

This book ought to be required reading for: 1) mayors and members of town boards, 2) pastors, 3) classes in literature and history, and 4) all who revel in the triumph of goodness and courage.—T. WAYNE RIEMAN

T. Wayne Rieman is a retired Manchester College professor in the Manchester Church of the Brethren, North Manchester, Ind.

Creative Dislocation—The Movement of Grace, by Robert McAfee Brown, Abingdon Press, Nashville, 144 pages, cloth, $7.95.

If you can only read one book this month, pick up this one. Rarely have I been so captivated by the journey of another, so moved by another's discoveries, and so ecstatic in imagining a book's implications as I am with this latest writing by Robert McAfee Brown.

The book begins with a series of vignettes—"verbal snapshots" he calls them. He writes about the dislocations in his life—the physical, mental, emotional and political upheavals—and reflects upon what he has learned from them.

At first it was geographical dislocation, after spending nine years at Union Theological Seminary in New York, "working up from instructor to full professor with tenure. At 40 I was Auburn Professor of Systematic Theology, firmly launched on a professional career." Then two years later he moved to Stanford University to initiate a program in religious studies. He returned to Union after fourteen years at Stanford, which included being in and out of jail with ministers and rabbis as one of the Freedom Riders in the civil rights movement in the South and then as civil disobedience. It was then he realized that his ways of viewing the world out of his political involvements and his growing understanding of feminism and other liberation theologies had dislocated his former assumptions about theology. He left Union again after a short time to pursue a different way of teaching and living.

"Theology is formed through engagement instead of detachment, on pavements more than in libraries, and in the midst of ambiguities rather than clarities," says Brown. "The shrinking globe has played havoc with the theology I've put together so nicely in seminary and graduate school and my first ten years of teaching. . . . Most of what I thought of as 'normative theology' has turned out to be parochial theology, conditioned by the time and place out of which it arose. Even theologies claiming to be built on the 'biblical perspective' turned out to be built on a parochial biblical perspective, i.e., on the Bible as read from a white, male, Western, bourgeois, intellectual perspective." And this has meant "starting all over again."

Creative Dislocation is a "handy summary of lessons learned in the 60s and 70s," and he suggests 16 guides of living in the 80s. He calls us to "be open to the voices around us, those near at hand as well as the third world, those who are dispossessed and exploited whether for racist, sexist, or cultural reasons. Theologies that failed to hear the cries of the hurting and fail in their responses to seek to alleviate the need for those cries, are no longer theologies worthy of attention."—MARY CLINE DETRICK

Mary Cline Detrick is Parish Ministries staff for lifecycle ministries/person awareness/youth and young adults.

Identity and Faith: Youth in a Believers' Church, by Maurice Martin, Herald Press, Scottdale, 104 pages, paper, $3.95.

The "believers' church," such as the Church of the Brethren, has a perennial dilemma. Since the "church" is made up of baptized believers, what do we do with the children? Maurice Martin addresses this dilemma in *Identity and Faith, Youth in a Believers' Church.*

Martin lures the reader along with stories from his own years of growing up in a Canadian Mennonite Church, stories which would be paralleled by the experiences of many Brethren youth. The tension which he describes is that between the continuity of the church and the expectation that each generation will have the quality of faith of a first generation.

eminism

Drawing on insights of church history, theology, sociology and psychology, Pastor Martin examines the nature of the church and of membership in the church. One of the most difficult tasks which the author attempts is to define the relationship of spiritual maturity and psychological maturity and come to an understanding of the sudden conversion experience within that scheme. Possibly not entirely successful in that particular task, Martin certainly has raised the issues and makes a cogent plea for a more intentional integration of youth into the total life of the congregation. — Bob Bowman

Bob Bowman is Parish Ministries staff for biblical resources/worship resources.

"I'm Not a Women's Libber, But . . . ", by Anne Bowen Follis, Abingdon, Nashville, 128 pages, cloth, $7.95.

Can a woman who is a homemaker and a Christian also be a feminist? Many traditional "Christian" viewpoints would say "no" — unequivocably. And that's what Anne Bowen Follis thought at first, too. But she began a two-fold investigation into 1) the legal rights of homemakers, and 2) the role of women in the Bible. Her discoveries thrust her into the struggle for equal rights for women.

A remarkable "difference" about *"I'm Not a Women's Libber, But . . . "* is that it is written by a born-again Christian wife, mother and homemaker. She is thoroughly convinced that attitudes toward women in the US must be changed, and she is one of the founders of Homemakers' Equal Rights Association. But she rejects extremist views and methods, finding equal fault with those in the women's movement who look down on traditional values and the homemaker and those of the far right (usually "Christians") who threaten with the wrath of God anyone questioning the status quo.

Anne Follis' approach to a critical contemporary issue needs to be read by those concerned about a Christian response. Married couples and especially couples preparing for marriage should read her chapter entitled "Cinderella and Other Fiction." From proven experience she describes the relationship that is based on mutual submission, understanding and love. — F.W.S.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- As a small child, looking ahead to exciting events set off a delicious bout of delirium tremens of a pleasant kind. If the seven Kennedy cousins were coming to dinner, or if my sister and I were going to Grandma and Grandpa Plums for the weekend, or if there was a children's day program coming up in which I could display a disproportionate amount of ham for a six-year-old, I was prancing around on clouds. On such occasions I would invariably say to my mother, "I wish Sunday (or whatever day) were already here." She would invariably respond by putting her hands on my shoulder and saying, "Never, never wish time away! Never!" So early on, there was instilled into my bones the sense that time was a sacred gift, not to be taken lightly or even to be bandied about in facetious conversation.

And yet, how happy I am to see a new year appear, pristine time of clean white pages, days that are not already made heavy with loss and disappointment and frustration. I wonder if Mother's sensibilities concerning time would be upset if she knew I bid 1981 goodbye with no regrets at all.

In spite of lovely celebrations that were intensely personal and meaningful, and opportunities for learning and growth, I count 1981 as the most difficult year of my life.

In late summer my mother's pilgrim journey ended without warning. It was time for her release into a better-lighted existence, but none of the rational arguments concerning her passage helped at the moment. Then in November, my father completed a slow and painful journey toward death, just four days short of age 90. There were other losses — two unborn grandchildren and brokenness in marriage that had never touched our family before, accompanied by the excruciating pain of feeling helpless to be helpful. And there was the same walk-about with several friends where the shards of shattered relationships penetrated all who stood close by, hurting with them.

In the midst of flux there was that sense of the "intensive caring unit" of the church in community. I had looked forward to Quest II for many months, and just as it got underway, I was called home by my father's impending death. When the news reached French Lick, the "intensive caring unit" sprang into action, and I was ministered to by many who reached out in warm and loving ways and by prayerful remembrances of the community for my father.

The way is sometimes difficult, but there is always the traveler who asks to join us, who stays with us and listens to our story, the Christ of the Emmaus Road. His presence through the Holy Spirit and through our brothers and sisters is God's answer to the ancient prayer, "Fix thou our steps that we stagger not on the unevenness of the world." So Good-bye 81, Hello 82, and Happy New Year to Pilgrims everywhere!

- Most of us Hoosiers who attended QUEST II at French Lick, Ind., knew we would be enjoying an elegant old resort hotel and spa that had a long history of hosting the rich and the famous. Our innocent editor asked me if French Lick was "like a big old church camp." After I quit laughing, I decided he should see for himself, which he did. But he reported that an unsuspecting Brethren minister had called in to see if sleeping bags were needed at French Lick. In spite of the incongruence of a gathering of Brethren ministers at this particular place, I'm sure our prayers and hymns and holy talk left a whole new bunch of atoms circulating around to turn the great hotel into "sacred space" at least for a while.

- For all who spend New Year's Day glued to the tube and watch the girls and boys playing their various games, here is a little note from Donald Kaul, *Des Moines Register* sports columnist. Responding to the fact that some people were upset because big donors to the athletic programs at state schools got the best seats, he said, "Why be upset about that? That's the way things are supposed to be. If God meant everybody to sit on the 50-yard line, why did He make end zones?" Creation continues!

- Favorite books of a favorite brother: **George W. Phillips** — *The Upside-Down Kingdom,* by Donald B. Kraybill; *New Testament Basis of Peace Making,* by Richard Misorley S.F.; *Letters to My Lord,* by Daniel A. Lord.

- See you on the journey. P.K.H.

CLASSIFIED ADS

TRAVEL—Juniata College Tours 1982: Feb. 1982—Caribbean cruise. March 1982—Hawaii deluxe (one or two weeks). Late spring—study tour to Cuba with Dr. and Mrs. Kenneth Crosby. Summer—Yugoslavia with President and Mrs. Frederick M. Binder. July before or after Annual Conference—the Pacific Northwest with Harold B. Brumbaugh. Aug. 1982—China by train from London to Hong Kong. Harold B. Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

TRAVEL—15-day cruise tour of Alaska. Fly to Anchorage. Tour North Country and Arctic, Eskimo Land. Return cruise to Vancouver. Leave Sept. 9, 1982. 8-day World's Fair tour. Visit Williamsburg, Virginia Beach, CBN, PTL Club, Smokey Mts. National Park, 2 days at World's Fair in Knoxville, Tenn., Luray Caverns. Leaves June 12, 1982. Contact Ralph and Betty Ebersole, 1213 Hamilton Ave., Tyrone, PA 16686. Tel. (814) 684-1771.

TRAVEL—Ireland and the British Isles in the summer of 1982. A summer tour with McPherson College and experienced hosts Dayton and Rebecca Rothrock. June 19—July 5, 1982. Many special features included in moderate prices. Write: Dr. Dayton Rothrock, McPherson College, McPherson, KS 67460.

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INVITATION—Enjoy living in Florida with its good life. Come and worship with us. Lorida Church of the Brethren, 15 mi. s.e. of Sebring, off US 98. Worship 10:30 a.m. Good teachers. Nursery provided. Friendly, active fellowship. Adjacent to Palms Estates on Lake Istokpoga, and part of Florida Brethren Homes, Inc. Good boating and fishing. Box 461, Lorida, FL 33857. Tel. (813) 655-1466.

INVITATION—Fruitdale church invites you to come and spend the winter with us in southern Alabama. Trailer sites with complete hook-ups. Located at Fruitdale Church of the Brethren, Fruitdale, Ala., Highway 45 S. 8 mi. from Mississippi state line, 55 mi. n. of Mobile. See church sign on west side of highway, near woodyard, just n. of Fruitdale. Call Martin Brown, pastor, (205) 827-6604.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road, (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W.C. Crumley at (615) 687-1892.

WANTED—40 maroon BRETHREN HYMNALS, used; good condition. Contact: Peggy Carpenter, Madison Church of the Brethren, SR 4, Box 159, Brightwood, VA 22715. Tel. (703) 948-4587.

WANTED—Director of counseling. Qualifications: Master's in counseling or related field; experience in therapy, work with troubled youth. Preference to pastoral or church worker background; membership in one's professional field. Salary negotiable. Contact Noah Martin, exec. dir., New Day, Inc., 109 South St., Johnstown, PA 15901-2889. Tel. (814) 535-8202.

WANTED—Full-time head custodian needed at La Verne Church of the Brethren (California). Requirements; general maintenance skills; supervision of other workers; ability to relate to a variety of users of facilities. Contact Administrative Assistant Donna Arnold, 2425 E Street, La Verne, CA 91750. Tel. (714) 593-1364.

WANTED—Responses from members of 56th BVS orientation unit. Send news of yourself to Carolyn Bechtel, 257 W. Reliance, Souderton, PA 18964 or Lora Bucher Brehm, 572 East King St., Chambersburg, PA 17201.

prayer calendar

January 17-23: Join with other Christians this week in observance of the Week of Prayer for Christian Unity, the theme of which is, "May all find their home in you, O God."

Pray that God will sustain Toma H. Ragnjiya in his work as general secretary of Ekklesiyar 'Yanuwa a Nigeria (Church of the Brethren in Nigeria). (See MESSENGER, September 1981, p. 6.) Give thanks for the remarkable growth of this church.

January 24-30: Pray for Brethren missionary workers Ralph and Flossie Royer, as they continue to direct the development of technology to provide for water and food needs in Niger.

January 31—February 6: Pray for BVSers Heidi Berkenbosch and David Miller serving at the New Windsor Service Center, New Windsor, Md.

February 7-13: Give prayer support to Christy Waltersdorff, giving service at the General Offices, Elgin, Ill., as coordinator of National Youth Conference.

Pray for the work of United Faith Ministries, Denver, Col., and for BVSer Karoline Herder serving there.

On self-image

Sarah Alexander-Mack

The disease is apologia

"His sermon is typical of the apologetic and defensive manner in which the Church of the Brethren has come to approach some of its most basic beliefs. . . . "
—RONALD GOOD

"Somebody, the Adversary perhaps, has cheated the Brethren out of a legitimate pride in their witness *in this century* and infused them, instead, with a low corporate self-esteem that is, I believe, the first reason for their lack of growth."
—JAMES A. GITTINGS.

(Statements appearing separately in the August 1981 MESSENGER).

* * *

The 273 years on my patient, Bill Brethren, were beginning to show. The élan, the spirit, the joy were gone from his face as he eased himself down on my couch for one of our periodic talks. I've counseled him often over the years, when this matter or that faction got to him and he needed a friendly ear.

But this time Bill seemed less willing to take on the world as he has in the past. Less willing or able to do battle with those Adversarial forces "out there." This might be a long session, I feared, as Bill began to open up.

"I just don't feel good about myself like I used to," he started. "I feel out of touch with the body politic. I'm listless, indifferent to things around me. Kinda backpedaling. Know what I mean, Doc?"

"Sure, we all get that way now and then," I reassured Bill.

"I know. But this time it's different. Like I'm running out of steam. You don't think I'm, uh, dying, do you Doc?"

"Nonsense, Bill. Why, you have a good 50 to 100 years left in you. Sure there are

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

iblical inquiry, backward look

some signs of decline, but you have lots of Life in you yet."

"Guess you're right. Though my last medical checkup did show a loss of some 30,000 corpuscles over the past 40 years or so — down from 220,000 I'm told."

"No trouble, Bill. You can expect some attrition at your age. Doesn't mean you're dying or even sick. But something else is troubling you, isn't it Bill?"

"Sure is, Doc. I can't seem to shake this sense of uneasiness and preoccupation."

"Preoccupation with what, Bill?"

"Don't laugh, Doc, please, What with a guy my age. But I don't feel, well . . . guess the word is *loved.* I just don't feel very loved, Doc. There, I've said it."

Bill went on to explain that when he meets a new friend they exchange the usual pleasantries about each other. Bill will say he is a pacifist, but feels impelled to explain his love for his country.

He'll observe to his friend that he favors disarmament, but in the next breath affirms his patriotism.

When asked about his family life, he notes that in his communion he practices feetwashing, observes the full Lord's Supper, and gives the Christian kiss — yet inevitably he'll follow up with the affirmation that he is "within the mainstream of Protestantism."

People of his lineage believe in turning the other cheek, walking humbly, and living the simple life, while sharing with others in need and seeking justice for those without it. Yet no sooner than he has spoken, he notes the glimmer in the eye of his friend, and Bill is apt to opine that, "Of course, the majority of us don't follow those beliefs religiously. Most of us are more progressive and modern today, not like our conservative forebears."

Bill went on: "Let someone ask me about my heritage and I am likely to rush in with the explanation that I'm related to Marvin Mennonite and Quad Quaker. You've heard of those families, I'm sure."

"Why can't I just say, 'I'm Bill Brethren. Period. Accept me for who I am'?"

I asked Bill when this all began.

"Not long ago. Probably 80 to 100 years or so. Seemed like my friends went one direction and I went another. After that, I never felt accepted for myself. I felt peculiar. The world sorta changed for me."

"Well, Bill," I told him, "you have a disorder that probably stems from a misunderstood childhood and you have been trying to find that self-esteem, that love, ever since."

"You might be right, Doc. Is there a name for it?"

"Bill, the medical term given to the problem is *apologia.*"

"Apologia, Doc?"

"Yes, but don't worry. We can probably never cure you of it, but we can stem those feelings of despair brought on by your lack of acceptance and self-worth. But first of all you need to tell yourself that there is nothing wrong with the way you are. There is no norm in this world. Bill Brethren is an *individual.* You don't have to be like anyone or everybody else."

"Golly, Doc, I never looked at it like that. I can just be . . . *me.*"

"Right, and the next time someone says you shouldn't believe something or you shouldn't act a certain way, just look him squarely in the eye, and say:

"Where is it written? Give me chapter and verse."

"Gosh, Doc, I feel better already." ☐

Sarah Alexander-Mack is the nom de plume of a Brethren writer who wishes to remain anonymous.

Bruce Wood

The Bible will survive inquiry

Although some people claim too much for the achievements of science, some people also claim too much for their views of the Bible and religion. Researchers need the freedom to ask any question that concerns them — to seek data on any question, and to be free to try to account for the data — to develop an understanding of the meaning of the data, and then to test these hypotheses. There also needs to be freedom for other people to check the data, to set up their own experiments, or to do their own research to test the hypotheses. If several people have tested an hypothesis and it stands up, then it is considered a theory — as probably true, but always open to possible revision in the light of new evidence. It is this approach that has helped make possible the tremendous achievements of modern scientists.

The scientific method has been helpful in so many fields of inquiry that it has also been used in the study of ancient literature and of the Bible. For example, a scientific mind immediately detects a problem when reading carefully the first chapter of Genesis and then the second. In Genesis 1:27 it is stated that "God created man in his own image, in the image of God he created him; male and female he created them." But, according to Gen. 2:7-23, God first created a man, and then, after a "helper fit for him" was not found in the other living creatures created and brought to the man, God created woman. These are obviously two quite different stories, and we form the hypothesis of Genesis being made up of parts of various ancient documents. But, the concepts of purposeful creation and of the creation of human beings in the image of God stand, regardless of the length of time involved or of discoveries about the sources of the Genesis story.

Scientists can study the development of the universe, but beyond that question is the question of the source of the original material and energy out of which this universe developed; there is also the question of the source of the principles or laws by which the elements relate and react. It is there that the real creation mystery lies. It is there that we Christians should have faith in God. Let's not try to make a scientific textbook out of the Bible. Let's not try to read scientific knowledge into the Bible. We may need to make some allowances for pre-scientific indentifications of cause-and-effect relationships, such as the causes of earthquakes and disease and misfortune. But we can do that without losing the religious understanding and revelation in the Bible.

Christians should inform themselves. In ignorance, people may make it more difficult for their children in school, rather than helping them learn to think, digest new data, and evaluate it. Eventually we need to accept what proves to be true and make the necessary adjustments.

I believe in the Bible as a record of the religious pilgrimage of the Jews, reaching its zenith in Jesus of Nazareth, the Messiah. I believe in a purposeful creation, through a long, developmental process, with the crowning act of this process being the creation of human beings in the spiritual image of God. I believe in a consistent God, a dependable God, a God who works through divinely established principles and processes, and through Christ, in whom the fullness of the spiritual image of God was pleased to dwell. I think our Creator expects us to use our heads to the best of our ability—to inquire—to think his thoughts after him as we are able. I think the Creator wants us to inquire—to aspire, and to grow in his image. I live with this faith, trusting God and trying to live according to the best that I know, at the same time that I seek greater understanding and direction.

In spite of the church which pressured Galileo into denying the meaning of the evidence he had seen, he was right. Freedom of inquiry and conclusion is needed in religion as well as in other fields of study. I am convinced that the truth has nothing to fear from free and full inquiry, and there is much that may be lost without it. ☐

Bruce Wood is pastor of Community Church of the Brethren, San Francisco, Calif.

John Attaway

A backward look at Vietnam days

I am a Brethren now and a pastor but this was not always the case. At one time I was in the United States Navy, serving in Vietnam. It was a long time ago, years ago . . . maybe even lifetimes ago, and there are times that I am not sure whether it was really me or whether it was a dream or, perhaps, a nightmare. A dream has a beginning and an ending and even though Vietnam began somewhere, I am not sure that it has ever had an ending.

The time was from March 1967 until March 1969. The place was in and around Vietnam. I was a non-commissioned officer in the United States Navy and we were attached to River Support Operations in the Mekong Delta. The recruiter promised that I would travel, see the world, and receive an education. I guess I did, but there were a lot of other things thrown in that I had not fully anticipated or expected. We were all young and innocent, naive and perhaps gullible. Some of us were patriotic, others were only making a living for our families. Some were trying to escape something. Others were looking for themselves.

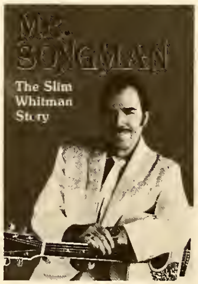
I think we all found the same thing—hellish reality that burned a scar in the soul that is still there so many years later. The innocence was lost and we were never sure what was left in its place. Perhaps at times a fatalistic cynicism was left, but more often than not, just a numbness. I think everyone that served was scarred in some way. It is just a question of how and to what degree. Maybe it was the long days and loss of sleep or the heat and humidity. Maybe it was the pain and suffering, the death and dying, or the uncertainty of knowing friend from foe. It could have been the ever-present stress of the presence of booby traps and unconventional warfare—maybe all of that burned something out of us.

In the dreams and the memories, there are often flashbacks. I still vividly remember the smell and the taste—yes even the taste, the gagging sensation—that is caused by the stench of burning human flesh, an odor that is unmatched by anything else in this world. I still see the bloated bodies discolored, torn and maimed, and feel the loss as friends died in my arms around me. I remember the visits to the VA hospitals and the terrible price that was paid not only in death, but in the suffering of a living death.

There is always that question of "Why?" We paid a terrible price, but for what? What did all the death, the pain, suffering, and disfigurement buy? What was its purpose? Maybe these are some of the reasons some of us are torn with so many uncertainties and conflicts today.

There are those who seek pleasure and escape as those who lived through the

SLIM WHITMAN
Country Music Performer
Member of the Church of the Brethren



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Order from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120

Depression often seek financial security. With all of us there is a certain loss of value because we learn not to value ourselves too highly and to value others even less. Perhaps there is even a loss of God. You are not sure if you lost God in some rice paddy during a fire fight or whether he gave up on you in despair and sadness. In either case, there is often an alienation that has never been restored. There is a certain sense of meaninglessness and senselessness for life because you found that for several years life was without sense and meaning. There is an anger; anger at yourself, your country and all other men. An anger that is sometimes expressed in violence or in self-destructive acts.

There are many mixed emotions, even today, that are illicited to totally unrelated events. Last January our country united in joy and celebration when 55 American hostages were released from Iran. Their homecoming was heralded as heroic and it unified a nation together. Many of us remember *our* homecoming where, at best, our families and friends simply wanted to forget about what happened and not talk about it, nor share in our pain and sorrow. Even worse, there are those who were spat upon, cursed, laughed at and jeered or rejected as being immoral warmongers. There was no heroes' welcome; not that any of us expected one, but it would have been nice if we had found some recognition and understanding.

Many of us are reluctant to talk about the specific experiences while others of us are attracted to remembering the adventure. A lot of us have locked out the pain, while others live it every day. We look back on Vietnam with very mixed emotions; fear and anger, love and hate, doubt and self-ridicule and a confusion of not knowing really where we are going or even maybe where we have been. All the time there is a dull, burning, aching pain in our hearts for our own experiences and for the experiences of our brothers and friends. There is an attempt to try and sort out all the confusion and try to make some sense out of it until we understand that there is *no* sense to be made out of it.

What happened was insanity; an insanity that still lives in our hearts, minds and souls, an insanity that can only be conquered by compassion, love and understanding. ☐

John Attaway is pastor of the Jackson Park congregation, Jonesboro, Tenn., and a professional counselor. Much of his counseling is with Vietnam veterans troubled by "delayed stress syndrome."

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turning points

Licensing/ Ordination

Ford, Charles Wesley licensed October 13, 1981, Hawthorne, Southeastern
Hilton, Donald Harold licensed October 13, 1981, Hawthorne, Southeastern
Lockett, Larry licensed January 4, 1981, Parkview, Middle Pennsylvania
Rowland, Curtis licensed August 23, 1981, Spring Run, Middle Pennsylvania

Pastoral Placements

Earhart, Robert, from Secular to Pasadena, Pacific Southwest
Edwards, John, from other denomination, to Pitsburg, Southern Ohio
Fletcher, Shane, to Briery Branch, Shenandoah, 10/1/81-4/1/82 interim
Hall, James, from Brothersvalley, Western Pennsylvania, to West Goshen, Northern Indiana
Hostetler, Tom Richard, from Lone Star, Western Plains, to Dallas Center, N. Plains
Keiper, John, from Bedford, Middle Pennsylvania, to Lorida, Florida/Puerto Rico
Wingate, Steven, from other denomination, to Maple Grove, West Marva

Anniversaries

Blaxsten, Mr. and Mrs. William, Elkton, Md., 56
Burkel, Mr. and Mrs. Wilson, Martinsburg, Pa., 58
Bush, Mr. and Mrs. W. Floyd, Martinsburg, Pa., 54
Dilling, Mr. and Mrs. Elmer, Martinsburg, Pa., 51
Garber, Sam and Esther, Enid, Okla., 50
Griffeth, Floyd and Dolly, Enid, Okla., 56
Harshbarger, Albert and Olive, North Manchester, Ind., 50
Henry, Dr. and Mrs. Tobias, Martinsburg, Pa., 58
Hollinger, Abel and Ada, Lebanon, Pa., 62
Holsinger, Drs. Paul and Helen, Martinsburg, Pa., 55
Kagarise, Mr. and Mrs. I. Harvey, Martinsburg, Pa., 55
Miller, Mr. and Mrs. N. Ray, Martinsburg, Pa., 54
Miller, Nina and Levi, Sebring, Fla., 51
Shafer, Oren and Mildred, Continental, Ohio, 50
Sines, Rev. and Mrs. Jonas, Oakland, Md., 60
Stern, Mr. and Mrs. Luke, Martinsburg, Pa., 51
Wareham, Mr. and Mrs. Paul, Martinsburg, Pa., 51
Weller, Irving and Esther, Continental, Ohio, 50
Wise, John and Orpha, Dallas Center, Iowa, 61

Deaths

Blosser, Gertrude, 80, Mount Joy, Pa., Aug. 24, 1981
Bowman, Lottie, 92, Hanover, Pa., Oct. 6, 1981
Brandt, Ira, 80, Mount Joy, Pa., Sept. 14, 1981
Breneman, Ada, 98, Mount Joy, Pa., May 26, 1981
Cable, Amos, 74, Cerro Gordo, Ill., May 24, 1981
Caslow, R. Morris, 74, Mount Joy, Pa., Aug. 29, 1981
Cripe, Vernon, 69, Cerro Gordo, Ill., Sept. 8, 1980
Deardorff, Anna M., 74, Chambersburg, Pa., Sept. 2, 1981
Evans, Lester, 77, Scherr, W. Va., Nov. 16, 1980
Fellers, Lottie, 92, Greenville, Ohio, May 27, 1981
Forshey, Amber D., 8 months, Martinsburg, Pa., July 9, 1981
Gibson, Minnie, 81, Boones Mill, Va., July 6, 1981
Grove, Marie, 75, Cerro Gordo, Ill., Sept. 30, 1980
Heckman, Galen Sr., 77, Cerro Gordo, Ill., Aug. 29, 1980
Hornbaker, Blanche, 87, Chambersburg, Pa., Sept. 12, 1981
Huff, Harry, 76, Cerro Gordo, Ill., Sept. 1, 1980
Kiryluk, Chester, 59, Greenville, Ohio, March 8, 1981
Liskey, Wilbur Isaac, 78, Fresno, Calif., May 15, 1981
Marsh, Gary, 31, Frostburg, Md., Feb. 18, 1981
McCurdy, Allen, 95, Harrisburg, Pa., Sept. 29, 1981
Miller, Jerry, 33, Spring Grove, Pa., July 21, 1981
Montgomery, Ida Mae, 95, Boones Mill, Va., May 8, 1981
Myers, Miriam, 81, Goshen, Ind., Sept. 16, 1981
Nauman, Frank, 79, Manheim, Pa., Sept. 15, 1981
Nicodemus, Carrie, 83, Martinsburg, Pa., Sept. 7, 1981
Phares, Boyd, 88, Elkins, W. Va., Dec. 15, 1980
Sanders, Henry, 87, New Milton, W., Va., July 18, 1981
Sanders, J. L., Morgantown, W. Va., Oct. 12, 1980
Slesser, M. Lena, 26, Mount Joy, Pa., Sept. 18, 1981
Smith, Earl, 61, Manchester, Md., Sept. 25, 1981
Stover, J. Emmert, 83, Porterville, Calif., Dec. 8, 1980
Strawser, Clara, 90, Arcanum, Ohio, Sept. 4, 1981
Wagner, William, 93, Cerro Gordo, Ill., Oct. 31, 1980
Walters, Ellis C., 96, Seattle, Wash., June 3, 1981
Williamson, Dollie, 92, Bridgewater, Va., Aug. 31, 1981
Young, M. Elizabeth, 83, North Manchester, Ind., Aug. 17, 1981

editorial

Can God straddle the fence?

The National Council of Churches recently celebrated its 30th anniversary. Not everyone was celebrating. Outside the kickoff plenary of the "Ecumenical Event," a group of Carl McIntire's followers carried placards: Some said, "NCC is Marxist" and "God is not Marx"; other signs denounced the upcoming NCC nonsexist lectionary.

During my five days in Cleveland I heard many references to the religious right. Some of the comments were made with chuckles. For instance, several of the Governing Board members who had recently returned from El Salvador told us that their hotel was located a little beyond a cemetery called "The Resurrection." They took great delight in saying to the taxicab drivers, "Turn left at the Resurrection." Other references to the religious right were bitter diatribes. More than one speaker lashed out against the electronic church and similar conservatives, calling them dangerous and arrogant.

As we debated policy and made decisions in the Governing Board meetings, I pondered this puzzle of left versus right within the supposed one body of Christ. Like just about everyone else, I wonder how it can be that we as Christians end up so distant despite our common belief. And in the midst of wondering how God can straddle the fence, I thought of something that C. S. Lewis said: "Is it possible to ask God a question he can't answer? Of course it is. Is yellow square or round? God can't answer a nonsense question. Probably half our theological questions are nonsense questions."

Now of course I don't think it's nonsensical to ask whether we should disarm or whether we should sell AWACs. But might it be that God is not quite so concerned as we are as to whether we're right or left of center? Perhaps God sees one narrow road threading its way across a wasteland—and two groups of travelers squabbling over which side of the road they should walk on. We talk open-mindedness toward homosexuals, the Third World, those of different religions —toward everyone except other Christians.

With the urgent tasks we have to do, can we afford to waste energy trading insults? There's a world out there that desperately needs help. In the words of a song by Sister Miriam Therese Winter of the Medical Mission Sisters, "There's danger at the door, poverty aplenty, hearts gone wild with war." If we can't all agree on what needs doing, let's plunge ahead alone. We're not accountable to another side of Christendom.

And besides, much as I chafe at the style of some members of the Christian community, I am glad they're there. I'm glad that we don't all think the same. I would worry if we did. Where there's controversy there's a growing edge. And I heartily affirm the right of my sister or brother in Christ to worship in a different style, to speak up, to lobby in Congress, to appear in the media, and, yes, even to attack what I have to say. I believe that it's possible to be one in Christ and be worlds apart in everything else.

Thank God we're allowed to be that.—W.S.C.

STEWARDSHIP INCLUDES WISE INVESTMENTS

At the present time 379 church organizations and individuals are investing $2,036,115 in the Church Extension Loan Fund operated by the Church of the Brethren General Board.

Forty-six congregations are now benefiting from loans made possible by this fund. $2,002,000 are loaned to districts and congregations assisting them to: • purchase church sites • establish new congregations • build new church structures • remodel existing buildings.

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- Biblical Awareness Seminars. Training in a variety of styles for studying and teaching the Bible. Robert Bowman (upper left photo), contact person.
- Resources for Study. Curriculum for all ages; membership materials; teacher training. June Miller (upper right photo), contact person.
- Education for Mission. Resources on mission for study and action. Shirley Heckman (center left photo), contact person.
- LIFE Labs (Living in Faith Experience). Sharing in a context of trust and openness on matters of faith, relationships, growth. Jay Gibble (center right photo), contact person.
- Youth and Young Adult Ministries. Resources; training events; youth and young adult conferences. Ralph and Mary Cline Detrick (lower photos), contact persons.

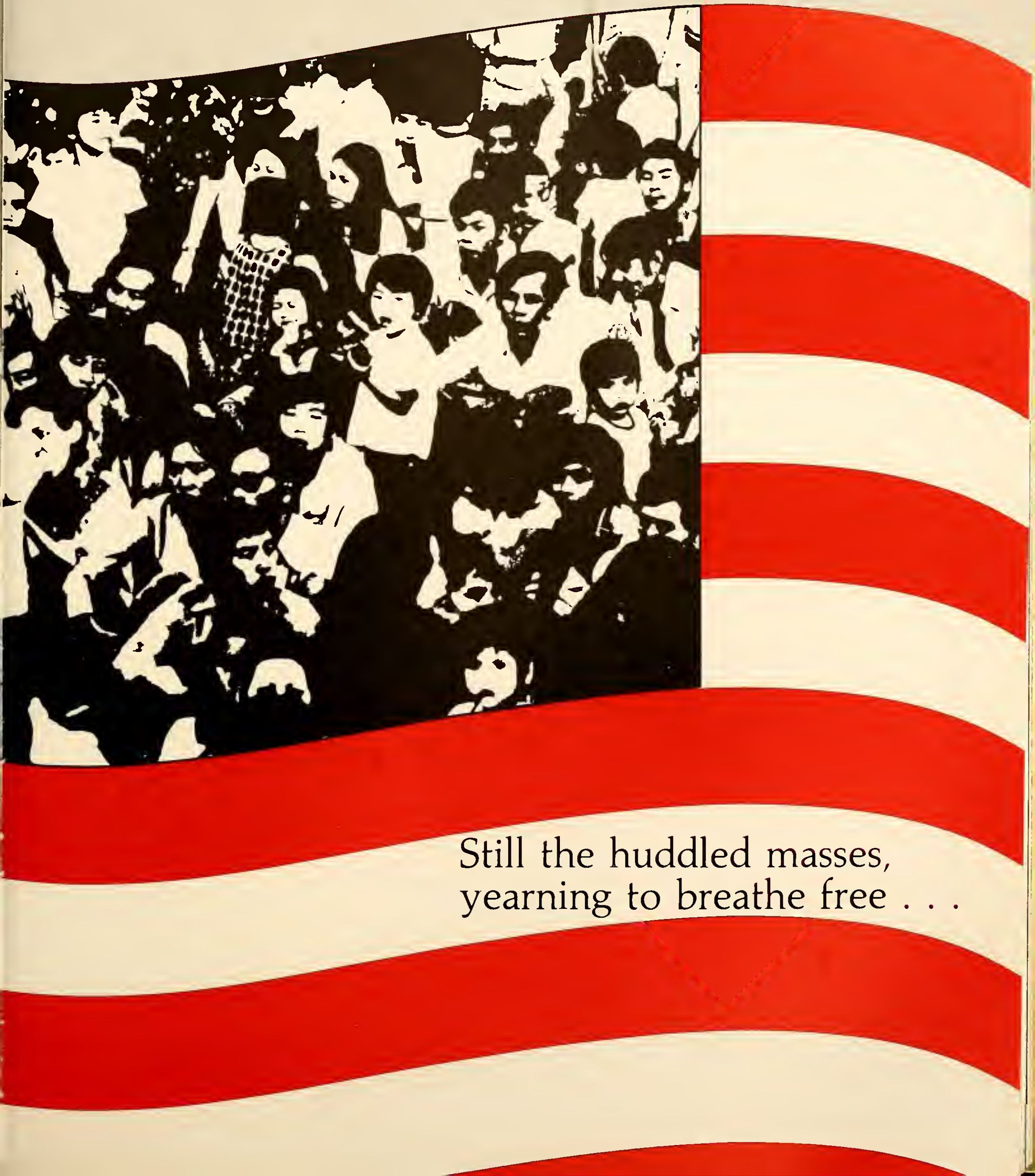
You can sustain and extend these ministries by supporting the Discipleship Offering.

Church of the Brethren Discipleship Offering

Interpretation emphasis and special offering for the Brotherhood Fund, February 7, 1982. For information on the above programs, write: Parish Ministries, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120. Or call 800 323-8039.

messenger

CHURCH OF THE BRETHREN FEBRUARY 1982



Still the huddled masses,
yearning to breathe free . . .

contents

10 **Thanksgiving in the Woods.** With Brethren students increasingly in a minority on Brethren campuses, the annual Brethren Student/Young Adult Conference over the Thanksgiving holidays takes on new significance. Participants find spiritual nurture and also sorely missed Brethren fellowship. Special Report by Heidi Loomis.

12 **Looking for a Future.** Since World War I, Brethren have emphasized aid to refugees, but today fewer than a fourth of Brethren congregations are sponsoring refugees. Wendy Chamberlain describes the continuing flow of refugees through the Brethren Service Center at New Windsor, Md., where refugees of every stripe share a common goal—a future in America.

16 **Haitians: Welcome Refugees or 'Wretched Refuse'?** The Statue of Liberty's inscription welcomes the "wretched refuse" of other countries' "teeming shores," but doubts arise at the sincerity of those words when excuses are found for turning back poor, black Haitian refugees, "yearning to breathe free." Story by Joyce Miller.

19 **Hold It Lightly.** Annual Conference Moderator Earle W. Fike Jr. counsels his future successors to hold the gavel lightly. The moderatorship should be grasped *tightly* in terms of responsibility, service, and significance, but *lightly* in terms of honor, status, and fulfilled qualifications.

22 **Coach.** Graydon F. Snyder offers a cluster of vignettes of Earle Fike which combine to produce a fuller portrait of the 1982 moderator.

In Touch features Joy Vinh Phu, Elgin, Ill.; Carolyn Chambers, Wichita, Kan.; and Heidi Berkenbosch, New Windsor, Md. (2) . . . **Outlook** reports on Annual Conference 1982. Mark and Emily Patton. Vietnam panel. Joyce Miller exhibit. Lynn Herzog. ERA. Bethany Hospital. Peace Academy. WCC appeal. CCNV Reaganville. One Great Hour of Sharing. Selective Service. Giving. Heifer Project. UN declaration. Poll (start on 4) . . . **Underlines** (7) . . . **Update** (8)

. . . **Resources**, "Beyond Books," by Robert C. Bowman (24) . . . **Pilgrim's Pen** (25) . . . **Opinions** (26) . . . **Prayer Calendar** (26) . . . **Turning Points** (27) . . . **Editorial**, (28)

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messenger

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letters

TWO GREAT SUMMER CONFERENCES

We have been privileged for four consecutive years to attend two great summer conferences for Brethren.

Annual Conference is, of course, the big one—the historic annual meeting of the Brethren, unique example of Christian democracy, a town meeting in action, where brothers and sisters share diverse views, make decisions for the denomination and enjoy many by-products of family reunions, meeting old friends and making new ones—a great time for those who go year after year.

Major sessions of Conference furnish inspiration and a chance to hear outstanding speakers both from within our church and from other backgrounds. Many special-interest groups ("Insight sessions"), the Bible studies, and age-group activities combine to make Conference a memorable one each year for every member of the family.

The other great conference of the Brethren on a national scale, each summer, is the Holy Spirit Conference, held annually since 1976. (In 1978 four regional conferences took the place of the one national one.) Its unique character and reason for existence is its greater informality, exclusive attention to teaching and inspiration, more time for prayer and praise, testimony and witness, and a significant time for prayer ministries for everyone wanting help. Prayer ministries range all the way from prayers for healing, both physical and spiritual, to dedication of life to Christ, and reconsecration, and a special infilling of the Holy Spirit. It is at this conference especially that we have witnessed the transformation of so many lives and so much inspiration for all of us for the year ahead.

We would not miss either conference, each with its special place and contribution. This year, the Holy Spirit Conference will *precede* Annual Conference for a change, coming June 24-27 in West Liberty, West Va. The great Annual Conference will be, as we all know, July 20-25, in Wichita, Kan.

Chalmer and Mary Faw
Quinter, Kan.

WHO ARE THE PEACEMAKERS?

I respect Yvonne Dilling's deep commitment to Jesus, the Church of the Brethren, and the people of El Salvador (October cover story). But as pacifists, how much can we support any nationalist cause which uses violence? Yvonne Dilling is not carrying a gun, but people she loves are. To choose one side above another—evil versus evil, sword versus sword, instead of total nonviolence? Is this really what Jesus called us to? Isn't a true pacifist called to speak out loudly against both sides who have chosen violence as a means to a hoped for peaceful end?

Shouldn't all Christians, worldwide, form a movement based on programs of peace, reconciliation, and conflict resolution and carry this message of salvation and justice and liberation to all warring nations? Haven't Christians all around the world compromised Jesus' gospel of eace by selecting one economic or social or olitical form to represent and fighting for it ver another? Didn't Jesus say all people called y his name would create a new kingdom on arth based on peace and love for one another as rothers and sisters in Christ Jesus?

NANCY MOORE

aston, Md.

AKING MATTHEW 28:19 TO HEART

In the August 1981 MESSENGER, page 17, the Vorld and National Councils of Churches are poken of as "agents for Christian witness and hange. . . . " If that is the case, why are member hurches responsible for such a small fraction of Christian witness in the world today? (*Who said hey were?—Ed.*)

Donald McGavran (May-June 1981, *Global Church Growth Bulletin*) states: "At the beginning of the 1980s it is a tragic fact that in North America only four percent of all missionaries ome from the conciliar missionary societies. Ninety-six percent come from non-conciliar odies."

At the 1981 Annual Conference delegates were eft with the impression that if the Church of the Brethren withdrew from the Councils it would reatly hamper our mission program. McGavan's statistics raise serious doubts as to that conlusion. All arguments about the Councils' suport of Marxism aside, I feel the figures of 96 ercent and 4 percent should cause every thinkng Brethren to question our involvement with he Councils.

The figures clearly demonstrate that the conciliar movement churches have been grossly isobedient to our Lord who commanded "Go herefore and make disciples of all nations, baptizing them in the name of the Father and of the on and of the Holy Spirit" (Matthew 28:19). Thank God for churches and missionary societies vho have taken this command to heart.

BOB MILLER

Martinsburg, W. Va.

(The statement was made at Conference that vithdrawal from WCC would hamper Brethren nission work in Sudan because that project is acilitated through the WCC and a WCC nember, the Sudan Council of Churches.—Ed.)

CHOOSE JESUS, NOT HUMANISM

Since the Church of the Brethren has chosen Micah as its prophet for the '80s I was disappointed to read where we bypassed what he had o say regarding peace when the 1982 Annual Conference theme was announced.

We are concerned about peace. The Bible tells us peace will come only as evil is replaced by a personal relationship with Jesus Christ. Perhaps t would be better to have chosen Micah 5:5 "This *man* [Jesus Christ] shall be the peace" (KJV), ather than to know the "*things* that make for peace." I believe when we truly know the One, he vill show us the *things*.

As long as we make relative God's absolute code of ethics, as well as allow for a softening of our historical position of the integrity and infallibility of God's Word, and when we begin to say there may be other ways to heaven, then we will have no peace, God will not bless the church, and we will not grow.

Let our peace find itself rooted in the person and work of Jesus Christ and not the religion of secular humanism. Let us not be guilty of finding the hope of Micah and miss the warnings for unfaithfulness, disobedience, and failure to heed and hear God's call to repentance.

WILLIAM D. WALK

Blue Ridge, Va.

AH, FOR THE GOOD OLD DAYS

As a Brethren since 1925 and a MESSENGER reader since 1936, I wish there were more of the things of years ago in the magazine. Many readers don't really know what the church stands for. MESSENGER used to print on the last page a statement telling what the Church of the Brethren stood for. I liked that.

We hear too much of other organizations such as the World Council of Churches. I am sure if we corrected some of our shortcomings we would be blessed financially, spiritually, and numerically.

ALBERT F. GRASSMYER

Philadelphia, Pa.

ABANDON ABORTIONS

If the mainline churches want to offer an alternative to the religious right (November, page 10), it is absolutely necessary for them to abandon their support of legalized abortion.

Many right-to-lifers are more or less apolitical people who would not be supporting the religious right if they were given an alternative.

It is hypocritical of the mainline churches to claim to favor social justice while they continue to condone the legalized murder of millions of unborn children. Why stigmatize all people who oppose this violence as sexist reactionaries with no concern for the oppressed?

JERRY C. STANAWAY

Oak Brook, Ill.

GENESIS TAKEN ON FAITH

In James Poling's account of Cain and Abel (September, page 8, he stated that "the text says nothing about insincerity or other bad attitudes on Cain's part." In Hebrews 11:4 we are told that the significant difference between Cain and Abel was their faith. Abel's offering was accepted because of his faith. It is only through our faith and trust in God that we are accepted. All else is trusting in ourselves and in what we can do.

Regarding creationism (September, page 12), it is a theory, not scripture. Uniformitarian geology and evolution (which are the scientific explanations taught in our schools) are also theories. None of these theories can be proved. They all require faith because they are based on broad assumptions. If theories of origins are to be taught as science at all, creationism and catastrophism should be presented along with uniformitarianism and evolution.

DAVID M. GINGRICH

Claymont, Del.

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page one

How can you, in this crazy world we live in today, write a column in December that will be relevant when it appears in February? Nuclear holocaust is a growing threat. Poland is under martial law. Israel has annexed the illegally held Golan Heights. The USA, its El Salvador smokescreen having somewhat dissipated, is fanning up a cloud of fear about Libya.

Wendy Chamberlain

Our cover story is about refugees. Who knows by February, who will be running where, from what? But we are safe, at least, in assuming that there will still be a refugee problem in February. Like the poor whom Jesus referred to, the refugees are with us always . . . as long as war, oppression, injustice, exploitation are tolerated around the world.

Brethren have opened their hearts to overseas refugees to America ever since the first boatload of Brethren in Pennsylvania greeted the second boatload . . . fleeing European persecution.

Our cover story on refugees is Wendy Chamberlain's first feature story in MESSENGER since becoming managing editor. But she has been writing the news section since the December issue. She wrote the January editorial, and has an In Touch story this month. This output of good work helps to explain how we happened to begin a rookie BVSer one month and make her managing editor the next.

Wendy's background has prepared her well. Recently a wealthy benefactor of the Brotherhood Fund had me out to lunch to discuss his concerns for the church's agenda. He kept referring to *The Wall Street Journal,* a periodical much esteemed by him. He spoke of it as if I might be offended by the image that newspaper conjures up. So he was not a little startled when I told him our new managing editor came to us directly from *The Wall Street Journal!* (Wendy had two years of experience in its Washington and New York shops.) Wendy is also a journalism graduate from Juniata and claims to hold some sort of record, I believe, for the number of Pennsylvania Brethren churches she has visited in college deputation work.

We welcome Wendy aboard and hope the initials W.S.C. will soon be familiar to all our readers.—THE EDITOR

in touch

Joy Vinh Phu: Sharing a joy

"I have a joy to share." That often overworked phrase is one I have been using in a literal sense lately. My "joy" is a baby girl, Joy Vinh Phu, daughter of Thanh Phu and Lien Tran.

This Vietnamese family (which also includes Joy's brothers, Hoa and Tuong, and Mother Lien's sisters, Dieu, Mai, and Nga) came to Elgin, Ill., as refugees sponsored by the Highland Avenue Church of the Brethren. Involved in settling them into our community and in teaching them English, I had enjoyed learning to know the Vietnamese traditions that the Thanh Phu family followed. A few days before their baby's birth Thanh told me, "I would like if you would name our baby."

Honored? Yes. Awed? You bet. The whole family and all of us who were helping friends were excited and happy about the impending birth. "Joy" seemed the only choice for a name.

When Joy was six weeks old, my wife, Donna, heard a radio announcement asking for an Oriental baby to be auditioned for a part in a TV film. What the heck, we thought. With the approval of Joy's parents I phoned in and received an appointment. Within a week, Joy was chosen for "Chicago Story."

"Chicago Story" was aired nationwide on NBC-TV last month, the opening segment of an 11-part program. The plot centers on the troubles of a young Oriental woman trying to raise her baby in America because she wants the child to be "free." Starring roles are played by Maud Adams, Nancy Kwan of "Flower-Drum Song," and Yoko Shimada (the mother), seen recently in "Shogun."

Six trips had to be made to Chicago for the filming of "Chicago Story." At times it was a good question whose big idea all this was—four different drivers were recruited since film-shooting schedules were not designed to accommodate "working" persons' hours. But the hassles were forgotten when we finally saw "Chicago Story" premiered and our Joy had made her film debut.

Too much can be made of the TV involvement itself, but not of the enriching experience of participating in it with our Vietnamese friends. A beautiful blending of cultures and traditions was appreciated by all of us as we shared Thanksgiving, Christmas, and the Chinese New Year. For the last, there was a special program of Oriental music and dancing, in Chicago.

Someday Joy will hear about the story of her TV "stardom." But it will not overshadow the story of how she helped bring together two cultures in a world where "global neighbors" often live in the same town.—JOHN POST

John Post is coordinator of creative services for The Brethren Press, and is a member of the Highland Avenue Church of the Brethren, Elgin, Ill.

Carolyn Chambers: O

From the dining room table in her home in Wichita, Kan., Carolyn Chambers has, for weeks now, been organizing and delegating preparations for next summer's arrival of Brethren. She is "on-site coordinator" for the church's Annual Conference July 20-25 in Wichita.

This city, in the heart of the nation's breadbasket, is surrounded by wheatlands and pasturelands, many still separated by long-established hedges of closely growing Osage orange trees.

"When Conference was here six years ago I was in charge of registration under on-site coordinator Joe Kennedy," says Carolyn. "That was an eye-opening experience," she chuckles as she dispenses responsibilities to her assistants in other Kansas Church of the Brethren congregations, all many miles away from the yellow frame house on Waco Street.

The efficient former secretary is a long-time Wichita First Church of the Brethren worker. A choir member, Carolyn has also directed the youth choir and now teaches the junior-high Sunday school class. "I'm usually available for about anything that happens to need doing," she admits with a smile.

Carolyn was witness chairwoman in 1974 when she decided to tackle some of the problems of a congregation which sprawls 30 miles across a metropolitan area.

She divided the congregation into clusters—geographic units of 25 to 30 members. Her cluster coordinators were each supplemented in visitation by pastor Lyle Albright in their specific "caring clusters." Cluster groups now handle funeral dinners, study sessions, and other happenings within their unit, as well as serving together in such responsibilities as hosting fellowship coffees. "This helps give the close feeling to our big

ite coordinator

city church," explains Carolyn.

Last February Carolyn quit her job as a computer programer. Then, before giving total concentration to Annual Conference, Carolyn helped her husband, Glen, in co-directing the 1981 Project Concern's Walk for Mankind in Wichita. She will wait until after Conference to rejoin the Wichita work force and contribute to the family's saving for building an energy-efficient house. Carolyn and Glen are the parents of two children, Cathy—a McPherson College student—and Brad—in high school in Wichita.

The Chambers family clears Carolyn's notes, letters, card files, and typewriter from the dining room table only to serve meals. Otherwise, the table serves as a focal point these days for pre-conference planning for the Brethren. From it flows a stream of activity that will become a veritable river by next July.—IRENE S. REYNOLDS

Irene S. Reynolds is a free-lance writer from Lawrence, Kan.

Heidi Berkenbosch: Understanding refugees

Heidi Berkenbosch doesn't clown around in the refugee office, but she does know how.

Before her Brethren Volunteer Service term began with the disaster/refugee staff at the New Windsor Service Center in Maryland, Heidi spent some of her time at Iowa State University organizing a clown club. She has studied clowning at a ministry workshop.

Though Heidi does see the possibility of using that particular talent in her work with refugees, she spends most of her time running the English language class, taking refugees into town, giving them cultural orientation, and filling in on office work.

She began at New Windsor last Aug. 9, when the center was filled to capacity because of the annual refugee quota deadline. Most of the newcomers were middle-class refugees from Eastern Europe, with some from Afghanistan and Africa as well. Sometimes as many as 91 were waiting at New Windsor for sponsors, and programing activities became increasingly important. Jan Thompson, coordinator for the disaster/refugee program, put Heidi in charge of English language instruction. She also assists Donna Derr and Elizabeth McHale with other programing: shopping, field trips, recreation, social events, cultural orientation.

With about 325 refugees resettled during her first month at New Windsor, Heidi's volunteer work is much needed. The work can be hard, but she points out that the refugees are "glad to be here. That makes the job easier."

From Prairie City, Iowa, Heidi is a 1981 elementary education graduate of Iowa State. Why did she choose BVS?

"I wanted to serve, to be of use," she says. "I also didn't want to get stuck in the rut of job and money. I would really like to teach someday, but I didn't want to take a job for 20 years. I wanted to see another part of the US.

"And," she adds, "it sounded like fun."

The job is pleasant work, she says, and gives her a feel for what the refugees have had to undergo. "I like meeting so many people, talking to them, learning about their countries. You read the newspaper and it's so hard to understand what it's really like. I still can't understand it, but I understand it a little bit more."

Meeting so many people brings one of the only drawbacks to her work: "You get to know people a little, and they say goodbye. I miss them."

Though BVS terms usually last one year, Heidi thinks she'll probably renew hers. "I haven't said anything to Jan yet," she says with a grin, "but I'll probably be here longer than one year."—W.S.C.

Annual Conference '82 to feature peace theme

Moderator Earle W. Fike Jr. will preside over Annual Conference 1982, in Wichita, Kan., July 20-25. Wichita was the site of Annual Conference in 1976.

With the theme "Would that you knew the things that make for peace," based on Luke 19:42, Annual Conference officially opens with the Tuesday night worship service and concludes with the Sunday morning worship and consecration service. Business sessions run Wednesday through Saturday.

Fike, who is pastor of the Elizabethtown, Pa., congregation, will give an overview of the peace theme in his keynote message Tuesday night.

In the other general sessions, specific aspects of the peace theme will be addressed by Lamar Gibble, General Board staff for peace and international affairs, Wednesday evening; LaVon Widegren Rupel, psychologist and counselor at the University of the Pacific, Thursday evening; Ernest T. Campbell, writer, lecturer, workshop leader, and minister in the United Church of Christ, Friday evening; William Hayes, General Board member and pastor of the Baltimore (Md.) First church, Saturday evening; and Guy E. Wampler Jr., General Board member and pastor of the Beacon Heights (Fort Wayne, Ind.) church, Sunday morning.

Worship leaders for the main sessions will be Moderator-elect Paul W. Hoffman, Jean Lichty Hendricks, Pearl and Phil Miller, Connie Andes Weddle, Paul W. Brubaker, and Sam Cherian.

Each morning 20 minutes of the business session will be reserved for teaching of the Scripture, to be led by Robert W. Neff, Lauree Hersch Meyer, Graydon F. Snyder, and James F. Myer.

Nancy Rosenberger Faus will serve as coordinator of Conference music, McPherson College choir director Stephanie Graber will direct the Conference choir, and Leah Musser Zuck is coordinator for worship services.

On-location coordinator for the 1982 Conference is Carolyn Chambers, assisted by Ginny Frantz and a local facilitating committee from Western Plains District.

Bible study sessions are scheduled both mornings and evenings on weekdays and mornings on weekends. Insight sessions will take place weekday mornings and evenings and on Saturday morning. Bible studies, insight sessions, meal events, and other meetings will be located in the Holiday Inn Plaza and the newly renovated Broadview Hotel across the street from the Century II Convention Center. Business and worship sessions, as well as all exhibits, will be in the convention center.

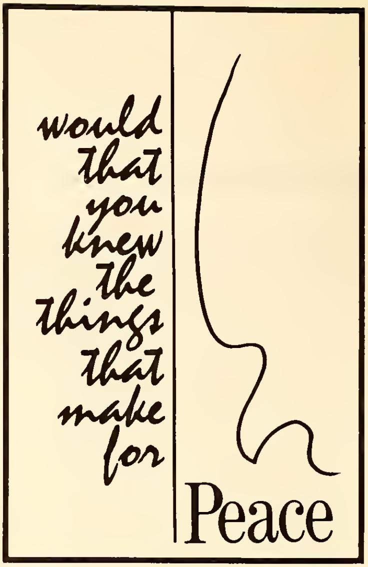
Music workshops, planned again for the third year, will take place at the noon hour Wednesday, Thursday, and Friday.

Food service will be available in the Century II Exposition Hall for noon and evening meals, Wednesday through Saturday, with dinner-hour programs from 5:30 to 6:30 on the stage.

Child care is to be provided on the first floor of the convention center during worship services and business sessions. Children's activities will be scheduled Wednesday through Saturday. Information and registration forms for children, youth, and young adult activities will be available in the information packets mailed to delegates and churches.

Pre-Conference meetings will be located in the Broadview Hotel and the Holiday Inn Plaza. Standing Committee convenes Sunday afternoon and concludes Tuesday afternoon. General Board meets Tuesday. The Ministers' Association, meeting Monday evening through Tuesday afternoon, will consist of worship workshops and is open to associates and laypersons.

About 1,200 hotel rooms will be available through the Convention Bureau. Reservation forms and information on hotels, university housing, and camping facilities will be mailed in February to all registered delegates, pastors, and others who request the materials.


would that you knew the things that make for
Peace

The 1982 Annual Conference logo is based on Luke 19:42, the Conference theme, and was designed by Wendy Chamberlain.

Business at this year's Conference looks now as if it will be lighter than that of the past few years. "Compared to business at Indianapolis last year, and to what's coming up at Baltimore in '83, Wichita is shaping up like a 'run of the mill' Conference," observed Doris Lasley, assistant Annual Conference manager, adding with a chuckle, "if there is such a thing." The following items of business are expected:

- *Declaration of the Church of the Brethren ecumenical relationships for the 1980s.* This document is presented by the Committee on Interchurch Relations upon recommendation by the General Board. Committee members are Nelda Rhoades, Estella Horning, John D. Long, Paul D. Steiner, Irven F. Stern, Naomi Kulp Keeney.
- *Ministry to victims of crime.* The statement is recommended by the General Board for adoption.
- *Polity Study Committee.* A report is expected from this General Board-

Earle W. Fike Jr.

Lamar Gibble

LaVon Widegren Rupel

Ernest T. Campbell

William Hayes

Guy E. Wampler Jr.

appointed committee. Members are John R. Gibbel, Ira B. Peters, Anita F. Metzler, Janet Mitchell, and Hubert R. Newcomer.

- *Human sexuality study paper.* A progress report is expected from this committee appointed by the General Board. Members are Guy E. Wampler Jr., Doris Cline Egge, James F. Myer, Mary Sue Rosenberger, and Clyde R. Shallenberger.

The following items of business are expected to come to the Standing Committee:

- *Review of abortion position paper.* At the request of the Standing Committee of the 1981 Annual Conference, a General Board-appointed committee is expected to present a revised version of the 1972 position paper and the report of the Atlantic Northeast Abortion Study Committee. Members of the committee are Sharon Graybill, Lauree Hersch Meyer, Donald E. Miller, Elaine M. Sollenberger, and Fred W. Wampler.
- *Nuclear disarmament.* Query submitted by Pacific Southwest District.

New regulations set by Selective Service

The Selective Service has established new regulations, which the National Interreligious Service Board for Conscientious Objectors (NISBCO) calls "repressive."

Under the mobilization draft regulations, scheduled to take effect in January, claims for conscientious objection and other exemptions must be filed in a brief period, as short as 10 days, after mailing of an induction order. Young men can no longer begin to document a conscientious objector position with Selective Service before being drafted.

In general, the new regulations will make filing claims and appealing classifications more difficult. Student deferments, including the 2-M deferment for students in medical specialties, have been eliminated. The age of vulnerability to the draft is extended from 25 to 34.

The regulations specify that claimants may not present witnesses at personal appearances before district or national boards and may not record or copy transcripts of board proceedings.

NISBCO Executive Director Warren Hoover said, "These regulations reflect an increasingly repressive approach, and an undoing of significant reforms . . . achieved during the Vietnam era."

BVSers Mark and Emily Patton have completed their walk to press for a nuclear freeze. In the Uniontown (Pa.) congregation they were hosted by Howard and Janet Brounce.

Pattons finish walk, visit Capitol Hill

Mark and Emily Patton, who started July 4 to walk from Denver, Colo., to Washington, D. C., to share their concern about nuclear arms buildup, have completed their trek.

In Washington they met with people in the Congressional offices of 45 out of 48 districts through which they walked. They quickly learned, said Emily, how important a constituent's voice can be. Though she considered all of the visits worthwhile, they were much more cordially received when a constituent had written in about the Pattons' walk.

Occasionally the visit was not quite polite. After a visit with Sen. Alan Dixon of Illinois, Mark said, "He pretty much excused himself, and not in a very cordial way."

But both Mark and Emily felt good about the time in Washington. "You don't see immediate results," said Emily. "There's a lot of pressure—like lobbyists—which works against the message we were bringing."

It was obvious, Emily pointed out, that most members of Congress are very responsive to real pressure from constituents. Constituents don't realize how much of an effect they can have.

"Input is very, very important," she said. "One person isn't going to change things, but lots of people will make a difference."

Both teachers by profession, Mark and Emily chose to extend their time with Brethren Volunteer Service by making this trip, which they call "The First Step." More than 20 organizations have endorsed the project.

They purposely focused on small towns for their meetings, figuring that residents there have less opportunity to see the kind of material they handed out. "What we did was education," said Mark. "People need to be better informed."

The Pattons limit their pitch to one idea: a freeze on nuclear arms production. They don't argue against the national defense or against nuclear arms in general. Rather, they see the freeze as the "one step" that must be taken now.

Some of their small-town visits have already generated action. Janet and Howard Brounce, who hosted the Pattons in Uniontown, Pa., reported that a group of faculty and students formed at nearby California State College after hearing the travelers. When four Penn State students came to hear Mark and Emily at the Uniontown Church of the Brethren, the Brounces were able to refer them to the new group at California State.

In addition to sparking interest in churches and on campuses, the two have gotten considerable press coverage along the way.

Now that Mark and Emily have finished "The First Step," they're working on plans for the future. They hope that in their next endeavor they'll be able to continue educating people about the freeze.

outlook

UN adopts statement on religious freedom

The United Nations General Assembly has adopted a declaration on the elimination of religious intolerance. The document, which has been under negotiation for some 20 years, affirms "freedom of thought, conscience and religion" as a basic human right which should be enjoyed by all individuals, subject to national laws.

The declaration was originally conceived to counter religious persecution. However, in an attempt to make it more universally acceptable and applicable, drafters of the latest document have focused on the fundamental issue of freedom of conscience, which includes all forms of belief.

While the declaration doesn't create legal rights and obligations, it provides the international community with a statement of fundamental principles on human rights in religion and belief.

Standing in line for up to two days, people in Lunango, Angola, wait for basic food supplies. The WCC appeal for $1.3 million will be used for relief and rehabilitation.

WCC launches emergency appeal for Angola

The World Council of Churches (WCC) has launched an emergency appeal for $1.3 million to aid victims of drought and displaced people in central and southern Angola.

Following the August 1981 South African incursion into Angola, the Angolan Council of Evangelical Churches (CAIE) had appealed to the WCC to aid the Angolan people and to influence South Africa to withdraw its troops.

A program drawn up jointly by CAIE and the WCC provides for food, seeds, blankets, tents, medicine, and agricultural tools. Airlifts of priority goods are being sent to Luanda and the remainder shipped to Lobito for transport by road.

Peace academy efforts supported in Congress

Legislation for the establishment of a United States Academy of Peace has been introduced into both houses of Congress and has wide support.

The bill has over 50 co-sponsors in the House, and the Senate version has 52 cosponsors. Hearings could take place as early as this spring, with voting in the fall.

A Presidential commission had been created in December 1979 to report on proposals for such an academy. In October 1981 the group made its recommendation that a United States Academy of Peace be established.

The academy would be a nonprofit corporation to provide post-graduate education, research, and public information services to assist the nation's goal of promoting international peace. Though created by the government, the Peace Academy would not be a policy-making nor intervention institution.

David C. Jehnsen, who served as deputy director of the commission and grew up in the Church of the Brethren, has formed the Education Fund on the United States Academy of Peace. The fund is a one-year national program to inform people about the academy and to create support networks in local areas.

The Education Fund will hold meetings in 100 cities over the next six months. Jehnsen said his organization would work in cooperation with the National Peace Academy Campaign, a Washington-based lobby, and will attempt to "change the social climate in the country with regard to peace concerns."

Those interested in the Education Fund should contact David C. Jehnsen, National Convenor, Education Fund on the United States Academy of Peace/Institute for Human Rights and Responsibilities, 122 Maryland Ave., NE, Washington, DC 20002 or call 800-368-5657.

HPI mid-Atlantic office sends four shipments

The mid-Atlantic office of Heifer Project International recently shipped livestock to four different areas of the world.

The most recent shipment was heifers, goats, hogs, and rabbits sent to the Mirabeau Agricultural Training School on the Caribbean island of Grenada. Some of the animals will be distributed to students who have completed their training. The rest will remain at Mirabeau for use in the training program and for producing purebred offspring that can be given to future students.

Four purebred boars were shipped to four different church mission projects in Ghana.

Pigs, heifers, goats, and sheep were sent to the Pan American School of Agriculture at El Zamorano, Honduras.

Four Holstein heifers were sent to projects in West Virginia and Kentucky, where Heifer Project has been helping low-income families to produce some of their own food.

Goal of $150,000 set for OGHS offering

The Church of the Brethren stewardship staff has set a goal of $150,000 for the March One Great Hour of Sharing offering. This "sacrificial" goal, almost twice the amount received last year, is being set because of "tremendous need."

The annual One Great Hour of Sharing offering funds refugee and development projects through the Brotherhood Fund and the Emergency Disaster Fund. This year's offering will be collected Mar. 28.

The two funds provide support for projects in many parts of the world. In Niger, for example, Ralph and Flossie Royer work with a Church World Service project that teaches well-digging, gardening, and marketing. In Somalia, Dr. John Glick, Dr. Harold Forney, Ruth Stump, and Caroline Hatcher have served in the medical work at Ali Matan refugee camp. On the West Bank, Helen and Clarence Fairbanks have succeeded Tom and Ruth Nelson in supervising a pre-school program for Palestinian children. Yvonne Dilling, Dan McFadden, and Steve Newcomer work with refugees in Honduras.

Information packets for the offering are being mailed to churches. Offerings sent in should be designated to the One Great Hour of Sharing/Brotherhood Fund. If a congregation wishes, it may indicate that part of the offering be credited to the Emergency Disaster Fund.

Andy Murray panelist at Vietnam conference

Juniata College campus minister Andy Murray was one of 50 panelists invited to take part in "Vietnam and the Opinion Makers," an anniversary conference of the World Without War Council.

Featuring such distinguished persons as Hodding Carter III, Philip Geyelin, and Daniel Ellsberg, the conference in New York aimed to allow "opinion shapers" to discuss the lessons of the Vietnam War so that the nation might respond in creative nonviolent ways to political crisis.

The seminars included eight different approaches to the subject. Murray, a member of the panel on "Organized religion for and against," spoke for the historic peace churches and for pacifists in general.

He felt the conference had a "noble purpose" which was "continually frustrated."

"The emotions are still so deep, the disagreements so bitter, the human propensity for defending mistakes and saying 'I told you so' so pervasive," said Murray, "that even the most sophisticated commentators found it impossible to resist the temptation to argue the old questions rather than discuss new possibilities."

underlines

HONDURAS ... *Dr. Lee Smith* of South Bend, Ind., and *Winifred Toledo*, a registered nurse from Onekama, Mich., have each spent one week in the refugee camps in Honduras to relieve overworked medical personnel. *Dan McFadden* and *Steve Newcomer* have joined *Yvonne Dilling* in her work there.

NAMES YOU KNOW ... At the last Governing Board meeting of the National Council of Churches of Christ, *Robert Neff* was elected chairperson of the Nominating Committee, and *Bentley Peters* was elected vice president of the NCC, chairperson of the Division of Education and Ministry. . . . *Charles Durham*, pastor of the Prairie View (Friend, Kan.) church has written a book, *Temptation*, to be published by Inter-Varsity Press. . . . *Dorothy Keller*, a member of the Manchester (Ind.) congregation, was named an observer to the White House Conference on Aging, held in November and December. She is a professor of sociology and social work at Manchester College. . . . *Wilbur Hoover*, district executive of Western Plains District, has announced his retirement, effective Dec. 31, 1982. . . . *Prof. Don Kraybill* of Elizabethtown College is teaching about nuclear warfare and the Christian implications in a series of Keystone Bible Institutes. Three of the meetings are in Brethren churches: Philadelphia First, Ephrata, and Hempfield.

HONORED ... *Doug Carter*, a junior at the University of La Verne, received the American Farmer degree, the highest degree presented by the National Future Farmers of America. The honor is given to only 1 member in 600. He is the son of Mr. and Mrs. Warren Carter of McFarland, Calif. . . . *Kenneth Crim*, former moderator of the Southern Ohio District, and *Myrtis Justiaiano*, of Elkhart City, Ind., were among recipients of the Alumni Service Award at Manchester College's Homecoming. . . . *Dr. Warren J. Huffman* of the Beaver Creek (Tenn.) church was presented with the National Safety Council's highest award. Vice chairman of the Southeastern District board and a professor of health and safety at the University of Tennessee, Huffman received the Distinguished Service to Safety Award. . . . *Richard Landis* of the Live Oak (Calif.) church has been named "Manufacturer of the Year" by the California Manufacturers Association. He is second vice president of the University of La Verne Board of Trustees.

BETHANY CHALLENGE ... As part of the push to raise $2 million for construction of the new Bethany Hospital, *William* and *Miriam Cable* have issued a challenge to Church of the Brethren membership. They have pledged to match up to $25,000 in gifts received in honor of Vernon Showalter, administrator of the hospital for 30 years.

APPLICATION DEADLINE ... Applications for 1982-83 *nursing loans and scholarships* must be mailed no later than Feb. 15 to the Brethren Health Education Foundation Office, 1451 Dundee Ave., Elgin, IL 60120.

REMEMBERED ... *Raymond Flory*, who served in China from 1914 to 1927, died Aug. 25, 1981, in Paradise, Calif., at age 96.

update

FILM CLIPS ... In November a segment of a future Church World Service film was shot in the Medical Distribution Center of the *Brethren Service Center* in New Windsor, Md. The film will interpret CWS response to needs in Poland, and this particular piece portrays the shipment of blankets and clothing.

CAMP COMBINATION ... A convention of Mennonite and Brethren camp leaders will be held April 12-15 at Camp Amigo in Sturgis, Mich. Sponsored jointly by the *Outdoor Ministries Association* of the Church of the Brethren and the Mennonite Camping Association, this experiment in combined programming has the theme "Toward a Peaceable Kingdom" and will study the role of the church and the camp as partners in peace living. Bethany Seminary professor Don Miller is the keynote speaker.

CITY CHRISTMAS ... As a "Christmas present" to neighbors, the *Washington City* (Washington, DC) church presented a live nativity three different nights before Christmas.

THE BEASTS AND THE CHILDREN ... To raise money for Heifer Project International, children at the *Summerdean* (Roanoke, Va.) church held a 2½-hour four-square-a-thon and raised $500. The church matched the amount, for a total of $1,000 raised to provide animals for needy people around the world.

ROUNDTABLE ... A special emphasis at the upcoming *Southeastern Youth Roundtable* will be sessions just for advisors, with the goal of strengthening youth groups and increasing their advisors' effectiveness. The conference as a whole is built around the theme "Color Our World," and youth will examine the church's role in society and their role in the life of the church. Andy Murray will lead Roundtable, to be held April 24-25 at Bridgewater College.

HELPING A HOSPITAL ... Students and faculty in the education department at the *University of La Verne* organized a Christmas fundraising campaign to benefit the Casa Colina Rehabilitative Hospital. They collected new toys for children, sold hand-made crafts at a holiday boutique, and sold raffle tickets. All donations went directly to the hospital.

MILESTONES ... With good reason for thanks last Thanksgiving, the *Good Shepherd* (Springfield, Mo.) church burned its mortgage during the annual Harvest Festival. . . . The *Lorida* (Fla.) church recently held dedication services for its newly completed sanctuary, less than a month before greeting a new pastor, John D. Keper. Work on the sanctuary was done mostly by volunteers. . . . With the theme "Trinity--a Journey of Faith," the *Trinity* (Detroit, Mich.) church recently marked its 30th year with a weekend of celebration, including a message from former pastor Paul Hoffman. . . . The *White Horn* (Tenn.) congregation celebrated its 125th anniversary with speakers Ray Wine, Lewis Thomas, and Ina Ruth Addington. . . . At its "Festival of Sharing," the *San Diego* (Calif.) church observed both its 70th anniversary and its last mortgage payment. . . . On Mar. 21 the *Cedar Creek* (Ala.) congregation will dedicate a new sanctuary.

outlook

Poll indicates support for creation theory

Both the scientific theory of evolution and the biblical theory of creation should be taught in public schools, said 76 percent of those responding in a nationwide poll.

In the poll by the Associated Press and NBC News, 1,598 adults were asked, "Do you think public schools should teach only the scientific theory of evolution, only the biblical theory of creation, or should schools offer both theories?"

Of those responding, 76 percent said public schools should teach both, 10 percent wanted only biblical theory, 8 percent only evolutionary theory, and 6 percent were unsure.

ERA deadline nears; RCERA pushes hard

As the deadline for ratification of the Equal Rights Amendment approaches, lobbying efforts are being directed to the eight states where ratification appears possible.

Early votes are expected in Virginia, Oklahoma, Florida, and Georgia. Illinois and North Carolina will probably vote much later, toward the end of the ratification time period. Lobbyists continue to fight in Missouri and South Carolina, but are not as optimistic.

Fifteen states have not ratified the amendment, and three must do so before June 30 to make the amendment part of the Constitution.

The full text of the Equal Rights Amendment

Section 1: Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.

Section 2: The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Section 3: This amendment shall take effect two years after the date of ratification.

The Church of the Brethren has actively supported the ERA since the 1970 Annual Conference passed the Resolution on Equality for Women, which calls for ERA ratification. The denomination is a member of the Religious Committee for ERA (RCERA), an interfaith organization that mobilizes support among communities, puts people in ratified states in direct contact with those in unratified states, and organizes prayer vigils across the nation.

The RCERA said it "deplored" a recent ruling which declared that the time extension for ratification was illegal. The group pledged to help other organizations appeal the decision.

Those interested in plugging into the Brethren ERA network should contact Louise Bowman, Church of the Brethren Washington Office, 110 Maryland Ave., NE, Washington, DC, 20002.

Lynn Herzog selected for personnel staff

Lynn Herzog has been named to the Church of the Brethren national staff in Elgin, Ill. She began Nov. 30 as staff for personnel relations and development in the office of personnel administration.

A resident of Glen Ellyn, Ill., Herzog previously worked in the personnel offices of the Zurich-American Insurance Co. She has also worked for Tyndale House in Wheaton, Ill., and for the Metropolitan Life Insurance Co.

Herzog is a 1977 graduate of Bethel College in St. Paul, Minn.

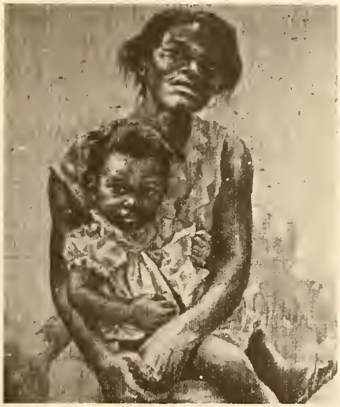
Donors giving more, but designating use

In the US, contributions to churches, temples, and related religious organizations totaled $22.15 billion in 1980, more than double the amount contributed to organized religion seven years before, according to the American Association of Fundraising Counsel.

The increased giving did not come close to matching increased costs, but the rise was higher than that achieved by some other sectors of the charitable community.

According to a number of studies, donors are shifting more funds toward local and regional agencies and away from national agencies. Use of the funds is also being designated more frequently by the giver.

Miller's works to be in Capitol Hill show



Paintings of refugees by Brethren artist Joyce Miller will be exhibited in the rotunda of the Cannon House Office Building in Washington, D.C., for one month beginning Feb. 15.

The show was arranged by Rep. Beverly Byron of Maryland's 6th District, where the New Windsor Service Center is located. Byron learned of Miller's exhibit when it was on display at the center.

Many of Miller's 31 acrylic-on-burlap paintings were made from life. She has spent the past months traveling to various refugee camps (see p. 16) to paint and photograph refugees.

Investigation involves Bethany Hospital group

Evangelical Hospital Association, which runs Bethany Hospital in Chicago, and which is building a new Bethany facility, is involved in a federal grand jury investigation of Chicago alderman William Carothers, according to the *Chicago Sun-Times.*

The article said that US Attorney Dan Webb was investigating whether representatives of Bethany Hospital arranged construction work on Carothers' headquarters in order to ease City Council approval for the new Bethany project.

"I believe that nothing has happened from the standpoint of the Church of the Brethren," said William H. Cable, a member of the association's board. EHA operates four Chicago area hospitals, and is building a new 212-bed Bethany facility in an area where state and city approval was needed.

The *Sun-Times* article said that Bethany Hospital representatives turned over to federal prosecutors information linking Carothers and Evangelical Hospital Association employees.

Cable said that, contrary to the article, no hospital employees had given such information.

EHA staff and board members have been advised not to make any statements until the Attorney General releases his report. Cable said they do not expect to find any evidence of wrongdoing and do not "consider this to be of any relevance. This is a mission, and construction is continuing with fervor."

Six arrested in protest over budget cuts

Four men and two women were arrested for camping out overnight at a tent city erected to protest the Reagan administration's budget cuts in social services.

The Community for Creative Non-Violence had been denied permission for overnight camping in Lafayette Park, across from the White House, but was given a permit to serve turkey dinners on Thanksgiving Day. Its members set up 10 tents and a banner reading "Welcome to Reaganville," a reference to the "Hoovervilles" of shacks that sprang up during the Hoover administration.

US Park Police arrested the six the next day after they refused to leave.

Thanksgiving in the woods

The Brethren Student/Young Adult Conference offered not only spiritual food, but a chance to get away from school pressures, to spend time with people who share common values.

by Heidi Loomis

World hunger, feminism, militarism, and global interdependence captured the attention and challenged the minds of 80 young men and women gathered in the wooded mountains of southeastern Pennsylvania at Camp Swatara this past Thanksgiving. For three days we shared our ideas, our values, our talents, and ourselves at the Brethren Student/Young Adult Conference, while we learned at the same time to know and appreciate each other.

Leaders Doug Fike and Mary Cline Detrick generated excitement and enthusiasm, beginning by introducing situations where a dominant role and an oppressed role form between nations, between institutions, and between people. This then related to worldwide hunger problems, issues of feminism, and the dehumanization processes evident in the military. We were helped to realize that a relationship should be based on equal terms. Better yet, a relationship which is interdependent, one with another, should be our goal.

To actually *feel* the effects of interdependence, we were bound together in pairs one morning, tied at the wrist and at the ankle. Coordinating the movements of two bodies to walk across the room, to scratch a nose, or simply to sit on a bench, felt silly at times. Yet, continually we needed to be aware what our partner was doing and how it was being done. Decisions and then actions required cooperation and a balance of power between the two.

Our text, *Repairing Christian Lifestyles,* supplied the group with numerical facts, astonishing quotes, and several short quizzes. Manchester student Debbie Kreps commented, "The quizzes in the book made me realize how much the US has and how much we actually waste." Discussed were issues such as physical health, wasted paper products, gas, energy, and talents in the affluent countries, as well as the seriousness of malnutrition in developing countries. Speaking for the majority of the group, Barbara Mohr said, "The conference has made me aware of areas that I can change right now in my lifestyle, areas that have to do with global interdependence."

Between Men was Friday afternoon's film, focusing primarily on militarism, specifically the oppression of the soldiers. The film also touched on the inferior roles that women and poor countries are forced to play in a world where interdependence is rare, and dominance and dependence abound.

Small group sessions were valuable for exploring the Bible and issues previously introduced. "These group sessions aided us in feeling more confident with other people, freeing us to discuss any thought concerning interdependence," observed Daniel Gibble.

We held individual opinions and values on these controversial subjects. Marty Moyer remarked, "It's good to hear others who do not agree with me on an issue."

One noon meal was designed to emphasize the lack of food in developing countries. We were proportionally divided into groups, each representing a particular country. America and Europe, the affluent portions of the globe, were allowed unlimited quantities of many different foods. Africa and Latin America ate small portions of cornbread and rice for their meal. Asia, which contained the greatest number of starving people, had to go the farthest to obtain drinking water, which was contained in a bucket. This signified the lack of good drinking water and the inaccessibility of it in developing countries. "Asians" had only a small portion of rice for their meal.

In this starvation simulation, the wealthier countries spontaneously shared their food with those who were hungry. The reactions to this generosity varied from expected gratefulness to hostility and indignation.

John Cassel of the Bethany Seminary staff delivered a wrap-up sermon on Saturday. Parables enacted as skits livened the daily worship services planned and led by Tim Morphew and Beth Sollenberger. Hymns, camp songs, and even the Doxology often seemed to fill the room and make it swell with music.

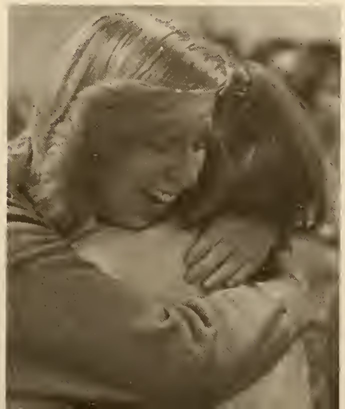
Through these more serious times, and through the unstructured events there was time to begin new friendships and to build upon other friendships made before.

An evening talent show highlighted the musical skills of the group. We enjoyed a guitar solo, mellow tunes on the harmonica, ragtime piano music, and learning in sign language "Spirit of the Living God," taught by Tracy Wiser. An Appalachian instrument, the hammer dulcimer, was played by Don Horn. After some solo Irish ballads, Don joined guitarist Dave Miller and banjo-picker John Spangler to play some bluegrass. A demonstration of Appalachian "clog dancing" accompanied these fast, foot-stomping tunes. Conference clown Heidi Berkenbosch pantomimed "Lord of the Dance" for her act of talent, including the audience in the dance.

The retreat ended in a celebrative mood, with several songs, and a short laying-on-of-hands service in groups of three. With hugs, kisses, and hopes for attending the upcoming National Youth Conference and Annual Conferences we said our goodbyes. Juniata student Kathy Achor reflected, "It's great to get away from the pressures of school for a few days and spend some time with people who share so many of my values and my idea of a good time. That sense of fellowship was just what I needed." That seemed to speak for everyone at this powerful Thanksgiving conference out in the woods. ☐

Heidi Loomis is a member of the University Baptist/Brethren church in State College, Pa., and is a sophomore at Juniata College.

Opposite: *Doug Fike, Joyce Connor, and Mark Nyman (kneeling) participate in laying-on-of-hands.* **Left:** *"Asians" go hungry in a simulated world food supply situation.* **Above and below:** *One of the values of the meeting was just plain Brethren fellowship.*



Looking for a future

Brethren continue to heed the scriptural 'I was a stranger and you welcomed me,' but not in sufficient numbers to stem the tide of refugees that passes through New Windsor's Service Center.

by Wendy Chamberlain

A group of refugees relaxed in the living room, sharing tapes of their native music with each other. After the tensions they had undergone in leaving their countries, it felt good to laugh with this roomful of refugees and refugee workers, and as each lively tape ended another was flipped into the cassette player.

One young man from Afghanistan started his cassette. "This is the music that is being played in my country," he said. The group fell silent as it listened to the sound of machine guns and people's screams. It was a recording of the Soviet invasion of Kabul.

Ahmadi Gulahmad, the young man from Afghanistan, was one of hundreds of refugees who waited for sponsors at the New Windsor Service Center last fall. For several months the center was filled to capacity, and an overflow crowd was housed at nearby Camp Eder.

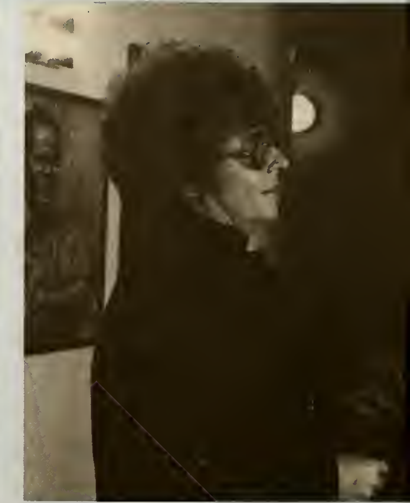
Around Aug. 1, two months before the fiscal year ends, the US government begins what is called "blanket assurance," where many refugees are admitted without sponsors to ensure that the quota numbers for the year are not lost. These refugees have been waiting in camps overseas—Austria, Rome, the Sudan, Somalia, Athens, Uganda, Djibouti.

New Windsor's refugees last fall were predominately young, well-educated, and fairly well off. That was especially true of those from Eastern Europe—Poland, Rumania, Hungary—but also of some of those from Ethiopia, Liberia, Angola, Afghanistan.

Jan Thompson, coordinator of the disaster/refugee program, drew a parallel: Educated people left Vietnam in 1975, followed later by more rural, less educated refugees. In the same way, the people coming from Eastern Europe today "tend to be business people, professionals, the well-educated." They're leaving early, while they can. Until recently it was still fairly easy to get a passport in Poland.

Before martial law, Poles generally had an easier time leaving than did most other refugees. Some were escaping political repression, but more were weary of bread lines, shortages, low wages. Freedom was in short supply, too, but they found that lack of freedom didn't necessarily qualify them for refugee status. Last summer they poured into

Left: *The refugees passing through the New Windsor Service Center last fall were mostly young, educated, and fairly well off.*



Austria at the rate of 4,000 a month, only to find that moving on to the US was difficult. US immigration law defines a refugee as a person escaping from persecution or from "a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion."

About 50 percent of the Poles waiting in Austria were rejected as immigrants or refugees. The uncertainty and frustration caused much criticism for what Poles and Austrian refugee camp workers thought of as an unreasonably hard line by the US. "They are looking for a future," said David Brand in *The Wall Street Journal,* "and many of them have lost faith in the willingness of the United States to provide them with one."

Bozena Pawlowska is one who was accepted. A middle-aged woman with a son, his wife, and their baby, she said, "We

Below: *Brethren refugee work is directed by Jan Thompson, here chatting with refugee portraitist Joyce Miller (see page 16).*

OHIO STATE
OHIO STATE UNIVERSITY
COLUMBUS
UNIVERSITY

Young men looking for a future in "the land of the free": (Clockwise from top) Beyene Tekle, Ethiopia; Alemoyehu Yimam, Ethiopia; Petru Mocuto, Rumania; and Ahmadi Gulahmad, Afghanistan.

'Reasons, backgrounds, social status, and dreams may be totally dispar share the same hope. In this nation of immigrants, it seems they should

had no freedom in Poland. We had to leave." She explained that men would bang on the door, demanding to be let in, then look around with no explanation.

"You can only take so much of that," she said.

Leaving Rumania is tougher than leaving Poland. Petru Mocuta escaped by running away without a passport. He hadn't personally suffered any persecution; he simply couldn't see living any longer in Rumania. After one month in a Yugoslav prison because of illegal entrance, Petru waited five months in Austria before being admitted to the US.

Another young man asked not to be identified. "I have left my country, but I have not left," he said. Any description of his escape would be recognized by his government—even here in the US—and his family back home would be endangered.

For this man, the question of political persecution is clear-cut. It is equally obvious for Ahmadi, from Afghanistan, and for two from Ethiopia.

Ahmadi had no choice but to flee Afghanistan. For his two years fighting with the Islamic Alliance for the Liberation of Afghanistan, the Communists wanted him imprisoned, he said. Half his family remains in Afghanistan, and half lives in Pakistan. Close to two million Afghans have fled to Pakistan and other countries. Most of the men leave their families in Pakistan and return to help the resistance forces fight the Soviets.

At New Windsor, Brethern refugee workers try to make the newcomers feel welcome and to relieve their tension and anxiety. BVSer Becky Baile makes friends with a Polish child.

Ahmadi, dressed in his native full trousers and overshirt, clearly wanted to say more about the struggle in Afghanistan. But he hesitated. To use his name would be too risky.

Alemoyehu and Beyene, both from Ethiopia, shared similar stories. Both were imprisoned simply because their brothers had been imprisoned. Both were tortured. Both escaped the country on foot.

Beyene said that the police arrested his older brother, who was suspected of belonging to the Liberation Front of Eritria (ELF). Beyene does not know if that was true—it is safer not to know. When his brother escaped, the police arrested Beyene, his younger brother, and his father. The younger brother was tortured and killed, his father died, and his wife—at home alone—was shot when she resisted rape. Beyene walked 15 days to escape to the refugee camp in Djibouti. He had remained there since January

but they right in.'

1979, with "no freedom, no work, one meal a day. It's very bad in condition."

Showing the scars on his feet from two years of torture, Beyene spoke softly, and with despair. But he looked to the future with some hope and said he wanted to continue his education in the United States.

Djibouti, a tiny country in the Horn of Africa, is just one of a number of havens for refugees. Africa holds half of the entire world's refugees. That's one refugee to every 75 people. In Somalia, where one fourth of Africa's uprooted are concentrated, one of every four people is a refugee.

The causes of Africa's massive movements of people are many. Underlying the current unrest is the original, indiscriminate carving-up of the continent, where ethnic groups were totally disregarded. Drought, famine, and encroaching desert multiply the intensity of suffering caused by civil strife, repressive regimes, and struggles for independence. There are an estimated 6.3 million refugees in Africa. Unlike their Eastern European counterparts, most are not looking for a promised land in the New World. They want to remain in Africa and return home when possible.

Africa is half of the world refugee problem, but it is only half. With somewhere between 12 and 16 million refugees (depending on how they're defined) in the world the problem is a staggering one. In 1980 the United Nations High Commissioner for Refugees (UNHCR) doubled the amount of money spent the previous year. While the US is the single largest contributor to refugee aid agencies, we drop to 12th place when giving is compared on a per-capita basis.

More than 200 voluntary agencies work with UNHCR, including Church World Service, through which the Church of the Brethren works. Brethren refugee work is directed by Jan Thompson at New Windsor, with staff members Donna Derr, Elizabeth McHale, Jo Gosnell, and Heidi Berkenbosch.

Above: *Refugees arrive at New Windsor with uncertain futures uppermost in their minds.*
Below: *BVSer Tom Felnagle, awaiting his assignment to Poland, conducts an English class.*

In addition to the refugees who actually stay at New Windsor for a time, the refugee office handles the sponsorship of many more. A recent tally showed that refugees from 18 countries have been processed by the New Windsor office.

Central America is one of the most volatile of the refugee areas. Half a million people in Central America and Mexico are uprooted from their homes, estimates CWS, and the US government does not recognize them as refugees. About 300,000 have fled El Salvador, with more than a third in Mexico and the rest in Honduras, Nicaraugua, Costa Rica, Guatemala, and Panama.

A refugee health worker near the Salvadoran border of Honduras reports of increased harassment and persecution of refugee workers. Even the Honduran peasants who help have been under attack, she says.

Though the Church of the Brethren has volunteers working with El Salvadoran refugees, the refugee office's main function regarding Central America is to keep the church informed. Resettlement within the US cannot take place as long as the El Salvadorans are not considered refugees.

Though El Salvador, Poland, and Haiti make more news, the stream of refugees from Indochina continues steadily, and the Church of the Brethren continues to resettle Indochinese people.

But less than one fourth of Brethren congregations participate in refugee resettlement, says Thompson, and the program fell far short of this year's goal of 1,400 resettlements because of lack of sponsors. He sees local volunteers as particularly crucial for filling in the gaps caused by government cutbacks.

It is simplistic, of course, to compare African refugees with Eastern Europeans, or Khmers with El Salvadorans. Differences and similarities get drawn in the inevitable generalizations.

But there does seem to be one common ground. Everyone is looking for a future, and they're looking to the United States. Reasons, backgrounds, social status, and dreams may be totally disparate, but they share the same hope. In this nation of immigrants, it seems they should fit right in. ☐

Haitians: Welcome refugees or ‘wretched refuse’?

by Joyce Miller

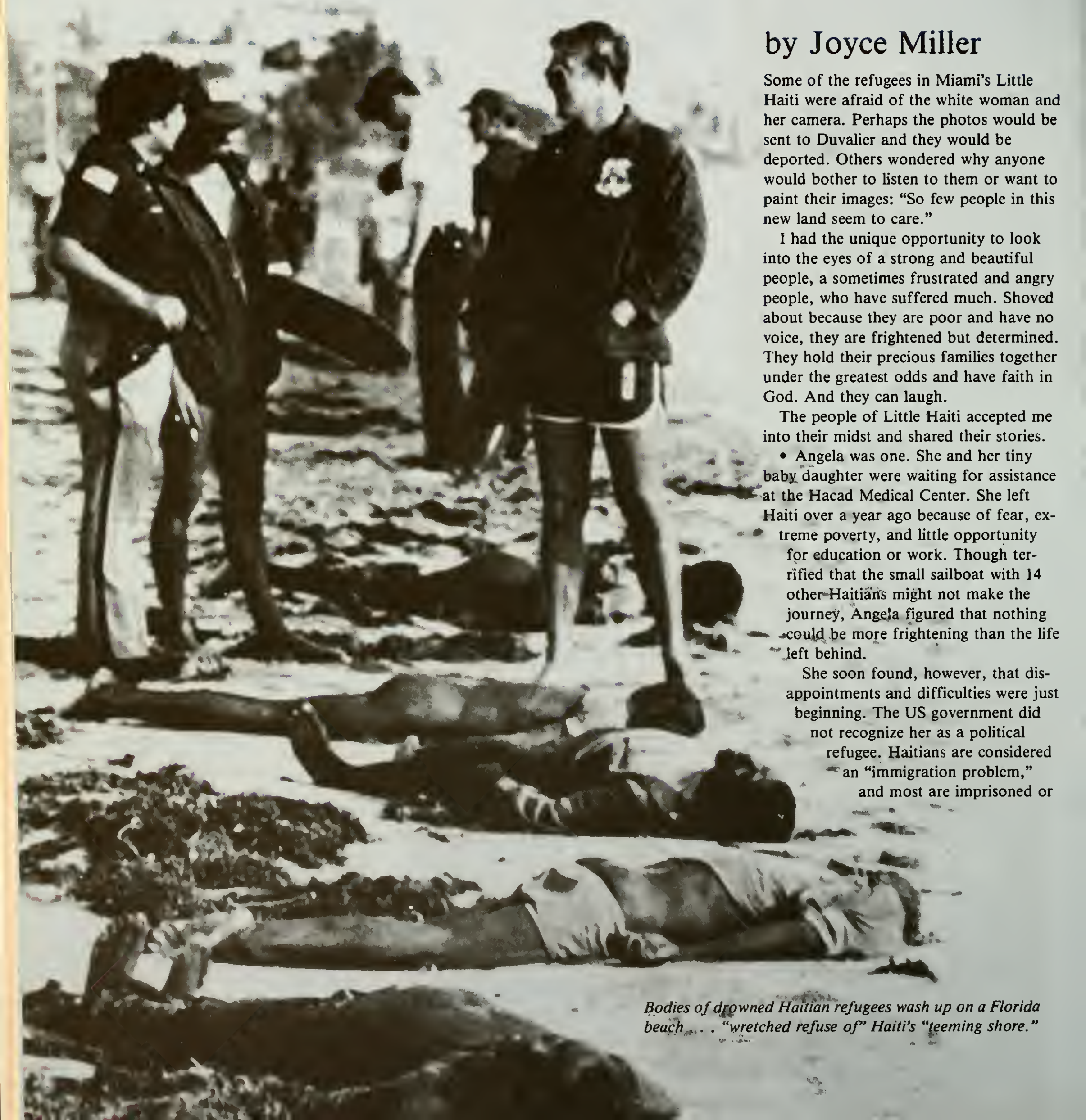
Some of the refugees in Miami’s Little Haiti were afraid of the white woman and her camera. Perhaps the photos would be sent to Duvalier and they would be deported. Others wondered why anyone would bother to listen to them or want to paint their images: “So few people in this new land seem to care.”

I had the unique opportunity to look into the eyes of a strong and beautiful people, a sometimes frustrated and angry people, who have suffered much. Shoved about because they are poor and have no voice, they are frightened but determined. They hold their precious families together under the greatest odds and have faith in God. And they can laugh.

The people of Little Haiti accepted me into their midst and shared their stories.

- Angela was one. She and her tiny baby daughter were waiting for assistance at the Hacad Medical Center. She left Haiti over a year ago because of fear, extreme poverty, and little opportunity for education or work. Though terrified that the small sailboat with 14 other Haitians might not make the journey, Angela figured that nothing could be more frightening than the life left behind.

She soon found, however, that disappointments and difficulties were just beginning. The US government did not recognize her as a political refugee. Haitians are considered an “immigration problem,” and most are imprisoned or



Bodies of drowned Haitian refugees wash up on a Florida beach . . . “wretched refuse of” Haiti’s “teeming shore.”

placed in internment camps as soon as they arrive.

- Amanda went to Nassau first to escape the Duvalier regime. She was badly mistreated there, but an Englishman helped her come to Miami. "He didn't accept no dollars for help," she told me in amazement. Most Haitians pay dearly for their transportation, scraping together every penny to pay owners of boats, who often are American profiteers.
- Michelet sat holding the hand of his little cousin, Ralph, who had just arrived from Haiti and was quite ill. Speaking hesitantly of his own two years in the United States, Michelet described the prejudice and difficulties. "Americans don't like Haitians," he said.
- Jacqueline, a charming little girl of 12 with a beautiful smile, greeted me as a friend. She was so interested in the camera and in what was being said. A few moments later she was seated alone, lost in her own world of dreams as she waited.

Yvon Rosemond, a Haitian who is executive director of the Hacad Medical Center, is frustrated by the lack of government funds to help his people. Many do not know English and have no idea how to fill out forms required to receive help. They live in constant fear of being taken captive and deported to Haiti. The few refugees who have jobs are afraid to take time to care for serious medical problems.

There were other Haitians helping Haitians. Michelle, a special education teacher born in New York, had come to Miami to work with deaf children. Marc, an interpreter for Church World Service (CWS), left Port-au-Prince two years ago because of "the insecurity of the government." And Father Gerard Jean Juste, who left Haiti 15 years ago to become a priest, directs one of the refugee centers in Miami. He is considered a maverick by many because he has chosen to speak out any way he can for his people. His center helps people like Marie. She is expecting

This young mother is angry, angry at the conditions under which the refugees struggle to settle in the United States, and angry at the conditions in Haiti that made flight necessary. After struggling at great risk to get to the US, she had the difficulty of getting her two small children here also. Still, she feels her actions have been God's will and is thankful her family is together.

Below: *Women and their children await assistance in a medical center in Miami.*

The Statue of Liberty's inscription welcomes 'the wretched refuse' of other shores, but today the US picks and chooses its refugees.

Above left: *Marie is typical of torn-apart Haitian family members. Seven months pregnant, she lacks papers to prove her marriage to her husband, who waits in a US detention camp.* **Above right:** *Lucianise Pierre waits patiently for assistance in the refugee center.* **Below:** *Marc, a Haitian interpreter for Church World Service, serves his fellow Haitians.*

HAITIAN
Inc.
EQUAL JUSTICE

her seventh child, her husband waits in a detention camp to be sent back to Puerto Rico, and she has no legal papers to prove their marriage.

I met many Haitian lawyers, doctors, teachers, and priests helping their own. And I saw many social workers, churches, and organizations such as CWS toiling relentlessly. But still the task seems impossible.

During my brief stay, $32 million in government money was cut from the refugee program of Dade County alone. Over half of the 30 or 40 thousand Haitians in Miami are considered illegal aliens.

What do the Haitians ask? They ask us to write to our Congressional representative to effect change in a policy that supports the corrupt, oppressive dictatorship that forces them to leave their homes. They ask for a fair and human immigration policy that supports human dignity. They ask for legal recognition as refugees and sponsorship by churches and individuals. They ask for the same opportunity that my own grandparents asked for when they sought refuge in America—an opportunity to worship, work, educate their children, and live in peace.

I felt helpless and inadequate, overwhelmed by the need. I do recognize that there is another reaction to the influx of so many people. Yes, it can be frightening to see so many come to such a small space. Problems of economy and fear of the unknown abound on both sides.

But I know now just a little of what it is to be scorned and shoved about. I know just a little of what it is to be a refugee, and I will never forget the eyes of these people, their stories, and their witness to me. God spoke through their courage, their love, their faith, their patience and hope. God continues to speak through the memories of the warm smiles that overshadow so much they've suffered to live their dreams.

What does the Lord require of us? To do justice, love tenderly, and walk humbly with our God—seeking together to change the world in a peaceful way. ☐

Joyce Miller is a free-lance artist, a member of the General Board, and a coordinator of the Association for the Arts in the Church of the Brethren.

With the help of several individuals and Church World Service, Brethren artist Joyce Miller spent the last week of August 1981 photographing, painting, and interviewing refugees in Miami's Little Haiti. An artist working on a special exhibit of paintings of refugees, Miller felt the need for getting to know these people firsthand. But also, she says, "I felt it was important for me as a person to find out what was happening to the Haitians."

Hold it lightly

'The responsibility of the moderatorship . . . is something to grasp tightly in terms of service and significance; something to hold lightly in terms of honor, status, and fulfilled qualifications.'

by Earle W. Fike Jr.

What is this moderator of Annual Conference business anyway? What does it mean? What does it involve? If those questions have been on your mind, then this is intended as a response. I say response rather than answer, for indeed, even though I am currently moderator of Annual Conference, some of the questions are also valid for me.

The moderator of the first Annual Meeting in 1742 was Martin Urner. We know that John Zug was moderator in 1815. But from 1742 to 1848, over a 100 years including 70 years of recorded conferences, there are no moderators recorded except these two men. So much for the early importance of the moderator!

We say the moderator is the highest elected office in the Church of the Brethren. As I thought about being elected to this office, I went to some scriptures that deal with leadership. Take for instance the appointment of Saul as the first king of Israel.

There is some indication that the appointment of the king was a concession by God to the weakness of the people. Therefore, what seemed to most people to be a time of celebration was to others a time of sorrow. It is as if the people were saying, "One who is like us—one of us—can serve us better than God."

At the same time that people identify with leadership, they also want leadership to be special. Saul stood a head taller among the people, and the scripture implies that it was not just physical stature but demonstrated leadership.

Notice also that after he was elected no one could find him. He was discovered hiding among the baggage. Modesty? Probably not. Fear of what the real and unreal expectations were for him? More likely.

And finally, a little touch of hard reality in the midst of the coronation: Even in all of the clamor for a leader, after the election some refused to support Saul.

As I pondered all this, I decided one should hold the elected leadership lightly, for the true purpose of leadership is representative on behalf of God and God's people. For all the honor that goes with being elected to leadership, there is a corresponding burden of responsibility, usually significant enough that—if the responsibility is adequately borne—one has little time to revel in the honor. That

'If one focuses on the honor, the responsibility will surely be neglected. If . . . one's full commitment is to the responsibility with some kind of false denial of the honor, it negates the reality of leadership.'

is, if one focuses on the honor, the responsibility will surely be neglected. If, on the other hand, one's full commitment is to the responsibility with some kind of false denial of the honor, it is a form of negating the reality of leadership. I believe one should honor the work firmly and hold the position lightly.

Then I turned to Matthew 20, where James and John request positions at the right hand of Jesus. Jesus patiently responds with two points. Status, he says, is always measured by service. "You know how the rulers of the Gentiles lord over them. It shall not be so among you. Whoever would be the greatest among you must be your servant, and whoever would be the first among you must be your slave, even as the Son of Man came not to be served but to serve." One of our moderators, Dan West, sought to symbolize this by refusing to use the moderator's gavel. Instead, he carried across his arm a towel. The form and symbolism of the towel did not, however, restrain him from using it like a gavel.

But Jesus also made a second point. "Are you able to drink the cup that I am to drink?" That is, are you really willing to be with me? Are you willing to take what comes from being with me? We know that the cups from which James and John drank were vastly different. James was the first apostolic martyr; John lived to a ripe old age in Ephesus and died of natural causes. James's cup was an early dramatic giving of his life; John's cup was the long responsibility of dealing with factions and disagreements and all the joys and pains of a growing and persecuted church. I gathered from this review that a leader should hold the cup of service tightly, whatever it contains, but hold the cup of position lightly.

Then I leafed over to I Timothy 3:1-7, where the list of requirements for being an overseer is spread out almost like the qualifications for a job description: Be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to much wine, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well, he must not be a recent convert, and he must have a good reputation with outsiders. Further investigation of some of the Greek words in this list even adds to the burden. The Greek word *sophron* means inner control; the word *kosmios* means well-behaved. Put them together and get inner harmony and outward consistency.

But the writer precedes all this by suggesting that if anyone desires (sets his heart upon) being an overseer, he desires a noble task. That is, the work itself is important and significant. The leader should hold tightly to the significance of the work, but hold lightly any assumption that the qualifications have already been achieved. They are something to live up to and into, not a finished product.

The responsibility of the moderatorship, therefore, is something to grasp tightly in terms of responsibility, service, and significance; something to hold lightly in terms of honor, status, and fulfilled qualifications.

Look at the moderator's gavel. Much of the design and the basic work was done by J. Henry Long. The symbolism is rich and meaningful.

The gavel is made of more than one substance. It is made of wood, which is natural, ancient, and traditional. It is also made of metal, which is alloyed, combined, contemporary. The metal and the wood are joined by the bond of space-age epoxy. What we have are varieties of substance bonded together in a unified service.

The gavel is not made of material that has special value. There is no wood here from the cross, or from the olive trees of Palestine, or from a rafter in Alexander Mack's mill, or from a pew in the Germantown church. The wood was cut from pieces of unmatched oak from a shipping skid and a leftover piece from another project. The metal was from the junk barrel of Kenneth Fogelsanger, who did the actual metalwork. These are common scraps commissioned for special service.

The design of the gavel head is important. The metal in the head is open, strong, firm, but not opaquely solid. The 10 metal rods are thin and fragile, but—like the Ten Commandments—taken together they have the strength to withstand and support the firm striking surfaces of the oak. The head is functionally strong, but open, so the breath of the spirit may breathe through the substantial deliberations of Conference.

And then the handle, that part of the gavel which the moderator takes hold of: There are 12 decorative rings around the handle set in three groups—an inner three, Peter, James, and John; the other eight; and finally one alone, Judas. Discipleship is a requirement for taking hold of the handle, but we are given just pause in remembering the differing ways in which the Twelve fulfilled their discipleship.

The handle itself is of two shapes. The end is a triangle, but it is finally tooled from the triangle to a circle, from the symbol of the Godhead Trinity to the perfect circle of eternity. But what one sees visually is experienced differently at the feeling level. When one holds the gavel, one feels the edges. To take hold of it eagerly, to grasp it tightly, is to feel discomfort. One must hold it firmly enough to do the job and lightly enough to be comfortable. As with the gavel, so with the moderatorship of Annual Conference.

As with the moderatorship, so with any responsibility any of us accepts on behalf of the church. ☐

Earle W. Fike Jr. is pastor of the Elizabethtown (Pa.) congregation and 1982 moderator of The Church of the Brethren Annual Conference.

COACH

by Graydon F. Snyder

A bitter cold night in Chicago.
A toasty crackerbox.
Bethany called it a gym.
North Park ahead by four points.
Seconds left.
A tall, well-built player called time out. Four other players crouched around him. Fervent whispers. Time in. New plays appeared. A player who hadn't scored before put in the winning bucket. Bethany won. Earle could have scored the winning points. From 1947 to 1951, while at Bridgewater College, he was among the leading scorers in Virginia. Someone else put in the winning bucket. Earle: good shot, excellent player . . . but above all . . .

coach

Fifteen to twelve.
I was losing.
Both tired.
We were playing handball at the Oak Park YMCA. Earle's athletic prowess simply was too much for me. He was pulling ahead. "Grady, you're not watching the ball when you hit it." He was right. I won 21 to 18. Earle: athletic, competitor, winner . . . but above all . . .

friend

A dark unreachable city.
Almost time for board meeting.
No one here yet.
Earle stood at the front door. It was so different from Meyersdale, Pa. There Jean, Dwynne, Joe, and Jon could so easily be a part of church and community. Here it was lonely. Should he have stayed more than three years in his first pastorate? Perhaps. But Chicago was a real challenge. The seminary was moving to Oak Brook. The West Side was becoming a black area. Board members started to come in. At the last minute the board chairman rushed in. He was too busy to prepare well. First Church had good leaders, but they were all overworked. Earle handed him the file in his hand. An agenda with extra explanations for the chairperson, a file on the Daycare Center, and a copy of all the minutes with marks where actions should be taken. Earle whispered some last-minute advice. The meeting went well. Earle hardly spoke. Earle: leader, administrator . . . but above all . . .

facilitator

Christmas time!
Snow gently falling.
Anticipation.
Holiday dinner with the Fikes.
"Hello, Lois! Hello, Grady! Welcome! Glad you could come. Let me take your coat." Earle takes my new herringbone coat. We sit down to one of Jean's great dinners. Parent talk. Earle says their son Jon is on a simplicity kick. He won't burn electricity . . . only candles. He won't allow furniture in his room. He buys only old beat-up clothes. "Here, let me show you what he dragged in from the Salvation Army today." Earle runs to the closet and comes back with a coat. "Look at this! Isn't it awful?" My coat! Earle: parent, husband, host . . . but above all . . .

human

Middle 60s.
A bearded student harangued the class.
Arms flailed.
Voice cracked.
It was Earle's second year teaching homiletics at Bethany. The times were turbulent. Earle longed to hear a biblical message for our times. But this student could only attack. "Do you believe what you are saying?" "Yes, Earle." "Do you want others to hear it?" "Yes." "How about standing back on your heels. Could you pull your head back? How does that feel? Now try it." The student stumbled at first, then spoke with more ease. An orator was born. Earle: teacher, role model, preacher . . . but above all . . .

enabler

A pleasant autumn day.
Funeral home.
A large family in grief.
Mother was gone.
Earle knew sorrow, but this was different. He was close to the family. He knew they trusted him especially in a moment like this. What could he say? He read a text from the Old Testament. "We are here to celebrate the life of one of God's little people. She will not be inscribed in history books. After two or three generations she will be a memory in the family tree. But while she was with us she used all God had given her to make her corner of life better and happier for those about her. She was one of God's little people. God loves her now and you love her." The family wept. Earle had described their mother. Now they could accept her death and her new way of life with them. Earle: pastor, counselor . . . but above all . . .

presence

French Lick.
Pastor at Elizabethtown.
Moderator.
1981.
Leading worship with Nancy Faus. Each worship was fresh because it incorporated some parts of the day's events. It was a strain to keep up, but a joy to share one's faith with such a fellowship. The last moments together would be a communion. The bread and the cup were agony for some, though, who had been distant from the church during the 60s and 70s. After wrestling all night, they had given Earle and Nancy a written statement about their pain in the church. For a confession before the communion, Earle read their statement and another about children who never left home but still felt unaccepted. It was a parable—the parable of the prodigal. Few at French Lick did not recognize themselves as Earle read. Few had dry eyes. Earle: writer of hymns, author of prayers . . . but above all . . .

priest

1982.
Moderator . . . but above all . . .

servant ☐

Graydon F. Snyder is dean of Bethany Theological Seminary in Oak Brook, Ill.

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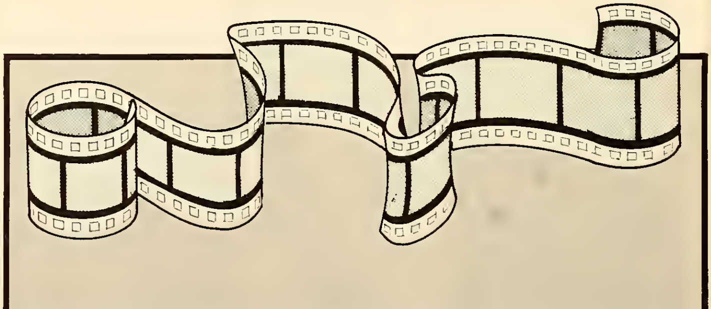
BEYOND BOOKS

Despite the fact that many people in our congregations listen to radio, handle pocket calculators, are acquainted with computers, and know television programs and movie personalities, many of us have scarcely moved beyond the printed page when it comes to studying our faith and how it relates to the world. Here are some resources to help you move beyond books.

The Church of the Brethren District Filmstrip Library, which operates out of the Frysinger home in Harrisburg, Pa., contains cassette tapes, slides, and filmstrips. In 1980, 12,000 items were sent out of the library in answer to requests from across the country. There is no rental fee for the use of any of the materials if your congregation is a subscriber. A nominal shipping and usage fee is charged for nonsubscribers.



Many Brethren do not know about the District Filmstrip Library, which operates out of the Frysinger home in Harrisburg, Pa. It contains tapes, slides, and filmstrips.

The 1982-1984 catalog, which will be available to subscribers in late February, lists hundreds of items to enrich individual or group study. The cassettes alone would be useful tools to share among teachers in the Christian education department of a congregation to provide stimulus and growth in their work.

Approximately one-third of Church of the Brethren congregations subscribe to the District Filmstrip Library. If your congregation doesn't belong, perhaps you'll want to call this to the attention of someone in time to receive the new catalog. Current rates are according to congregation size:

Individual:	$18	(one catalog)
1-149 members:	$18	(three catalogs)
150-249 members	$24	(four catalogs)
Over 250 members:	$30	(five catalogs)

Write to Church of the Brethren District Filmstrip Library, 5505 Union Deposit Rd., Harrisburg, PA 17111. After May 20, the address will be 7105 Sterling, Harrisburg, PA 17112.

A second resource you should know about is the *Cultural Information Service* magazine, published by CIStems, Inc. This unusual publication appears 20 times a year and takes our culture as a starting point for Christian reflection and discussion. Rather than ignoring the movies, television programs, paperback books, and record albums which surround us, CIStems, Inc., reviews—from a Christian perspective—the media and arts which form our world. One recent issue contained reviews of a dozen record albums, approximately 20 popular books, 12 movies, and about the same number of current television programs.

When the film *Skokie* was aired on television last October, *Cultural Information Service* provided a four-page viewer's guide. The guide summarized the story, set forth the issues around freedom of speech as reflected in the movie, posed questions on the moral stances taken in the film, and suggested projects for those interested in exploring the issues more. With the aid of the viewer's guide, individuals and study groups could use the television program as "instant curriculum" to examine timely issues.

Cultural Information Service magazine is for leaders in religion and education. If not for a study class in the congregation, you may want to consider subscribing for your own growth, or to keep informed about what your children see, read, and hear.

For subscriptions and more information write to Cultural Information Service, PO Box 92, New York, NY 10016.

A third resource is TeleKETICS, the catalog of the Franciscan Communications Center, 1229 South Santee St., Los Angeles, CA 90015. Some of the loveliest and most delightful filmstrips are being produced by this group. If you want to buy filmstrips, records, or slides for your congregation, be sure to look into some of these. Some have been written from a strongly Roman Catholic point of view and may not be acceptable for Brethren, but the majority of the products are strongly Christ-centered, sensitive, and inspirational.

Speaking of catalogs, Alba House Communications, Canfield, OH 44406, another Roman Catholic agency, also has a catalog of filmstrips to purchase. If you're interested in more sophisticated media, ROA Films, 1696 N. Astor St., Milwaukee, WI 53202, claims to carry one thousand inspiration films in its latest catalog. And David C. Cook lists more than 1,350 titles in its book *The Video Tape/Disc Guide, Religious Programs.* If you or your congregation are equipped for video tape or disc, this is *the* book to get. It includes titles and a very exhaustive list of wholesalers and distributors.
—Robert C. Bowman

Robert C. Bowman is consultant for worship resources on the Parish Ministries staff.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- I am often aware of the bare branches of winter trees, etched with India ink against the pale gray skies of February. They remind me of Brother Lawrence, the 17th century French mystic who spent a lifetime scrubbing the pots and pans as a lay brother in a Carmelite monastery. He wrote a spiritual classic, *The Practice of the Presence of God,* in which his life as a "servant of the servants of God" was revealed as a great hymn of faithfulness.

I think about Brother Lawrence in this season because as a teenager named Nicholas Herman he was going through intense personal problems and asking the ultimate question, "Does life have any meaning?" One cold February day he was walking in a woods pondering his puzzling existence when his attention was caught by a particular tree, little different from any of the trees that surrounded him. He went to the tree and rubbed the bark and looked up at its black branches and he thought, "The days are getting longer. In a few weeks it will be spring and this tree will be transformed. It will throb with life and be filled with green leaves. Surely if God can transform a tree and bring it from seeming death to life, God can transform me."

That is the way Brother Lawrence was converted and gave his life over to God in a way that has inspired countless Christians. It is strange to think of a tree as a mediator between God and a man, but the tree spoke to Brother Lawrence of his life in the Spirit. If a tree can mediate such sacred information, surely we ought to be able to mediate between God and those we meet on the journey.

Brother Lawrence's unusual conversion leads me to the situation of refugees. Since I was very young, I have been aware of people being displaced: during the depression of my childhood it was the Okies, moving from the dustbowl toward California. In my teen years it was the influx of immigrants from Eastern Europe and the forlorn Jews of Germany, trying to find a place where life could at least be tolerable.

The focus of the Okies and the Jews and the Latvians and Rumanians are joined now by the Vietnamese, Cambodians, Ethiopians, and Haitians in a gallery of suffering. Their tormented eyes, reflecting loss of place and family, will haunt me forever.

All of us are called to mediate between God and this kind of suffering. Whenever a cup of cold water shared in Christ's name is given by us, we mediate the grace of God, the sacredness of all life, the presence of a spiritual reality. The Brethren are adept at this kind of action, yet we need to strive toward more awareness and compassion. If God can use a tree to convert a rare soul such as Brother Lawrence, surely we can be used as mediators between God and the refugees whose physical and spiritual journeys have been so heartbreaking.

- The minister of nurture at the Manchester Church of the Brethren has unwittingly been given a new title. She managed a turkey dinner, complete with trimming, over the Thanksgiving holidays for all those who were dining alone. The announcement of the event appeared on the front page of the local paper. The editor, overcome by the idea of so much food, signed the article "Kathy Gingrich, minister of nutrition."

- Back to my dusty Moody Monthlies of 1914-16 *(The Christian Worker's Magazine)*—I found myself intrigued by the ads which are a quaint forerunner of Madison Avenue. You could buy a Bilhorn organ for $10, or as much as $22. You could buy sugar for 2½ cents a pound and get a "fine oak rocker free" with a bargain grocery order of $12.50. My favorite ad shows a group of cherubic little ones standing in a line saying, "We like to see our pastor use Chemical Illustrations of Bible Truth." Does anyone remember Chemical Illustrations?

- From another Pilgrim's Pen: "The Reach of Love is greater than we are, greater than our sins and our wars and our needs; it overflows our hopes and will carry us in abundance into the New Year!"—**Rachel Conrad Nason**

- See you on the journey.—P.K.H.

CLASSIFIED ADS

TRAVEL—Christian Heritage Tour Aug. 2-16, 1982. England, Netherlands, Germany, Switzerland. Visit locations of beauty, fame, and historical beginnings for Quakers, Methodists, Lutherans and Brethren. See Schriesheim, Kassel, and Schwarzenau for Brethren. $2,079 from Chicago. Write John D. and Naomi Mishler, 168 East 6th St., Peru, IN 46970. Tel. (317) 473-7468.

TRAVEL—"Quester's Bible Study" Holy Land Tour: Israel, Jordan, Egypt. Leave New York June 14, 11 days. Leaders Harold Z. Bomberger, Box 72, Mt. Gretna, PA 17064, (717) 652-1811 and L. John Weaver, R. 1, Box 17, Mohrsville, PA 19541, Tel. (215) 926-4991. Contact for full details.

TRAVEL—to Annual Conference in Wichita via Shenandoah Valley, Smoky Mountains, and World's Fair in Knoxville, Tenn., July 14-28, 1982. Rooms at Conference included. Write Ken Kreider, R. 3, Box 660, Elizabethtown, PA 17022

TRAVEL—Juniata College Tours 1982: March 1982—Hawaii deluxe (one or two weeks). Before or after Annual Conference in July—the Pacific Northwest with Harold B. Brumbaugh, Host. Aug. 15-29: Yugoslavia hosted by President and Mrs. Frederick M. Binder. Aug. 17 from London: the Central Kingdoms Express—train from London to Hong Kong with Harold Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory road, (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615)687-6474 or W. C. Crumley at (615) 687-1892.

INVITATION—Enjoy living in Florida with its good life. Come and worship with us. Lorida Church of the Brethren, 15 mi. s.e. of Sebring, off US 98. Worship 10:30 a.m. Good teachers. Nursery provided. Friendly, active fellowship. Adjacent to Palms Estates on Lake Istokpoga, and part of Florida Brethren Homes, Inc. Good boating and fishing. Box 461, Lorida, FL 33857. Tel. (813) 655-1466.

INVITATION—Attention, traveling Brethren, who will be residing in and visiting the Mesa, Tempe, Chandler, Apache Junction, Ariz., areas: Would you like to be part of a new Church of the Brethren in one of the fastest growing areas of our country, where the sun shines 86 percent of the time possible, where the low humidity and warm temperatures make the outdoors so very comfortable? For more information, contact: Paul Becker, 917 Leisure World, Mesa, AZ 85206, Tel. (602) 985-8819; Linda Payne, 1502 Garnet, Mesa, AZ 85204, Tel. (602) 892-0293.

INVITATION—Peoria, Ill., becoming regional center for heart and other medical specialties. Brethren families and friends needing assistance in housing and transportation contact Peoria church, (309) 682-3980 or Dorothy Shively, (309) 676-6550, 1507 Columbia Terrace, Peoria, IL 61606.

PEACE STUDIES—Juniata College offers a $1000/yr., renewable merit scholarship every year to an incoming freshman with a commitment to promoting peace. Please make inquiries to: Peace and Conflict Studies Committee, Juniata College, Huntingdon, PA 16652.

prayer calendar

February 14-20: Give prayer support to Laura Sewell, who has returned for a three-year term with the Church of North India. (See MESSENGER, November 1981, p. 8.) Pray for the North American Event for Church Educators, meeting in Nashville February 14-18. Remember the District of Middle Pennsylvania Stewardship Enrichment Seminar, meeting at Camp Blue Diamond February 19-21.

Pray for these BVSers from abroad: Ueli Merz from Switzerland, serving at Camp Stevens, Calif.; Katrin Kruger from Germany, at Willowbrook Project, N. Bennington, Vt.; Taras Lisowyj from England, serving in Washington, D. C.; Bernie Neidlein from West Germany, assigned to the Community for Creative Non-Violence, Washington, D. C.; Flo Pollock of Belfast, Northern Ireland, at Edna Martin Christian Center, Indianapolis, Ind.

February 21-27: Undergird with prayer the following BVSers and the agencies where they serve: David Wort at Bridgewater Home in Virginia; Rosanne Spire at Hoyleton Children's Home, Hoyleton, Ill.; Elaine Rotz at World Neighbors, Oklahoma City, Okla; John Carter at United Campus Christian Foundation, Normal, Ill.

February 28-March 6: Pray for the General Board, meeting in Elgin March 3-6.

Pray for these BVSers in Europe: Nancy Mason, Northern Ireland; Joe Peacock, the Netherlands; Tom and Debby Mumm Felnagle and Becky Baile, Poland.

March 7-13 Pray for Gayle Sampson, music instructor at Hillcrest School in Jos, Nigeria, and for James and Joy Henderson, at the Kulp Bible School, Mubi, Nigeria.

Pray for a renewed commitment among Brethren to the principles that the New Testament is the guide for life, that the needs of others and a respect for creation are to be placed above personal desires and pleasure, and that faithful discipleship will be manifested in seeking peace and giving service.

On taxation

Karen Zimmerman

Taxes: one way of peacemaking

I was raised in a peace church, was taught that killing was wrong, and use spanking as a last resort in disciplining my child. So when income tax time rolls around, I've had a gut feeling for a long time that somehow something wasn't quite right. Supporting the military machinery of our government didn't quite mesh with my upbringing and lifestyle.

My lifestyle of pacifism has revolved around the nonviolent resolutions of conflicts in my own life. I have not found any good to come out of expressing myself violently. Destroying property in a fit of anger does not alter the situation or reduce the conflict. It only serves to increase the dissension between us. On the other hand, a fresh baked coffeecake and a get-well card ease the way for discussion and compromise.

In dealing with my three-year-old daughter, spanking, as a form of getting to her to do or think as I want, has never seemed to accomplish that. However, when I respond to her temper tantrums in a calm manner, insisting that she leave the room until she is able to control her temper and relate to me or others in an acceptable manner, this does seem to have an effect.

It seems that the same nonviolent tactics employed with my neighbor and children can apply in international conflicts as well. In that case we can explore economic means of influencing behavior or deny them Coca Cola. Nothing is accomplished by destroying property, bombing villages, etc. Only anger results; no conflict is resolved.

Although my body is not being conscripted to support war, my tax money is, and at this point in history which do the military powers need more? My money! As Dale Brown notes, "If it becomes possible through automated warfare to kill and destroy with unmanned aircraft and minimal personnel, then the witness of withholding economic support may become an issue of even greater importance to the conscientious Christian

vithout representation. . . of peacemaking

peacemaker." I am not opposed to supporting my government or paying taxes to my government. But I believe when our government goes directly against Christ's teachings we are to follow Christ. Peter and the apostles found themselves forced to resort to civil disobedience in an attempt to fulfill Christ's teachings and, when arrested, responded, "We must serve God rather than men" (Acts 5:29).

I would like to see Congress pass the bill supporting the World Peace Tax Fund. That portion of my taxes supporting our military could instead be put into this fund to be used for such peaceful purposes as United Nations activities, research into nonviolent solutions to international conflicts, disarmaments efforts, and international education and welfare. In this way I can support my government as well as the peaceful lifestyle demonstrated by Christ.

Christianity has never been and will never be a spectator sport. We are commanded to go out and spread the word by helping our neighbors and sharing their burdens, but also by letting our government know too, by letter or by civil disobedience, when they have broken God's laws. By sharing my feelings, I hope others will seriously and prayerfully consider how their tax money is being spent, their role in our military machine, and Christ's teachings to "love our enemies." ☐

Karen Zimmerman is a member of the Elizabethtown (Pa.) congregation.

turning points

152nd BVS Orientation Unit

(Orientation completed Oct. 18, 1981)

Baile, Rebecca (Becky), Warrensburg, Mo., to Poland (temporarily reassigned)

Cameron, Penelope (Penny), Roaring Spring, Pa., to N. Ohio District

Cusler, Richard, Elgin, Ill., to Fahrney-Keedy Home, Boonesboro, Md.

Eisemann, Jan, Ephrata, Pa., to Haiti Christian Center for the Deaf, Port-au-Prince, Haiti

Fagan, Teri, Huntingdon, Pa., to Family Crisis Center at Dundalk, Baltimore, Md.

Felnagle, Tom and Debby Mumm, Redondo Beach, Ca., to Poland (temporarily reassigned)

Fleagle, Karen, Schuylkill Haven, Pa., to Haiti Christian Center for the Deaf, Port-au-Prince, Haiti

Groff, Tammy, Quarryville, Pa., to Good Shepherd Home, Fostoria, Ohio

Habegger, Cindy, Bluffton, Ohio, to Brethren Historical Library and Archives, Elgin, Ill.

Hopple, Gretta, Lebanon, Pa., to Windber Church of the Brethren Home, Windber, Pa.

Klement, Karen, of Hales Corners, Wis., to Casa De Modesto, Calif.

Kruger, Katrin, Cuxhaven, Germany, to Willowbrook Project, N. Bennington, Vt.

Lisowyj, Taras, Leeds, England to Washington City Church of the Brethren, Washington, D.C.

Martin, Gina, Goshen, Ind., to United Faith Ministry, Denver, Colo.

Mason, Nancy, Alden, Iowa, to the Irish Council of Churches, Belfast, Northern Ireland

McFadden, Dan, N. Manchester, Ind., to Honduras.

Mishler, Marsha, New Paris, Ind., to New Windsor Service Center, New Windsor, Md.

Myers, Linda, Spring Grove, Pa., to Family Crisis Center at Dundalk, Baltimore, Md.

Neidlein, Bernie, Biberach, West Germany, to Community for Creative Non-Violence, Washington, D.C.

Peacock, Joseph, Blue Bell, Pa., to IFOR, Alkmaar, Holland

Platt, Betty, Tucson, Ariz., to Willowbrook Project, Bennington, Va.

Pollock, Rosalind (Flo), Belfast, Ireland, to Edna Martin Christian Center, Indianapolis, Ind.

Quintanilla, Endelia, Falfurrias, Tex., to Casa Central, Chicago, Ill.

Rennecker, William, Auburn, Ind., to Windber Church of the Brethren Home, Windber, Pa.

Shadburn, Joyce, Long Beach, Calif., to Hospital Castañer, Puerto Rico

Smalley, Debra, Beaver, Iowa, to Norborne Day Care Center, Martinsburg, W. Va.

Speicher, Anna, North Lima, Ohio, to Washington Office-Church of the Brethren, Washington, D.C.

Waggy, Loren, Goshen, Ind., to World Friendship Center, Hiroshima, Japan

Williams, Dalene, Tonasket, Wash., to Open Sesame Child Care, Dixon, Ill.

Wilson, Diane, Bridgewater, Va., to Offender Aid and Restoration, Annapolis, Md.

Wood, Wilson, Decatur, Ill., to Camp Woodland Altars, Peebles, Ohio

Pastoral Placements

Attaway, John, from Jackson Park, Southeastern, to Tampa, Florida/Puerto Rico

Emerson, David, from Midway and Rowland Creek, Southeastern, to Purchase Line, Western Pennsylvania

Fike, J. Michael, to Eglon and Brookside, West Marva, assistant pastor

Gorden, Israel, to Clovis, Southern Plains

Hagenberger, Gene M. Jr., from Lewistown, to Pipe Creek, Mid-Atlantic

Heffley, Nathan, from chaplain and retirement, to Mount Carmel/New Haven, Southeastern

Keplinger, Roger, from secular to Community Mission, Shenandoah

Keim, Howard, from retirement, to Cerro Gordo, Illinois/Wisconsin

Lenker, Charles, from secular, other denomination, to Newville, Southern Pennsyvania

May, David, from secular, to Mountain View, Shenandoah

Nansel, Marion, from Cherry Grove and Yellow Creek, Illinois/Wisconsin, to Cherry Grove, Illinois/Wisconsin, full time

Rohrer, Dean, from Clay County, to Union Grove, South/Central Indiana

Swinger, Ausby, from Kaskaskia, Illinois/Wisconsin interim, to regular part time, Kaskaskia, Illinois/Wisconsin

Wentz, Donald, from Connelsville, Western Pennsylvania, to English Prairie, Northern Indiana

Anniversaries

Hartman, Hencil and Thelma, Annville, Pa., 50

Loucks, William and Fannie, Auburn, Ind., 64

Rhoades, Mr. and Mrs. Daniel, Cecilton, Md., 50

Rummel, Glenn and Martha, Lorida, Fla., 50

Stufflebeam, L.C. and Edythe, Ottumwa, Iowa, 56

Wagner, Orval and Florence, McPherson, Kan., 50

Weaver, Mr. and Mrs. Ortha, Johnstown, Pa., 58

Weaver, Mr. and Mrs. Warren, Johnstown, Pa., 58

Wenzel, Mr. and Mrs. Samuel, Manheim, Pa., 60

Worley, Ralph and Melva, Hanover, Pa., 65

Deaths

Anes, Flossie, 93, McPherson, Kan., Oct. 10, 1981

Baer, Jesse, 76, Quincy, Pa., Oct. 8, 1981

Beisel, Quinella, 61, Ambler, Pa., Oct. 17, 1981

Bowers, Flora, 85, Boonsboro, Md., Oct. 24, 1981

Brown, Earl, 75, Warrensburg, Mo., Oct. 20, 1981

Crist, Walter, 68, Norristown, Pa., Oct. 26, 1981

Davis, Mattie, 83, Lansdale, Pa., Oct. 19, 1981

Dodd, Marie, 74, Frederica, Del., Oct. 18, 1981

Domer, Donald, 54, Dalton, Ohio, Oct. 22, 1981

Eisenhour, Glen, 68, New Paris, Ind., Oct. 20, 1981

Fahnestock, Samuel, 98, Neffsville, Pa., Nov. 7, 1981

Ferris, Dale, 66, Modesto, Calif., Sept. 19, 1981

Fifer, Fred, 73, Wyoming, Del., Oct. 13, 1981

Flory, Raymond, 96, Paradise, Calif., Aug. 25, 1981

Greek, Iva, 90, Nezperce, Idaho, Aug. 24, 1981

Hays, Nellie, 89, Boonsboro, Md., Oct. 6, 1981

Hoover, Lloyd, 94, Greencastle, Pa., Oct. 24, 1981

Hull, Norman, 67, Westminster, Md., Oct. 31, 1981

Hunter, Etyyle, 89, Modesto, Calif., Sept. 26, 1981

Jones, John, 78, Bridgewater, Va., Oct. 28, 1981

Key, James Jr., 53, Westminster, Md., Aug. 2, 1981

Knie, Lottie, 82, Polo, Ill., July 4, 1981

Lenham, Mary, 90, Nora, Neb., July 30, 1981

Lehman, Robert, 66, Johnstown, Pa., Oct. 8, 1981

McMahon, Roger, 61, Beaverton, Mich., Sept. 6, 1981

Miller, Nellie, 98, Bridgewater, Va., Oct. 7, 1981

Myerly, Margaret, 75, Westminster, Md., Sept. 4, 1981

Mitz, Merle, 83, Stanley, Wis., Oct. 3, 1981

Provolt, Millard, 82, Enid, Okla., May 1981

Rachow, Mabel, 71, Bruning, Neb., Oct. 31, 1981

Ripple, Bessie, 80, Windber, Pa., Sept. 16, 1981

Roose, Nora, 86, South Bend, Ind., July 4, 1981

Saxton, Pearl, 78, Leeton, Mo., Nov. 3, 1981

Sheller, Winogene, La Verne, Calif., Aug. 25, 1981

Slover, Mabel, 80, Porterville, Calif., Oct. 1, 1981

Summers, Ollie, 86, Penn Laird, Va., July 9, 1981

Summers, Sylvester, 79, Boonsboro, Md., Oct. 7, 1981

Wakeman, Elizabeth, 86, Luray, Va., Feb. 24, 1981

Zell, Gertrude, 81, Neffsville, Pa., Oct. 6, 1981

Zimmerman, Susan L., 78, Westminster, Md., Oct. 20, 1981

Forced to be jailers

Lost in the middle of the night in Port-au-Prince, Haiti, we were driving up one street and down another in our borrowed and battered VW bug, trying to get our bearings. At one turn, my wife said—with the refreshing bluntness so characteristic of her—"Well, I know we've been past *this* corner before, because there's that same pile." The "pile" that served my wife as a landmark was a pile of people sleeping on the sidewalk.

A "pile" of people—talk about "huddled masses yearning to breathe free"—somehow those dehumanized beggars, packed together for warmth and security, sleeping on the bare concrete, epitomized for me the plight of *all* Haitians, living in crushing poverty and tyrannized by one of the most corrupt dictatorships in the western hemisphere.

Haiti is one big morass of misery, its six million tightly packed people driven by hunger, poverty, disease, malnutrition, unemployment, and fear. Small wonder that they are fleeing by the thousands to the United States, drawn by the myth that freedom, liberty, justice . . . and jobs await them there.

What a cruel confrontation with reality awaits them. US officialdom doesn't want them. Smugglers rip them off, mistreat them, drown them. Bahaman police beat them. The US Coast Guard turns them back. And if they do make it to the US they are slapped into detainment camps eventually to be returned to the horror they were fleeing. Is jailing desperate refugees the way to "do justice"?

Says one lawyer who visited the Fort Allen, Puerto Rico, camp, "I find it unbelievable that they have an American flag flying over the place. The place is a *concentration* camp. These people aren't allowed what convicted criminals are allowed."

Why has the US under the present administration taken such a harsh attitude toward Haitians—refusing them political asylum, shuttling them back to face Duvalier's wrath, ordering the Coast Guard to turn back the refugee boats? Poland is the land of promise, compared with Haiti; yet while we abuse the Haitians we are working overtime at welcoming thousands of Poles fleeing their homeland after the December crackdown on Solidarity.

The US government glibly explains its apparent inconsistency all away, but the obvious reality remains: Haitians are poor blacks, and Jean-Claude Duvalier is a "friendly" tyrant, not a Communist. (One US diplomat revealed his own curious order of bugaboos this way: "Haiti might end up with either a worse dictatorship than it has now or even with a *Communist* government." Note that Haiti is only 50 miles from Cuba, and if Poland is the land of promise, Cuba is paradise.)

An interfaith letter to President Reagan signed by US Protestant, Catholic, and Jewish leaders urges " . . . immediate action to uphold the due process of asylum seekers in this land, . . . to end the interdiction policy, and to direct national attention toward contributing to the alleviation of the fundamental root causes" of the Haitian problem. But such prophetic admonition falls on deaf ears. With a government dedicated to oppressing its own poor for the benefit of the rich, what chance has a Haitian?

Brethren remember Doña Inés Muñoz Marín. While her husband, Luiz Muñoz Marín, was governor of Puerto Rico, and after, she was one of our most ardent and active supporters of Castañer Hospital. I recall her talking to me years ago about her concern for the poor of her island home, and her appreciation for the Church of the Brethren, which shared that concern. I am gratified that Doña Inés still speaks for the poor, even for the Haitian poor.

"Haitians are not contaminated dogs," says Doña Inés. "They are the descendants, today humiliated, of the patriots who struck the first great blows for liberty in America. These thin and dying blacks have in their history heroes and patriots; they have a culture, art, music; they have wise men and poets. Dictators have, year after year, been stealing their soul, their land, their life—to the indifference of all America. We would be accomplices in a crime against humanity, fencing them in like animals. We would, deep in our souls, be a little less Puerto Rican. No, a *lot* less. Let the United States accept its historical responsibility. Do not force us to be jailers."

Would that all of us spoke out so eloquently, even so courageously, as Doña Inés. In a day when oppression and injustice are rampant not only in the Communist world but increasingly in our own country, it is only if each of us begins speaking out that our fellow travelers on this dark road can know someone is still with them— K.T.

People who nurture people

Who provides nurture in your local church, helping individuals and the whole church grow? The total congregation does, for learning occurs in classrooms and in the sanctuary, in formal business and in informal relationships, in word and in deed.

The gifts of the Spirit are richly present at all levels of the church's life. But these gifts need to be nurtured in deliberate ways.

For this the Parish Ministries Commission works with congregations and districts in developing resources and training and support. Such efforts include—

- Biblical Awareness Seminars. Training in a variety of styles for studying and teaching the Bible. Robert Bowman (upper left photo), contact person.
- Resources for Study. Curriculum for all ages; membership materials; teacher training. June Miller (upper right photo), contact person.
- Education for Mission. Resources on mission for study and action. Shirley Heckman (center left photo), contact person.
- LIFE Labs (Living in Faith Experience). Sharing in a context of trust and openness on matters of faith, relationships, growth. Jay Gibble (center right photo), contact person.
- Youth and Young Adult Ministries. Resources; training events; youth and young adult conferences. Ralph and Mary Cline Detrick (lower photos), contact persons.

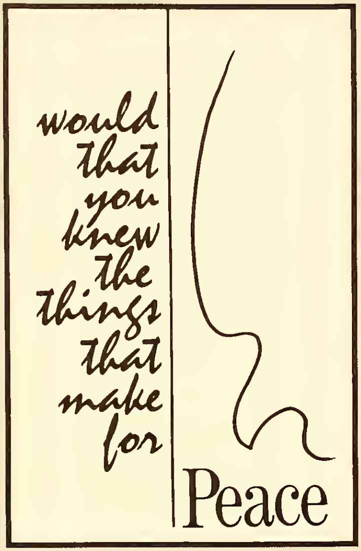
You can sustain and extend these ministries by supporting the Discipleship Offering.

Church of the Brethren Discipleship Offering

Interpretation emphasis and special offering for the Brotherhood Fund, February 7, 1982. For information on the above programs, write: Parish Ministries, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120. Or call 800 323-8039.

1982 ANNUAL CONFERENCE

July 20-25, Wichita, Kansas


would that you knew the things that make for
Peace

Luke 19:42

Wichita's Century II Convention Center will be the site of the 1982 Annual Conference. Worship and business sessions will be held at Century II, with meetings of the Ministers' Association, meal events, Bible study and Insight Sessions located at the Broadview and Holiday Inn hotels across the street. A buffet meal service will be available at the Century II at noon and in the evenings, Wednesday through Saturday. Over 500 hotel rooms are available nearby with many more rooms within a short driving distance. Reservation forms will be available about the first of February.

Bible study and Insight Sessions will be scheduled for both morning and evening, Wednesday through Saturday mornings with some scripture teachings scheduled in the middle of each morning's business session and a corporate Bible study on Sunday morning. Conference will begin with the Tuesday evening worship service and conclude with the Sunday morning worship and consecration service.

Please indicate your willingness to serve as a volunteer in one of the many program areas listed below. Also use the forms below for registering children, and securing Program booklets. (Registration forms for other age groups will be included in the Information Packets to be mailed to local congregations and church delegates.)

Annual Conference Manager

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on July ______.

______ Registration (type badges, collect fees, sort cards)
______ Ushers (business and general sessions)
______ Child care services
______ Children's activities (age 6-11)
______ Messengers (Standing Committee and conference business sessions)
______ Tellers (Standing Committee and conference business sessions)
______ Information desk
______ Ticket sales
______ Mail distribution
______ Annual Conference office

Please circle approximate age:	16-22	22-30	30-40
	40-50	50-60	60-70

Name ______________________
St./RFD ______________________
City ______________ State ______ Zip ______

Additional volunteers may indicate on a separate sheet their interest in serving.

CHILDREN'S ACTIVITIES

For school age children, 1st-5th grades
Please enroll my child (children) for the following days at Annual Conference:

______Wednesday ______Friday
______Thursday ______Saturday

Parent: ______________________
St./RFD ______________________
City ______________ State ______ Zip ______

Children	Grade completed

Estimated fee $6 per day per child (inc. lunch). Forenoon and afternoon sessions. Total fee to be paid when child attends first session. Only children preregistered will be accepted. Six-year-olds must have completed first grade. Pre-registration deadline, June 10.

PROGRAM BOOKLET

Please send ______ copies at $4.50 each of the 1982 Annual Conference Booklet. (Available early in May.)

Name ______________________
St./RFD ______________________
City ______________ State ______ Zip ______

Amount remitted $ ________
(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

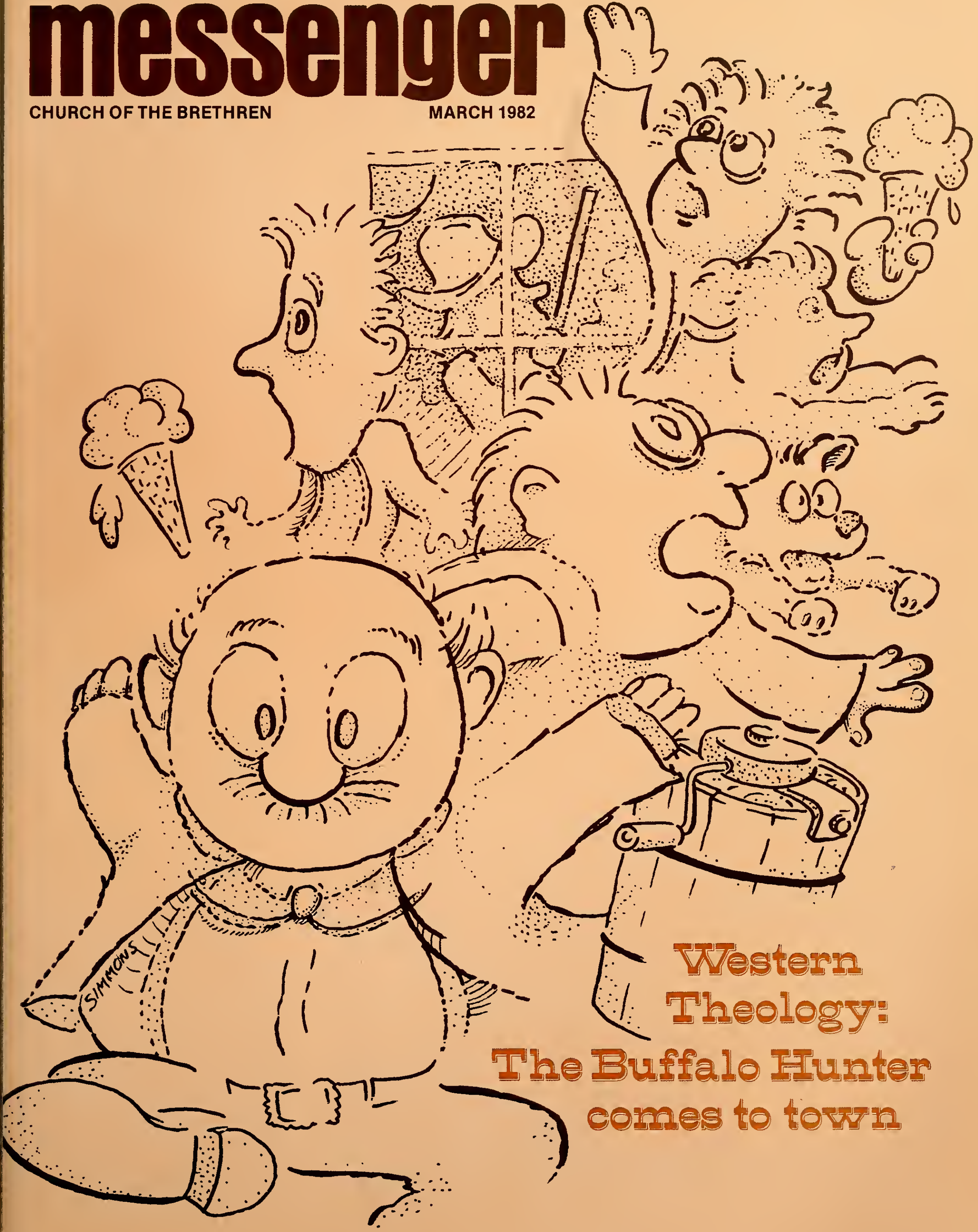
No pre-registration of non-delegates.

For lodging information contact your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

messenger

CHURCH OF THE BRETHREN MARCH 1982



Western Theology: The Buffalo Hunter comes to town

contents

8 **'Walking in Peace, Bound by the Spirit.'** At the first On Earth Peace youth conference, held in late December, Brethren youth worked at the goal of world citizenship in a world where wars divide people. Special Report by Wendy Chamberlain.

10 **Let's Get Straight Micah 6:8.** Vernard Eller's Bible Study on Micah 6:8 (the scripture from which comes the Church of the Brethren "Goals for the '80s") takes Brethren to task for reducing Micah's words to bumper sticker sloganism.

12 **Heifer Project: Where People Come First.** Today's version of Dan West's heifer may be a transferred calf embryo, but the HPI objective is still the original—enhancing people's dignity and livelihood. Story by Jeanne J. Smith.

15 **Western Theology.** The way Wes Seeliger sees it, Christianity is sort of like the Old West—your run-of-the-mill Christians are the "settlers"; the *real* Christians are the "pioneers." Art by Phil Simmons.

21 **My Wounded Hand in His.** Speaking of her own faith journey, Fran Bowman says, "The night becomes as day when I place my wounded hand in his wounded hand."

24 **Open People in a Closed Society.** In a country where religious expression has been stifled for over half a century, Clyde and Kathy Weaver found friendly Russians open and eager for God's Word.

In Touch features Harold Wampler, Bridgewater, Va.; Joe and Elsie Hoffman, Spring City, Pa.; and Jan Micheel, Kansas City, Kan. (2) . . . **Outlook** reports on Polish volunteers. EDF aid. Ecuador camp. Castañer. South Africa. World's Fair. Brazil. El Salvador. Arms race. Antelope Park ministry. Personnel (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Book Review**, "Books That Free People and Churches," by Ralph Watkins and Fred W. Swartz (19) . . . **Column**, "Faith Journey to China," by Robert W. Neff (20) . . . **Column**, "A Rocky Mountain High," by Christy Waltersdorff (23) . . . **Prayer Calendar** (25) . . . **Resources**, "Inclusive Language," by Ralph L. Detrick (26) . . . **Pilgrim's Pen** (27) . . . **Opinions**, by Joe Van Dyke (28) . . . **Turning Points** (30) . . . **Editorial** (32)

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messenger

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letters

UNITING JUSTICE AND PEACE

The December MESSENGER, for me, united things that belong together, particularly justice and peace. As one nurtured in the doctrine of nonviolence, I see now that violence often begins before the shooting starts. The epistle of James teaches us that war comes from greed: institutionalized greed that caused the displacement of Japanese Americans, racism which pushes Bishop Tutu and his South African people beyond endurance, the jailing of Daniel Berrigan for destruction of government property in the form of missiles warheads produced to destroy people. All these are violent. When I think how many weapons my tax dollars bought last year, often used for putting down poor farmers' struggle for land in the Middle East and Central America, I do not feel so proud of my practice of nonviolence in the midst of injustice.

I regret only one thing in this otherwise clear and prophetic issue of MESSENGER. I am sorry to be reminded again that we as Brethren took no part in the World Council of Churches Program to Combat Racism. The program gave humanitarian aid to victims of government violence, the Popular Liberation Front in Zimbabwe and SWAPO in Namibia. The fact that these groups resisted violently as a last resort to end the government violence they could no longer endure does not, in my opinion, entitle us as Christians to withhold food and medicine—especially while we live in the US, which helps the white regimes of Southern Africa. Likewise, in the same news item, calling the National Conference of Black Lawyers "innocuous" seems to downplay the seriousness of racism among us. Those who use legal recourse to combat it should be encouraged to continue as long as that is possible.

Violence inevitably accompanies injustice. the peace for which we work and pray will not reign while patterns of inequity and oppression continue.

J. BENTON RHOADES
Executive Secretary,
Agricultural Missions, Inc.
New York, N.Y.

BODY-BUILDING EXERCISES

On a recent Sunday, our pastor, Sam Flora, told us that the Peoria Church of the Brethren had accepted a discipline of praying for other congregations in the district. Each week, Peoria members pray for a different congregation. They wrote to us to let us know that it was our week.

What audacity. Praying for us? Seriously, what a fantastic faith. It is reassuring to know that someone else really cares about what is happening to us. Remember when congregations used to visit other congregations at love feast time? I know, that is past. But it is possible to express love and concern and support by intentionally praying for each other. Wouldn't it be great if districts would encourage a "prayer chain" of congregations praying for each other?

We assume a congregation prays for its own strengthening and its own members. And we assume a congregation prays for the leadership of the nation and of the world—and all of the related problems. It simply adds another dimension for me when a congregation prays for another congregation. Certainly, in these times, we need that kind of support, that statement of unity. Why it's even possible conservatives would pray for liberals, and liberals for charismatics, and fundamentalists for radicals. Wouldn't that be "building up the body of Christ"?

Ralph McFadden

Elgin, Ill.

WHICH SINNERS ARE WELCOME?

"The Church of the Brethren was not afraid to say all war is sin" is a statement heard at Annual Conference and in local discussion groups when the human sexuality paper is discussed.

I am glad the church has a historic peace stance. I would support a *present* peace stance, but the majority of our members do not practice the stance of the church.

If war is sin, then it must follow that persons engaged in war are sinners. The church has a rich tradition of welcoming military personnel ("sinners") into the church as full members.

Will those who are calling upon the church to label the human sexuality study paper as nonbiblical and specifically calling persons affected by non-traditional lifestyles as sinners, also welcome them into the church with as warm a reception as the church has welcomed the ex-G.I.? If so, then I could be persuaded to go along with those labels. I get the feeling, however, that sexual differences are more threatening to some people than the departure from our historic peace position.

The present arms race and military build-up of our government is to me much more threatening to the survival of the world than the nontraditional lifestyles of 10 percent of our population.

R. Jan Thompson

Union Bridge, Md.

TILTING TOWARD THOMAS ROAD

The day after I read Earle Fike's article on Jerry Falwell, our Sunday school lesson contained the passage. "If you don't love your brother whom you have seen, how can you love God whom you have not seen?"

We can tell about as much about a person by his enemies as we can by his friends. Who are Falwell's enemies? The atheists, the humanists, the Ku Klux Klan, the Nazis, the abortionists, the homosexuals, the American Civil Liberties Union, and the ultra-liberal clergy. I don't know about Earle Fike, but I would feel pretty uncomfortable in that kind of company.

I, like Fike, have a serious problem with Falwell's support of the military. And it seems to me to be inconsistent for him to defend the unborn babies and support the military machine and capital punishment. But is equally inconsistent for Fike and a lot of other Brethren to oppose war and capital punishment and yet give our support to those who destroy the totally innocent and equally totally defenseless unborn child.

The liberal churches are all experiencing a drastic decline in membership. Thomas Road Baptist Church is growing. Could jealousy be a factor in the quarrel the liberal leadership has with Falwell? If most any of the liberal church leaders would come to your town to conduct a public meeting, how would the attendance compare with Falwell coming under the same circumstances? I believe it would accomplish more for our church and the kingdom of God if we spent our time setting our own house in order rather than trying to clean up the other fellow's.

Wesley Brubaker

Walkerton, Ind.

MOVING NEXT DOOR TO LAODICEA

Peace? Hogwash! When is the church going to wake up and realize that there will be *no* peace until the Prince of Peace returns to this earth to reign supreme?

Satan has done a wonderful job in deceiving a large portion of the church today. Instead of bringing sinners to a saving knowledge of Christ, we are preaching peace, women's rights, gay rights, and any other cause Satan can throw at us to take our eye off Christ.

While we are out protesting war and the arms build-up, doctors in this country have killed more babies with legalized abortions than all the American bombs and soldiers in all our wars. Where is our protest?

God help the Church of the Brethren. I fear we are headed for a place next to the Church of Laodicea.

Charles Hallman

Gilbertsville, Pa.

JUST TO BE SAFE, STAY HOME

The summary report in the January Messenger certainly proved that "Quest II was not the sort of conference which could be easily grasped by stay-at-homers reading a summary report." We stay-at-homers still have no idea of what went on at Quest II, but then, according to the report, those who attended didn't have any idea of what was going on either.

Ross D. Martin

Claysburg, Pa.

THROW THE RASCALS OUT?

It is easy to blame the President of the US for the country's ills, as Messenger does. And a change in administration would make some difference. The real trouble, though, is the attitude of our sick society, a society that substitutes greed for ethics. Greed is widespread: The person on relief tries to get a few more food stamps. The business leader devotes more talent to gain more profit.

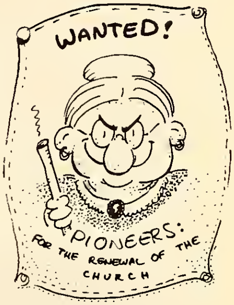
Our greed has brought us to our present trouble, and will be helped only when we face the real problem. We cannot cure it by "throwing out the bad guys." Rather, let's speak out against greed.

Edwin Mohler

Custer, Mich.

page one

When I contacted Phil Simmons, an aspiring writer/artist of Los Angeles, Calif., asking him to illustrate this month's cover story, I jestingly suggested he might already have sold his soul to Hollywood. He replied that given his circumstances he was quite agreeable to selling his soul to Messenger. Well, the fame and fortune that this magazine can offer in turn makes that transaction a dubious bargain. But we are happy to have Phil's art in Messenger again. (He was cover artist for June 1980 and May 1981.)


WANTED!
PIONEERS:
FOR THE RENEWAL OF THE CHURCH

We always hesitate a bit when we consider running anything smacking of humor in Messenger. We know it's risky, because some readers miss the point and others have a bias against humor in a "church magazine" to begin with. But Wes Seeliger's "Western Theology" was too good to resist. The satire is so clever and the analogy so apt, that we felt persuaded to run the risk one more time. Could it be the "pioneer" spirit in us? But we will be braced for letters of protest from a "settler" or two.

The "Old West" theme evokes images of cattle, but that's not the reason we ran the "Western Theology" piece back to back with one on Heifer Project. Periodically we update readers on projects that once were part of General Board program, but have become independent agencies, or on special interest groups outside our program. But we do not feel able to provide continuous public relations service for all the Brethren-related good works that go on.

We quite understand that outside the city limits of Elgin, Ill., it becomes difficult to keep in mind what is "official" General Board program and what is "related" or "independent." But if you are able to make those distinctions, you can see why we do not report *every* On Earth Peace rally, Brethren Revival Fellowship meeting, Holy Spirit conference, Womaen's Caucus caucus, or Brethren Encyclopedia development.

We affirm them in their expansion of Brethren witness, wish them well, and appreciate their sharing news of their doings with us. The Editor

in touch

Harold Wampler: Faith in action

In 1972 a dam broke above the small town of Mann, W. Va., bringing a wall of destructive muddy water down upon the defenseless people. The event was but another of those "that's too bad" headlines to Harold Wampler, a Bridgewater, Va., farmer, until a fellow member at the Mill Creek Church of the Brethren tapped him on the shoulder.

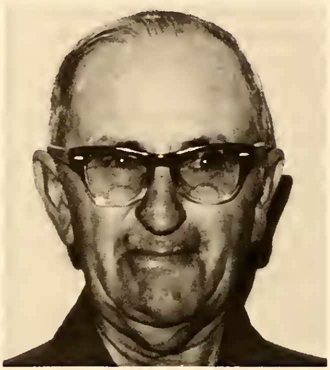
"'Let's go back there and see if we can help,' he said," Harold recalls. "And we went. It was my first experience helping where there was a disaster."

Some 10 years later, Harold Wampler is noted as one of the pioneers and leaders of the Brethren disaster ministry. As disaster ministry coordinator for Shenandoah District, 1975-1981, he led relief teams to nine different states. Over 100 people were involved over the course of those trips, Harold remembers, and he was responsible for coordinating travel, lodging, food, and work assignments. The trips were usually a week long.

Harold learned early that transportation for disaster relief volunteers was the hardest part of his assignment. At first he rented station wagons; but when that became impractical Harold led a one-man campaign to secure a van for Shenandoah District disaster teams. "Fourteen couples helped with that project," he adds. "And when the van was purchased, I took them all out to Sunday dinner!"

But Harold prefers to talk about the real joy of the disaster ministry—helping people who are desperately in need. There is more to it than cleaning up debris and shoring up joists—tasks he calls "footwashing-like experiences."

"The ministry of listening is just as important when disaster workers serve in a community," he notes, substantiating the observation with the stories of young and old alike finding comfort and encouragement from their dedicated servants. The words "Church of the Brethren" painted on the van's sides have provided moments to witness to the church and the Brethren conviction to peace and service.



Harold remembers a high moment in Phillips, Ky., where the congregation in whose church the disaster workers were housed concluded a week of revival meetings with a communion service celebrating the work the team had done. The sharing of the bread and the cup epitomized the special kinship in Christ which had united workers, worshipers, and disaster victims during the week.

Major surgery two years ago has limited Harold's capacity to lead or accompany the disaster teams. But he is still a sought-after speaker for pulpit and group meetings, and he stays ready to help recruit volunteers whenever the call from New Windsor comes. Harold Wampler has an exciting story to tell—a story of faith in action.—F.W.S.

Joe & Elsie Hoffma

On Halloween Day 1971, Joseph and Elsie Hoffman, members of the Skippack Church of the Brethren, played a trick on the prince of darkness. Purchasing a funeral home in Spring City, Pa., they transformed this house of death into a house of life, dedicated to the Lord of Life, Jesus Christ. Joy quickly replaced sadness as this funeral home became R-House, a non-profit residential care facility for trainable retarded citizens.

R-House is managed by Joe and Elsie on the same principles that govern a Christian family, providing a program that meets the mentally disabled young peoples' spiritual needs as well as their physical needs.

Known as "Dad" and "Mom," Joe and Elsie are assisted by Sally Meck and Emma Jones, also members of the Skippack church. Living with them are seven young men and two young women assigned from nearby institutions for the retarded. Their ages range from 16 to 26.

Every Friday night, the 13 residents of R-House gather for a weekly prayer and therapy session. All are asked to share problems they have faced during the week and then each person takes a turn praying for the needs and problems of another. The residents of R-House attend Sunday school and worship at Skippack. The church aids the Hoffmans' ministry by providing a Sunday school teacher for their young people. Seven of the nine have accepted Christ, been baptized, and have joined the Skippack church. Here the boys use their talents as ushers. The highlight of the year for the young people is their attendance at Camp Swatara's mentally disabled week.

Elsie and Joe are active in the ministry of the Skippack church.

ouse on a rock

Elsie serves as a junior-high teacher. Joe is caretaker of the church's property and a member of the finance commission and official board. He also teaches an adult Sunday school class. The Hoffmans' Christian faith has been strengthened by their regular participation in Holy Spirit and charismatic conferences. During the past six years, both have been active participants in Lay Witness Weekends.

Neither a state system that questioned their unorthodox procedures or neighbors who at first feared having retarded persons living in their neighborhood could stand in the way of erecting R-House as a monument to their faith in Jesus Christ.

R-House is a Christian ministry built on the solid rock faith of Joe and Elsie Hoffman. — Ken Bomberger

Ken Bomberger is pastor of the Royersford (Pa.) Church of the Brethren.

Jan Micheel: Beliefs worthy of Mack

Hoosiers Jan and Gary Micheel moved to Kansas, settled into the 35-member Olathe Church of the Brethren, and rediscovered Jan's Brethren heritage.

Her Grandmother Butterbaugh, originally a Holsinger, had been a long-time Church of the Brethren member. When the young adult Sunday school class began studying Brethren heritage and history, Jan studied a copy of the Holsingers' family tree.

In tracing backwards from Jan's immediate Butterbaugh-Holsinger branch, the Micheels were amazed to discover that Jan's ancestor, seven generations back, was Alexander Mack, considered the founder of the Church of the Brethren.

As Jan settled into the time-tested beliefs of her famous ancestor, she began questioning the inconsistency of her job as a computer analyst for the Kansas City division of Bendix Corporation (a 5,000-employee plant which manufactures non-nuclear components for nuclear weapons) and her emerging dedication to pacifism.

"As my inner distress between faith and job grew, I talked about it at work, not only during lunch, but staying after work to discuss the basis for my pacifist views with some of my co-workers," says Jan.

One of Jan's co-workers resigned, listing conflict between his religious beliefs and his work. "Immediately I ran right down and talked to him. I knew that I, myself, was being led. I knew what I had to do," Jan recalls.

In mid-1980 Gary completed his master's degree at the University of Kansas and returned to employment with Black and Veatch Consulting Engineers; Jan submitted her resignation to Bendix.

Although a few workers came up and told her, "I agree with what you're doing . . . but I just don't have the courage to change jobs," Jan remembers that she was shunned by the majority of them.

"No one spoke to me. Conversations stopped whenever I walked into a room. I felt as Christ must have felt," Jan adds.

Jan was a dedicated career woman when the Micheels moved to Kansas. "But in-depth studying of the Bible and investigating Brethren traditions have led me into a 180-degree turnaround of priorities," she says.

Jan is now phasing out the free-lance computer programming business she established after leaving Bendix and is becoming a homemaker. This spring she plans on being a full-time housewife and mother. The Micheels' first child, an eighth-generation descendant of Alexander Mack, will be raised in a home where the Brethren pioneer's beliefs are still cherished. — Irene S. Reynolds

Irene S. Reynolds is a free-lance writer from Lawrence, Kan.

Volunteers in Poland: 4 leave temporarily

Four of the seven Brethren volunteer Service workers assigned to Poland left that country following the request for asylum by the Polish ambassador to the US. One has since returned, and the other three are scheduled to return after they complete short-term assignments in the Middle East.

Tom and Debby Felnagle, Rebecca Baile, and Carol Christian are the four BVSers who left Poland. Randy Flaten, Lyle Lichty, and Diane Woody have remained there. All have been working as teachers.

Those who left are the most recent volunteers to begin work in Poland. Dr. Stephen Pieniazek, Polish liaison for the exchange program, had urged that they leave, partly because they do not yet know the language. Lichty and Woody have lived there two years, and Flaten is married to a Polish woman who has not been able to get an exit permit.

The four left Poland Dec. 28. Though they were detained briefly at the Polish/Czech border, they traveled without further incident to Vienna, Austria. Upon arrival there, they were interviewed by NBC, ABC, and CBS, and appeared subsequently on nationwide television and radio. The volunteers said that the situation in Poland does not seem to be as difficult as Voice of America broadcasts report it to be. The Polish people are quiet, but depressed, they said.

News reports are "pretty accurate," according to Baile. "Our reports are probably more conservative. You see tanks and soldiers, but they don't harass you."

Debby Felnagle stressed the importance of continued aid from other countries. "It's really important that we not cut off aid that goes directly to the people—food, medicine, clothing."

She described her personal impression of the mood in Poland. "There's an air of deadness. But underneath people are not giving up. There's a real pluckiness, a real fighting spirit. That's why I think we need to get back there."

Christian worked briefly with the International Fellowship of Reconciliation in Holland before returning to Poland at the end of February. Baile has been assigned temporarily to Cyprus and Jerusalem for refugee work with the Middle East Council of Churches. The Felnagles are assigned to the Coptic Church in Egypt.

Tom and Debby Felnagle

Carol Christian

Lyle Lichty

Randy Flaten

Diane Woody

Rebecca Baile

The Church of the Brethren has been involved in the Brethren Service/Polish Agricultural Exchange Program for 25 years, and more than 50 Polish agriculturalists are currently working in the US under this program. In a message relayed to Lamar Gibble, director of the exchange program, by the departing BVSers, Pieniazek said that those exchangees whose terms end soon have blanket permission to extend their terms in the US till May or June, if they wish.

Poland, Niger, Angola get Brethren EDF aid

In response to the critical food shortages in Poland, the Church of the Brethren has provided $25,000 from its Emergency Disaster Fund to be channeled through Church World Service and the World Council of Churches' relief arm, CICARWS.

Funds have also been appropriated for Angola and Niger Republic.

In Poland, the aid goes directly to five ecumenical centers, with local distribution organized by the service agencies of the West German churches.

Broader-based distribution is more likely through these centers than through Warsaw, CICARWS feels, and it is pleased that food distribution is still unhindered even under martial law.

Ruby Rhoades, executive of the World Ministries Commission, says she is confident that these channels are the most efficient available.

The Church of the Brethren has had a long partnership with Poland in the form of its Brethren Service/Polish Agricultural Exchange Program.

The $25,000 appropriated for Niger Republic is continued support of the Church World Service disaster program where Ralph and Flossie Royer work. Ralph Royer has worked on water projects and is currently developing cooking stoves which will use local fuels.

The churches in Angola are struggling to meet needs of increasing numbers of refugees. Along with other ecumenical aid, $10,000 from the Emergency Disaster Fund will provide food, seeds, blankets, tents, medicine, and agricultural tools.

Brethren to give help to Ecuadorian camp

The Church of the Brethren Latin America office has set up a trial relationship with a Christian camp in Ecuador.

Campamento Nueva Vida, located south of Quito, Ecuador, requested assistance because of lack of camping expertise. The Church of the Brethren, with a long history of camping programs, has agreed to provide personnel for one year, at which time the program will be evaluated.

Several of the camp's board members are scheduled to visit the US during the summer to see Brethren camps and attend Annual Conference.

In December, Karen Calderón, of the Latin America office, and Walt Bowman, staff for outdoor ministries, visited Campamento Nueva Vida, which they described as "one of a kind" in Ecuador.

"They were very surprised and grateful that the Church of the Brethren has the Brethren Volunteer Service program where we can send volunteers short-term," said Calderón. Other church groups could only provide long-term missionaries, she said.

"We want to work *with* them," Calderón emhasized. "We don't want to run the camp for them. We were warmly received because of that."

Bowman added: "Here's an opportunity for mutual mission. We have dreams that it would eventually result in an exchange of persons."

Karen Klement, a Brethren Volunteer Service worker assigned to the Casa de Modesto, in Modesto, Calif., was one member of the childcare team that responded to mudslide areas.

Disaster teams assist at mudslide sites

The Church of the Brethren has sent volunteers and $15,000 from its Emergency Disaster Fund for work in areas of California that suffered severe mudslides.

A team of childcare workers and a cleanup crew were on the scene in San Rafael, Santa Cruz, Petaluma, and Vallejo. Roma Jo Thompson of Union Bridge, Md., was project coordinator for childcare, and the "mudder-outers" were coordinated by Hal Cessna of La Verne, Calif.

The relatively new childcare aspect of disaster relief is unique to the Church of the Brethren. Volunteers are trained to set up centers where children can be cared for while parents are occupied with cleanup, paperwork, and reorganizing their lives.

Children often suffer emotional trauma after a disaster, and childcare workers are able to help them work through their feelings. Parents are also advised of the reactions they can expect to see in their children.

Volunteers for both childcare and cleanup traveled from the La Verne and Modesto areas and from other areas near the disaster sites.

Castañer church widens Puerto Rico ministry

The Castañer Brethren have called upon the District of Florida and Puerto Rico and the Church of the Brethren General Board to join in mission to other communities in Puerto Rico. Projects in the communities of Rio Prieto, Vega Baja, and Culebra are now underway.

The group in Rio Prieto flourished last year under the leadership of Keith and Beth Nonemaker and was recognized in October as a fellowship by the District Conference. This fellowship is now under lay leadership, and chartering as a congregation should take place in two years.

The new group in Vega Baja is the result of a call to the Castañer church and the District to start a congregation in an unchurched area of the city where new homes are being built. Jaime Rivera, who was baptized at Castañer, has applied for licensing to the ministry in the Church of the Brethren.

On the Puerto Rican island of Culebra, the goal is to establish a base community. The objective of a base community is the development of both the faith commitment and the community life of people left powerless by existing structures. It's a combination of community development, Christian nurture, adult education, and evangelism.

To open the work, Brethren Volunteer Service workers Robert and Martha Kaufman of Gobles, Mich., have been assigned to Culebra for two years.

"The role of the Brethren is to be a catalyst," the General Board/District committee says of its task. "The Christian community is to use its faith, love, and hope to inspire Culebrans to assess common problems, take steps to resolve them, and grow toward health and wholeness."

Brethren to take part in 1982 World's Fair

The General Board and the Southeastern District of the Church of the Brethren have both given financial support to "The Church's Presence in the 1982 World's Fair," an ecumenical exhibit at the upcoming World's Fair in Knoxville, Tenn.

In addition, Clifford B. Rogers, Daniel Gaby, and Warren J. Huffman will serve on central committees. The General Board has contributed $4,000 to "The Church's Presence," and the Southeastern District has given $1,000.

As part of the Fair's overall theme of energy, this computerized multi-media exhibit will be designed to show that God's power turns the world, but humanity is responsible for its care.

Some dozen denominations are involved in the project, which will cost $695,000. The World's Fair is expected to attract about 11 million visitors between May 1 and Oct. 31.

UN names day of peace, year against S. Africa

In two separate actions, the United Nations General Assembly decided that the third Tuesday of September should be observed as an International Day of Peace and proclaimed that 1982 be the International Year of Mobilization for Sanctions Against South Africa.

The Day of Peace, which coincides with the opening of the annual Assembly session, is for "commemorating and strengthening the ideals of peace both within and among all nations and peoples."

The statement on South Africa was one of a series of resolutions, which also called for strengthening the existing arms embargo, imposing an oil embargo, halting foreign investments and loans, and boycotting academic, cultural, and sports activities.

The Assembly urged governments and organizations to contribute generously to projects of the national liberation movements and front-line states aimed at assisting refugee women and children from South Africa.

Visitor says Brazil is in critical situation

"We are a pacifist, nonviolent movement, but we are continually faced by violence," said Maria Helena Alves, during a talk to Church of the Brethren General Board staff in Elgin.

Alves was referring to the growing resistance among laborers in Brazil toward the military government that has been in power since 1964.

After finishing doctoral work at the Massachusetts Institute of Technology, Alves toured the US to alert people to the potentially volatile situation in Brazil. She is an expert on labor unions in Brazil and has worked with various church groups and organizations to help people who have suffered injustice. Alves has just returned to Rio de Janeiro.

Her visit to the Elgin offices was one stop in a tour of the Brethren colleges, as part of the Third World Women's Project. This project is a collaboration of the Mutual Mission Team of the World Ministries Commission and the Global Women's Project, and comes from the Institute for Policy Studies in Washington, D. C. The aim is to bring women from the Third World to tour the US and speak to churches, organizations, and institutions.

Alves said that Brazil is "the first large country to attempt to fight repressive violence without violence." So far, she said, they have managed to achieve a freer press, amnesty for political prisoners and exiles, and elections for state governors this November.

She stressed that Brazil's problems do not stem from lack of resources or overpopulation, but solely from inequalities such as land distribution. It is futile, she said, to attempt solutions without starting at the top.

Ninety percent of Brazil's people are Roman Catholic, and at the grassroots level the church has been the one to respond to the problems of injustice. Metalworkers leader Luis Inacio da Silva (Lula) has been compared to Poland's Lech Walesa. With staunch support from the church, particularly Sao Paulo's archbishop, Cardinal Arns, Lula has spearheaded the growing Workers' Party.

For the past four years, workers have staged massive strikes to demand basic democratic rights.

Alves reported that the "death squadron" of the military government executed 2,000 people in 1980. Though it is somewhat dangerous for her to speak as she does, she said, "We do things openly. That's one of the advantages of a nonviolent movement—we have nothing to hide."

With more than 600 multinational corporations there, the US is the world's prime investor in Brazil. "The role of the United States is corporate," said Alves.

"I think the way Americans can help," she continued, "is by making people aware of the situation. They will only be interested when we get into civil war. We're trying to avoid civil war."

Salvadoran massacre ignored by media

A massacre of at least 909 civilians in El Salvador was largely ignored by the US press, which was preoccupied with the December imposition of martial law in Poland.

The military action by the government took place Dec. 10-13 in 10 neighboring villages. Because the area was completely encircled, eyewitnesses were unable to report the details till Dec. 27.

Witnesses said that females over 12 years of age were separated out and raped by the soldiers. They were then returned to the village and executed with the others. The entire zone has been razed.

Religious groups voice concern over arms race

As anxiety about the threat of nuclear war becomes more widespread, several major religious groups have voiced their concern about the nuclear arms buildup.

In a letter to all congregations, United Presbyterians have been invited to take part in weekly fasting, prayer, and conver-

Antelope Park welcomes 97 Khmer refugees

After Mary Frazier agreed to handle the group placement of 97 Khmer refugees, Antelope Park Community (Lincoln, Neb.) church has practically doubled its size. Her husband, pastor Glenn Frazier, explains that the congregation "in concert decided to be in spiritual ministry" to the newcomers.

With the help of a small grant from the Church of the Brethren's Parish Ministries Commission, the congregation has set up leadership training classes, which in turn have bolstered their Bible studies.

The church building is too small for all 115 or so regular members plus 97 more to worship together, but Antelope Park now has a special fellowship meeting Sunday evenings. The name of the meeting translates into English as the Church of the Khmer Christian Brothers and Sisters. The typical format is Bible study, then worship, followed by a meeting for culturalization skills, and a meal.

The congregation has started a number of different Bible study groups, classes for Bible study leaders, and English lessons. One of Glenn's concerns is that they not force their style of leadership upon the Khmers. Instead they have raised up leaders within the group of refugees. Also, they purposely have avoided deciding how this venture will end up.

"We don't want to have any end model in mind," he said. "A new congregation is a possibility. Or we may worship together."

When he and Mary spent some time in January 1981 working in Thailand, they visited the camp where many of these Khmers stayed. Most were Buddhists originally, but the camps—run by Christians—were an introduction to a faith that was both biblically based and service-minded. "The motifs of serving without a home are real powerful for them," said Glenn. "Lots of things that we believe in our minds they've lived out in their faith. They're a real witness to us."

sation on behalf of peacemaking. The letter is just one of many peacemaking programs organized since the 1980 General Assembly set peacemaking as a high priority.

A letter sent to all congregations of the Christian Church (Disciples of Christ) urged members to resist the world arms buildup and said that "while any nuclear war was once unthinkable, some now speak of limited nuclear war as an option."

Regional executives of the American Baptist Churches have endorsed a statement that "the presence of nuclear weapons, and the willingness to use them, is a direct affront to our Christian beliefs and commitment."

The Episcopal Church encourages bishops to fast one day a week for world peace.

Peace will be the main emphasis at an upcoming major gathering of world evangelists in Amsterdam, scene of recent large peace demonstrations.

"For the last few years," said Billy Graham, whose association is sponsoring the event, "I have been advocating the destruction of all nuclear and biochemical weapons."

A "Nuclear Weapons Freeze Campaign" has been started by a clergy group in Chicago. In town to help launch the effort, economist John Kenneth Galbraith called opposition to the arms race the "strongest and most urgent political movement in modern times."

James Tomlonson named to Tri-District office

James E. Tomlonson has accepted the newly formed part-time position of associate district executive of the Tri-District and will combine those duties with serving as pastor of the Warrensburg (Mo.) church.

Tomlonson has served as pastor of the Root River (Minn.) church and begins his new work March 5. He and his wife have three children.

Tomlonson's responsibilities will include church relations, pastoral placement, and District Board assistance. He will work closely with District Executive Charles Lunkley.

underlines

BRETHREN BOOKS ... Two recent books by Brethren authors present biblical approaches to the problem of war. *Vernard Eller*'s War and Peace from Genesis to Revelation (Herald Press) is a biblical, theological, and ethical study of war and peace written in popular language. "He integrates the ancient text with contemporary thought and practice, and thus executes biblical study and theology at its best in a style relevant to the modern world," says Christianity Today. *Dale Aukerman*'s book, Darkening Valley (Seabury Press), has been hailed by the Christian Century as "the most important work on Christian discipleship since Bonhoeffer." Subtitled "A Biblical Perspective on Nuclear War," the work examines the specific problem of nuclear war from a consistently scriptural basis.

HONORED ... Recognized for 35 years of service at the New Windsor Service Center in Maryland was *Joel Petre*. Honored also, for 20 years each, were *Nettie Elliott*, *Dot Fritz*, *Ralph Jelf*, and *Dewey Little*.

NAMES YOU KNOW ... *Howard Wolff*, disabled students counselor at the University of La Verne, appeared in an hour-long TV documentary, "In a New Light," on Dec. 20. The special featured disabled students from three independent colleges in southern California. . . . *Dr. David G. Metzler*, Bridgewater College chaplain and professor of philosophy and religion, has accepted a two-year assignment to teach religious methodology at the University of Jos in Nigeria. During his absence, *Elizabeth Painter Smith* is serving as interim director of religious activities. . . . *James A. Delkin*, pastor of Prince of Peace (Sacramento, Calif.) church, was chosen president of the Northern California Ecumenical Council for 1982. . . . *Linda Faw Neher*, of Quinter, Kan., will have a major exhibit of paintings, "Landscape of the Mind," at Fort Hayes State College, Hayes, Kan., in April. A "high plains" artist, she is inspired by the earth and sky of the plains. . . . *Earl* and *Vivian Ziegler* are taking sabbatical leaves to be at Bethany Theological Seminary under the pastor-in-residence program. Earl, who is pastor of the Mechanic Grove church in Quarryville, Pa., is studying two subjects and teaching a course for spouses called "Married to the Pastor." Vivian is a librarian in the Solanco School District.

REMEMBERED ... Former Annual Conference moderator *A. G. Breidenstine* died Jan. 20 in Lancaster, Pa. An educator who had served as dean in Pennsylvania colleges, he authored the "Quester's Bible Series," published by Brethren Press. . . . *Arthur L. Dean*, architect and church building consultant on the Church of the Brethren national staff, 1956-1965, died in Sebring, Fla., Dec. 21. Memorial gifts to purchase a religious painting for Petersime Chapel at Manchester College may be sent to James K. Garber, director of public relations. . . . *Rosa Cisneros*, a Salvadoran lawyer whose work with rural peasants was financed in part by the Church of the Brethren, was assassinated last summer in El Salvador. She had worked with the Brethren study committee leading to the formation of Misiõn Mutua en las Americas.

update

MAKING PEACE ... The keynote speakers at a New Call to Peacemaking Conference hosted by the *Juniata College Peace and Conflict Studies Committee* will be Norman Terrell, deputy director of the Arms Control and Disarmament Association, and Ron Sider, associate professor at Eastern Baptist Theological Seminary. Workshop topics have been chosen to anticipate subject areas of the upcoming United Nations Disarmament II special session. The roster of workshop leaders, which includes speakers from the State Department, Georgetown University, the Institute for Policy Studies, and Juniata College, also includes two Brethren: Robert McFadden of Bridgewater College and Tim McElwee of Bethany Seminary. Invitations to the March 26-27 New Call event are being extended to Brethren, Mennonite, and Quaker schools, and to other colleges in the Juniata area. . . . Mary Blocher Smeltzer and Loren Waggy, BVSers at the *World Friendship Center* in Hiroshima, Japan, attended a seminar of the Independent Commission on Disarmament and Security Issues. The commission, headed by former Swedish Prime Minister Olof Palme, will present its findings to the UN Disarmament II Conference. The group is studying steps toward security and world peace, including the establishment of nuclear-free zones.

PASSING NOTES ... The *Southern Pennsylvania District Nurture Committee* has set up a music bank, which lists titles and quantities of choir music owned by various churches. Fourteen congregations participate in the sharing system.

STARTING THE DAY RIGHT ... For its weekly prayer breakfast, the men's fellowship at the *Pasadena* (Calif.) church has found a meeting time with no conflicts: 5:45 Tuesday mornings.

REMEMBERING ... Church doors commemorating the lives of Jesse and Kathryn Brandt were dedicated at a special service at the *La Verne* (Calif.) church. The memorial, made of white oak and stained glass, was given by the Brandt family, and the guest sermon was given by Dena Pence Frantz, granddaughter of the two honored. Both had been leaders in the La Verne church, and Jesse had served as professor, administrator, and Board member at La Verne College.

NET RESULTS ... *Juniata College* and the *University of La Verne* placed three of the six All-American volleyball players for 1981. Juniata's Colleen Irelan and La Verne's Sue Habecker and Eileen Kamidor received the Russell All-American Award, which recognizes the top players from both AIAW and NCAA-affiliated teams.

PREPARING FOR DISASTER ... District *disaster coordinators* are meeting for a training session March 22-24 at the New Windsor Service Center in Maryland.

MILESTONES ... *San Diego* (Calif.) church marked both a 70th anniversary and a final mortgage payment with a "Festival of Sharing" Nov. 22. . . . *Phoenix First* (Ariz.) church recently paid off its mortgage. . . . The 25th anniversary of the first building of the *Tucson* (Ariz.) church was Feb. 28.

special report

‘Walking i

by Wendy Chamberlain

"I bet you couldn't find a better group of young people than is here today," said M. R. Zigler to the 68 assembled before him, "but doggone it you're lazy—even as I am lazy."

"When I see the potential here," he continued, "how can I quit talking till you all get up and walk out on me?"

None did. Rather, they spent two full days of their Christmas vacations at the first On Earth Peace Assembly youth conference, held at the New Windsor Service Center in Maryland. Ranging in age from 15 to 22, most of the young people were students of draft age, and they had come to try to put into practice their beliefs about peace and war.

"I came because I wanted to learn how to make peace," said Lois Weaver, a high-school junior from the Ephrata (Pa.) church. "I needed to do something, but didn't know how."

With the theme "Christian citizenship and war," the conference was designed for just that reason. "The goal is promoting world citizenship—which is the emphasis of OEP," said administrative assistant Linda Logan, who organized the event. "Youth are a key group because they're the ones drafted."

The On Earth Peace Assembly, which M. R. Zigler convenes, is an organization related to the Church of the Brethren. The Brethren World Peace Academy and the Brethren World Peace Bookstore are current projects of OEPA.

Bob and Myrna Gemmer of St. Petersburg, Fla., who had been the original moving force behind this youth conference, shared slides of their time in Tokyo at the World Assembly of Religious Workers for General and Nuclear Disarmament. The Gemmers had represented OEPA, the Church of the Brethren, the Disciples of Peace Fellowship, and the Fellowship of Reconciliation at the World Assembly, which was held last May in preparation for the upcoming United Nations Disarmament II Conference.

Bob Gemmer noted that there was almost no publicity about the first UN disarmament conference, and he urged the young people to become more aware. Myrna Gemmer added, "Being a pacifist

peace, bound by the Spirit' — *Acts 9:31*

doesn't mean passive; it means active."

Andy Murray, campus minister and director of peace and conflict studies at Juniata College, explored both the biblical basis of peacemaking and the Brethren tradition of peacemaking. In the first session, a detailed Bible study, Murray emphasized that the "full Gospel" includes both salvation and peace. He added, "Some say you must put off peace till we have justice. Peacemaking is an act of securing justice."

Murray then related Brethren involvement through a blend of story, song, analysis, and film. He began with a comparison of the three historic peace churches—Mennonite, Quaker, and Brethren—and the song "Alexander's Anabaptist Pious Band" and continued through a song and film about Ted Studebaker.

"I think I'm more impressed by Ted Studebaker's optimism than by his courage," said Murray. "We have to give up our pessimism. It's a luxury we can't afford."

He cautioned the youth to avoid falling into the same habit as those who categorize entire nations as good or evil. "Sometimes we think that all the guys at the Pentagon are bad guys, and all the ones who work for peace are good. Don't make the same mistake of dividing people up into camps."

Finally, Murray urged that the issue be moved "away from the pacifist/non-pacifist debate. Don't give up on your pacifist convictions; but Christians must move beyond the question of whether they can participate in war and instead see what all Christians must do to rid the world of war. I hope that we as Brethren can work with others."

After Murray's two sessions, Linda Logan led the youth in examining the process of making decisions about registration and conscientious objection. In a follow-up session, the students asked many questions of two representatives from the National Interreligious Service Board for Conscientious Objectors.

Toward the end of the intensive two days, the group was briefed on current peacemaking efforts, such as the US Academy of Peace, New Call to Peacemaking, the New Abolitionist Covenant, and a recent study of the possible effects of a nuclear bomb on Lancaster County.

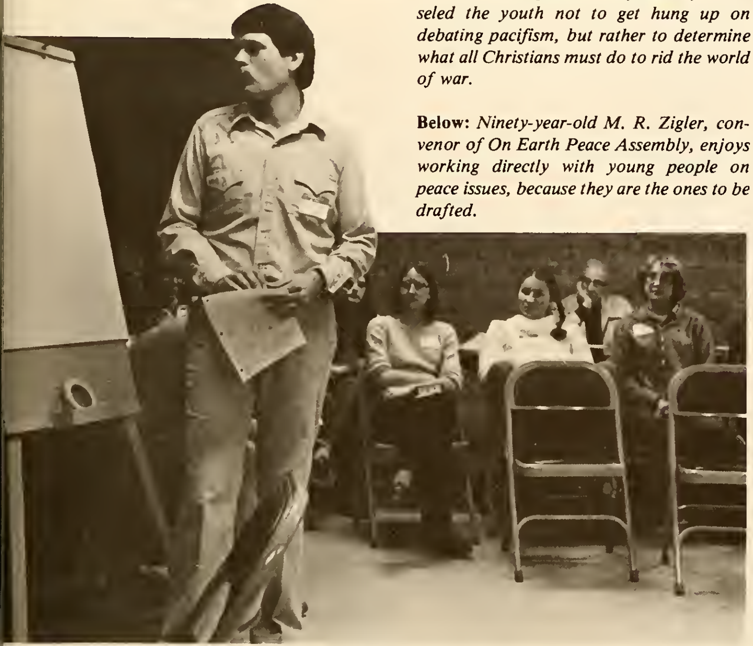
This update was particularly helpful, said Heidi Hess of the Beavercreek (Xenia, Ohio) church, since it "gave concrete examples of things to do." She described the conference as "optimistic, but realistic."

In the final meeting, M. R. Zigler commended the youth for their desire to study peace, but prodded them to unite and act.

"I hope that from this community will come a growing church with a message." ☐

Left: *Resource person Andy Murray counseled the youth not to get hung up on debating pacifism, but rather to determine what all Christians must do to rid the world of war.*

Below: *Ninety-year-old M. R. Zigler, convenor of On Earth Peace Assembly, enjoys working directly with young people on peace issues, because they are the ones to be drafted.*



Bible study

Let's get straigh

Micah doesn't fit a bumper sticker

Read Micah 1:5; 3:1-2, 8; 6:6-8; Amos 5:21-24; Hosea 2:18-20.

We run a real risk whenever we reduce scripture to a slogan, a logo, a banner, a catchword. The problem is that a catchword can only suggest a thought which readers must then fill out for themselves. And regarding the current Brethren motto "do justice, love tenderly, walk humbly," we apparently have not only run a risk but run amuck. Our mistake has been to do the filling with our own ideas rather than with the word of God that was given to Micah.

Micah charges that the crime of humanity lies precisely where it considers itself at its best, in its religion (Mic. 1:5). The nation is practicing false worship. This questioning of "worship" is Micah's major theme and the true context of our motto.

What makes the nation's worship false is that it is done in ignorance of or disdain for justice. Now, contrary to much of modern thought, this is by no means to say that any and all doing of justice automatically qualifies as true worship. After all, worship certainly needs to include some knowing of God (and perhaps some other things) as well as knowing justice. Nevertheless, it is made clear that there is no possibility of practicing true worship in disregard for justice.

Micah's knowledge of justice has come from and with "the Spirit of the Lord"—something not at all of his own doing. The coming of the Spirit happens, rather, through openness to the Lord, a concomitant of *true worship.* Earlier we saw that justice must be regarded if worship is to be true. Here we see that it is only through true worship that we have any chance of coming to know justice.

How is it that we hope to get away with treating the motto-verse of Micah 6:8 as simple ethical instruction, encouragement toward doing some things it would really be nice for us to undertake—and completely gloss over the terribly serious note of judgment? When Micah's God comes to talk about worship, how dare we ignore the issue entirely?

"Justice" is Amos' dominant theme. And his key oracle is constructed just as Micah's is here—or rather, Micah's is constructed over Amos' model. Amos castigates the nation's false worship (Amos 5:21-23) and then turns to justice as the true alternative (5:24).

The figure Amos likely has in mind is that of human attitudes and behavior blocking and damming up God's justice. And Amos' call is for us to get out of the way and let it come.

What it comes to is that, when Micah calls us to "do justice," the justice that gets done is not *our* justice nor is the doing of it *our* doing. Quite the contrary of our catchword-understanding, the call is not an ethical exhortation for us forthwith to busy ourselves in pursuing whatever our left-wing cause-groups have chosen to sponsor as the "justice" of the moment. No, for Micah, "justice" is the sole prerogative of the Lord God Almighty; and to "do justice" is simply to *let him*—let him first exercise his justice upon you, justifying you and making of you that which his justice requires. Then, you quit acting like a clog and start acting like a pipe, letting *his* justice roll down to float this poor world into the kingdom of God.

The "tenderly" translation of our catchword marks a step away from Micah (as the steppers themselves now admit). Walter Brueggemann proposed that the phrase be translated to read "love doggedly." The Hebrew word is *hesed,* and it is the prophet Hosea who holds the copyright on this one. Hosea 2:18a, 19-20 is probably his most effective use of the term.

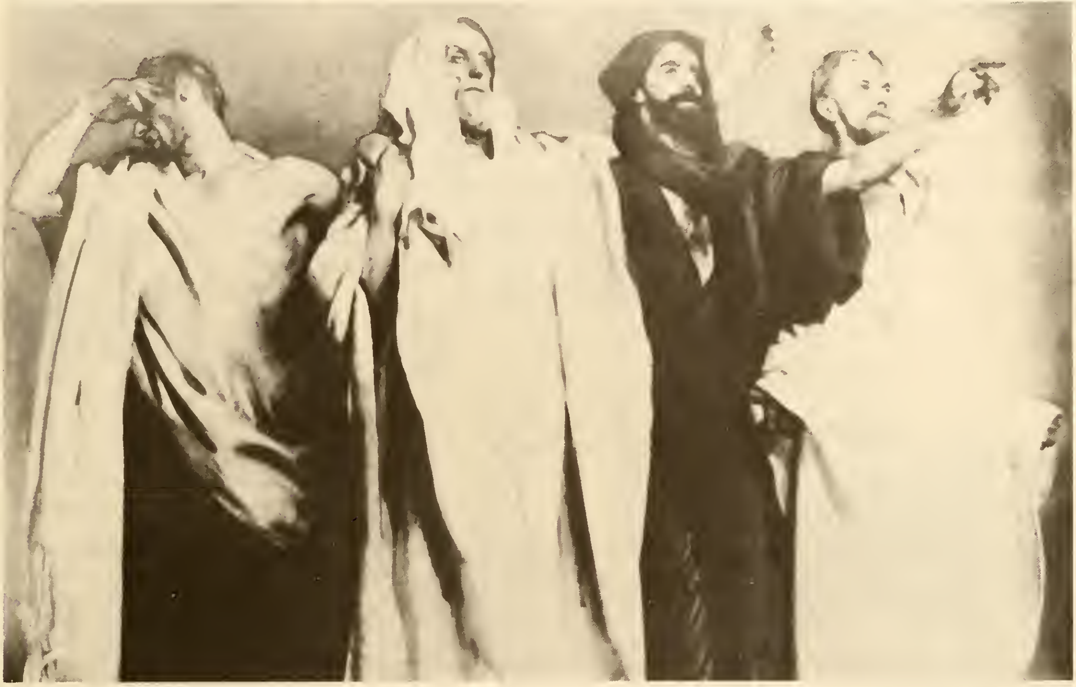
Now loving *tenderly* is no big deal; we can manage that one—or at least our catchword assumes so in treating it on the same level of discourse as "save the whales" or "honk if you love Jesus." But practicing the *hesed* of Micah is something much different.

Hesed ("steadfast love" is the RSV translation) is a quality of love found only in God and that specifically within his covenant relationship to Israel. As covenant love, its first characteristic is that it hangs in and remains true even in the face of utter rejection and faithlessness from the covenant partner. Moreover, because of its very doggedness, *hesed* is the one possibility, the only possibility, for maintaining, restoring, and saving the covenant jeopardized by our human infidelity. So *hesed* is also redeeming love.

But the prophets never so much as suggest that *hesed* can be understood as an immediate, natural, human potentiality. Micah's word does command us to exercise such doggedly redeeming love. Yet the presupposition always is that first we must come to know that we are loved so by God and then, "Lord, make me an instrument of thy *hesed.*"

To Amos' justice word and Hosea's *hesed* word, Micah now humbly adds his own. Brueggemann raises the question, "On what grounds have the Brethren felt free to drop Micah's 'with God'?" Our motives undoubtedly were innocent. Sloganizing has its costs; and bumper stickers have to fit on bumpers, even of the small, economy-model cars that Brethren invariably drive. Yet even the dropping of "with God" for catchword purposes

Micah 6:8



"Micah, Haggai, Malachi, and Zechariah," by John Singer Sargent

would be innocent enough were it not for the fact that dropping the "with God" is fast becoming a hallmark of the total Brethren theology of our day.

So let's read it Micah's way. Walking with God? I am afraid that his stride is somewhat longer than I am built for — which is to say that any walking with God that does occur is going to be about 99 percent his doing, as against my one percent willingness that it happen. Consequently, our response is not the celebration of *our* walk with God but our praising *him* for the love that even wants us with him. How presumptuous to think that our "going now with God" requires only our decision to do so!

Notice, now, what happened when we let Micah reclaim possession of our motto. We tended to take it simply as ethical wisdom and guidance, assuming, I suppose, that we were already good enough and right enough with God that such counsel was all that was really needed. Yet, with Micah, each of the three phrases has a much stronger reference to God than we have recognized.

And all of this brings me to what I really want to talk about, namely, the tendency of contemporary Brethren thought (along with the whole drift of modern theology) to concentrate upon "the human condition" rather than looking to God. But that will have to await another opportunity. ☐

Vernard Eller is professor of religion at the University of La Verne, La Verne, Calif., and a member of the General Services Commission of the General Board.

/by Vernard Eller

Heifer Project:
Where people come first

This Brethren-born project has come a long way since Dan West's first heifer left for Europe. Today's 'heifer' may be a calf embryo emplanted in a surrogate of native stock. But HPI's objective is still the same—enhancing people's dignity and livelihood by entrusting them with an asset which enables them to help themselves.

by Jeanne J. Smith

It all began with the vision of a modern-day prophet better known as Dan West. Sent by the Brethren to war-torn Spain, Dan distributed a mixture of powdered milk and water to long lines of mothers and starving children. Relief saved the lives of thousands, but only until the next day. And each day the families reappeared to receive again. One gulp and it was gone.

Their hopeless faces and hollow eyes haunted Dan. Where would the vicious cycle end? Somewhere, somehow, a long-range practical solution had to be found.

The answer came in the form of a dream—an idealistic, but persistent, dream called "passing on the gift."

Returning to the US, Dan shared his dream with farmers and church people alike, and in 1944 Heifer Project International was born when 18 heifers were accompanied abroad by a number of seafaring cowboys. Shiploads of cattle and other farm animals followed in decades to come. Recipients solemnly promised, when they received their animals, to pass on the first female offspring to another family in need, who in turn would do the same.

The Indiana farmer's dream went around the world. Shortly after World War II, for example, a small village in northern Japan received a single heifer named Queen. Now the town has the Queen Milk Plant and over 300 cattle, all descendants of that one heifer.

Above: *For most people, the HPI image is that of a family in the developing world proudly posing with its American milk cow and a calf. But the traditional "heifer" has given way to much farther reaching programs.* **Right:** A Belize farm boy with twin goats.

A number of years ago, the Korean Minister of Agriculture stated that over half of the chicken population in his country were offspring of Heifer Project chickens sent after the Korean War. Several dairy villages have been named after donors, and the dairy industry is prospering.

In 1957, HPI sent six hardy dairy bulls to be crossed with the best of India's native dairy cattle. The results were a crossbred cow that produced five to eight quarts of milk daily—not much by Western standards, but nearly miraculous when one realizes that amount is four times what native cows usually supply.

In five years those original six bulls had 30,000 offspring. Upon request, Heifer Project then sent to India several planeloads of Holstein and Jersey bulls, which were placed in stations throughout the country. Today, HPI bulls have sired over a million animals in one state alone, and the resulting milk production has caused a "white revolution" in India.

In the past, Heifer Project's greatest asset was the farmer or cattleraiser who donated animals. Although donors of this type are still available, today HPI supporters are discovering that high-quality, acclimated animals are available in some program areas for one-half to one-sixth the market price in the US. For example, last year HPI purchased 35 quality heifers on location in Bolivia at $185 each, in sharp contrast to the usual $750 required to purchase a comparable heifer in the States. As transportation costs increase, local purchase makes even more sense.

Today, HPI concentrates on good breeding stock. Since many native animals produce only one or two quarts of milk a day and a good milking cow from the States gives 20 to 30 quarts, Heifer Project sends high-quality bulls to sire herds by interbreeding with native cattle.

Brahmans crossed with Angus produce a superior breed called Brangus. The result? A better meat-producing animal built to withstand tropical climates, a difficult feat for cattle from temperate zones.

"Acclimatization is no small matter," explain Walt and Helen Steffen, who spent two years on Mafia Island, Tanzania. "Rift Valley fever took more calves than

Often American dairy stock is crossed with better acclimated native cattle.

we would like to admit. We finally discovered that by simply innoculating the mother before the calf was born, her offspring became immune to the disease."

Fortunately for the Steffens and others who serve in Tanzania, before the arrival of more than 1,100 cattle veterinarians discovered the prevention for another fatal malady known as East Coast fever. Treatment is fairly simple: Once or twice a week the cattle are herded in long lines to a corral where they are submerged in a solution that kills infectious ticks causing the disease.

As part of the organization's "coming of age," an Arkansas veterinarian is field-testing and teaching Heifer Project personnel his technique for cattle embryo transfers. Bulls of excellent stock are crossed with superior females which have been super-ovulated to produce from four to a dozen embryos. These embryos are then transferred to ordinary cows who become substitute mothers, enabling them to bear calves carrying the superior genetics of the original super dam and bull.

The results are nothing less than revolutionary. Native cows of little genetic value in milk production are able to confer on their superior embryo-transfer calves their own adaptability to local climate and disease which the super cows lack. Also, the original super cow in this way can produce as many as 25 calves a year rather than the usual dozen or so in a lifetime. If the program succeeds, more persons than ever will benefit from the work of the Heifer Project.

HPI recently allied itself with AARK, a six-agency consortium in war-torn Kampuchea. Hoof-and-mouth disease, coupled with starvation, was claiming the lives of two-thirds of the draft animals needed to cultivate the rice crop there. The loss was critical. People's lives depended on these animals. Through AARK, HPI established a pilot project for vaccinating 55,000 water buffalo to ensure their survival for future rice plantings. The government of Kampuchea and other agencies are now seeking to expand the highly successful program throughout the country.

But what about the spirit of HPI? In the midst of growth and big budgets and international expansion, has it retained its personal touch?

Tim and Gloria Wheeler, directors in Tegucigalpa, Honduras, describe how Heifer Project works on a small scale. "The family of Augustin Mateo received a criollo goat from CEDEN (a relief agency). The goat was bred to a purebred HPI Alpine buck. She now has two kids. The family has been offered $25 each for the kids." The Mateo family is supplied with daily milk plus three quarts a day to sell. The $50 offer for the kids represents one-fourth the annual per-capita income of $200 for the small farmer.

"If the objective of our various projects is never to lose an animal," says director of development Jerry Bedford, "then Heifer Project is not always a success. If, however, our objective is enhancing people's dignity and livelihood by entrusting them with a valuable asset which enables them to help themselves, we are a success.

"After all, Heifer Project is a people project first and an animal project second."

HPI's staff is committed to the original dream. John Dieterly reflects well the spirit of Heifer Project. He tells the story of a disastrous barn fire which struck his family during his childhood. All their animals with the exception of two heifers were destroyed. "But our church did an astonishing thing," he remembers. "They auctioned one cow to a local farmer, and the other they bought for an exorbitant price—just to help my family. Then they donated it to Heifer Project."

The effect of that incident on Dieterly's life has been extensive. As a young adult he dedicated five years to Church World Service and Heifer Project in Ghana and another five years in Belize, Central America. Today he is the director of the seven-state mid-Atlantic region.

Last year Gerald Williams, director of the agricultural division of the Tennessee Valley Authority, took early retirement to dedicate the next few years of his life to the work of Heifer Project in Cameroun, West Africa. Herman Salk, brother of Jonas Salk of polio vaccine fame, also worked for HPI in Cameroun, with his wife, Silvia, a veterinarian.

Fred Harder, one of the most colorful project representatives, served in the Caribbean and in Central America 17 years. With a thick but easily understandable accent, he impresses all with his humility despite veteran years of service.

In his farewell address to HPI, Thurl Metzger said, "The road to development is very long, it is filled with frustrations, and it is, in fact, more of a pilgrimage than a plan. . . . (Yet) a sense of destiny requires that we have a firm belief that this is what God wants us to do . . . and that we are willing to take risks, with God as our final evaluator." □

Jeanne J. Smith is a writer from the Ridgeway Community (Harrisburg, Pa.) congregation, where her husband, Herb Smith, is pastor.

Western Theology

by Wes Seeliger

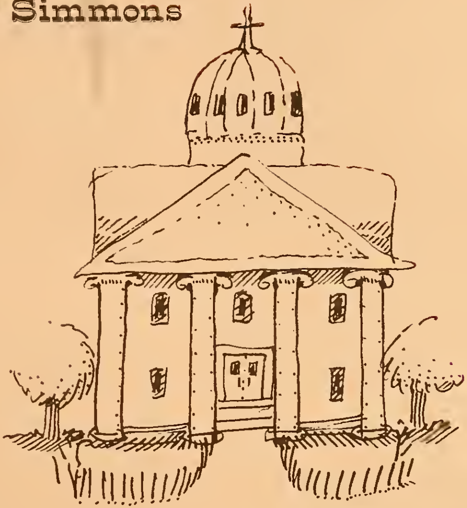
art by Phil Simmons

There are two views of life and two kinds of people. Some see life as a possession to be carefully guarded. They are Settlers. Others see life as a fantastic, wild, explosive gift. They are Pioneers.

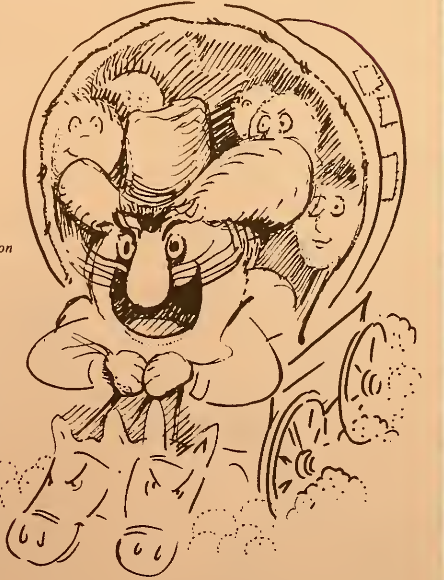
The visible church is an outfit with an abundance of settlers and a few pioneers. The invisible church is the fellowship of pioneers.

To no one's surprise, there are two kinds of theology: Settler Theology and Pioneer Theology. Settler Theology is an attempt to answer all the questions, define and housebreak some sort of Supreme Being, establish the status quo on Golden Tablets in cinemascope. Pioneer Theology is an attempt to talk about what it means to receive the strange gift of life and love. The pioneer sees theology as a wild adventure, complete with Indians, saloon girls, and the haunting call of what is yet to be.

The wild west offers a stage for picturing these two types of theology. Settlers and Pioneers use the same words but that is where it stops. To see what that means, read on.



The Courthouse



The Covered Wagon

The Church

In settler theology, the church is the Courthouse. It is the center of town life. The old stone structure dominates the town square. Its windows are small. This makes the thing easy to defend, but quite dark inside. Its doors are solid oak. No one lives there except pigeons, and they, of course, are most unwelcome.

Within the thick courthouse walls, records are kept, taxes collected, trials held for bad guys. The courthouse runs the town. It is the settler's symbol of law, order, stability, and most important—security.

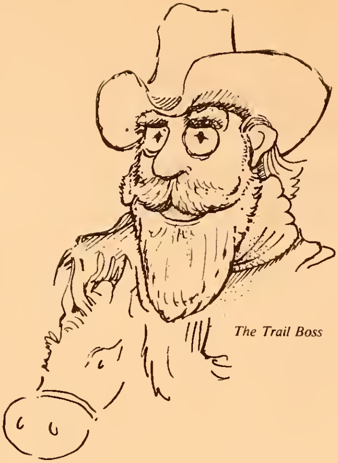
The mayor's office is on the top floor. His eagle eye scopes out the smallest details of town life.

In pioneer theology, the church is the Covered Wagon. It is a house on wheels—always on the move. No place is its home. The covered wagon is where the pioneers eat, sleep, fight, love, and die. It bears the marks of life and movement—It creaks, is scarred with arrows, bandaged with baling wire. The covered wagon is always where the action is. It moves in on the future and doesn't bother to glorify its own ruts. The old wagon isn't comfortable, but the pioneers couldn't care less. There is new world to explore.

God

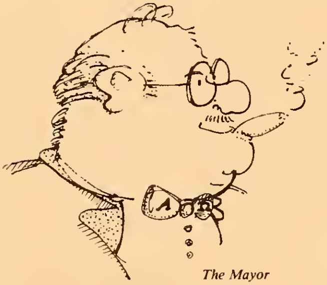
In settler theology, God is the Mayor. The honorable Alpha O. Mega, chief executive of Settler City, is a sight to behold. Dressed like a dude from back East, he lounges in an overstuffed chair in his courthouse office. He keeps the blinds drawn. No one sees or knows him directly, but since there is order in the town, who can deny that he is there? The mayor is predictable and always on schedule. He smokes ten-cent cigars. (In some denominational towns, gum replaces cigars.)

The settlers fear the mayor, but look to him to clear the payroll and keep things going. The mayor controls the courthouse which in turn runs the town. Peace and quiet are the mayor's main concerns. That is why he sends the sheriff to check on pioneers who ride into town.


The Trail Boss

In pioneer theology, God is the Trail Boss. He is rough and rugged—full of life. The trail boss lives, eats, sleeps, fights with his people. Their well-being is his concern. Without him, the wagon wouldn't move—the pioneers would become fat and lazy. Living as a free person would be impossible.

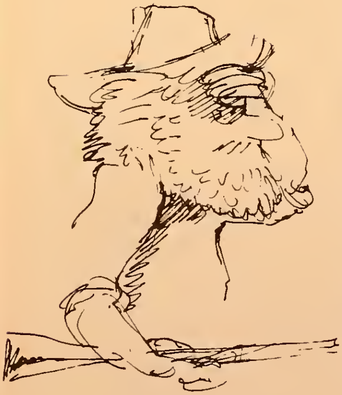
The trail boss often gets down in the mud with the pioneers to help push the wagon which frequently gets stuck. He slugs the pioneers when they get soft and want to turn back. His fist is an expression of his concern.

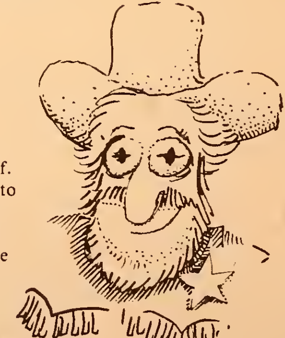

The Mayor

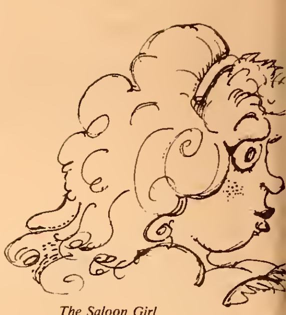
Jesus

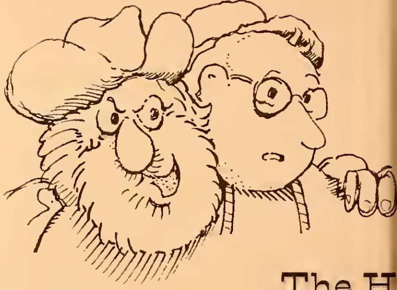
In settler theology, Jesus is the Sheriff. He is the guy who is sent by the mayor to enforce the rules. He wears a white hat, drinks milk, outdraws the bad guys. He saves the settler by offering security. The Sheriff decides who is thrown in jail. There is a saying in town that goes like this—those who believe the mayor sent the sheriff and follow the rules won't stay in Boot Hill when it comes their time.

In pioneer theology, Jesus is the Scout. He rides out ahead to find out which way the pioneers should go. He lives all the dangers of the trail. The scout suffers every hardship, is attacked by the Indians, feared by the settlers. Through his actions and words, he shows the true spirit, intent, and concern of the trail boss. By looking at the scout, those on the trail learn what it really means to be a pioneer.


The Scout


The Sheriff


The Saloon Girl


The Buffalo Hunter

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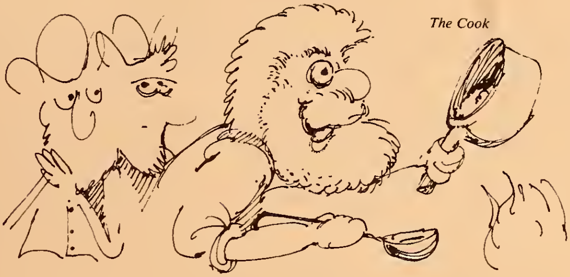
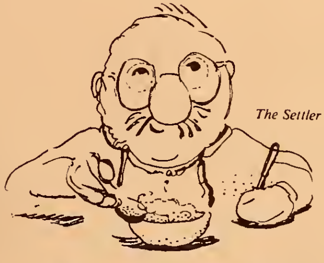


The Cook



The Settler

The Christian

In settler theology, the Christian is the Settler. He fears the open, unknown frontier. His concern is to stay in good with the mayor and keep out of the sheriff's way. He tends a small garden. Safety First is his motto. To him, the courthouse is a symbol of security, peace, order, and happiness.

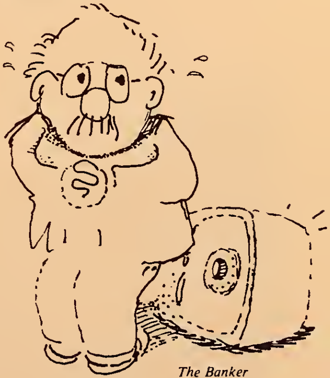
He keeps his money in the bank. The banker is his best friend. He spends his time playing checkers in the restful shade of the oak trees lining the courthouse lawn. He never misses an ice cream party.

In pioneer theology, the Christian is the Pioneer. He is a man of risk and daring—hungry for adventure, new life. the challenge of being on the trail. He is tough, rides hard, knows how to use a gun when necessary. The pioneer feels sorry for the town folks and tries to tell them about the joy and fulfillment of a life following the trail. He dies with his boots on.

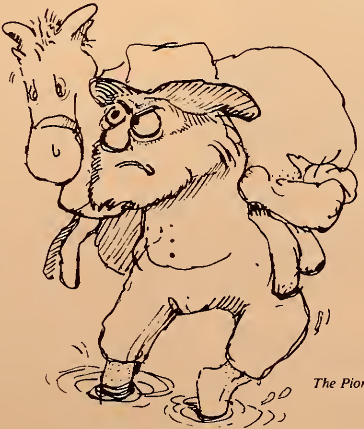
The Clergyman

In settler theology, the Clergyman is the Banker. Within his vaults are locked the values of the town. He is suspicious of strangers. And why not? Look what he has to protect! The banker is a highly respected man in town. He has a gun, but keeps it hidden behind his desk. He feels that he and the sheriff have a lot in common. After all, they both protect the bank.

In pioneer theology, the clergyman is the Cook. He doesn't furnish the meat—he just dishes up what the buffalo hunter provides. This is how he supports the movement of the wagon. He never confuses his job with that of the trail boss, scout, or buffalo hunter. He sees himself as just another pioneer who has learned to cook. The cook's job is to help the pioneers pioneer.



The Banker

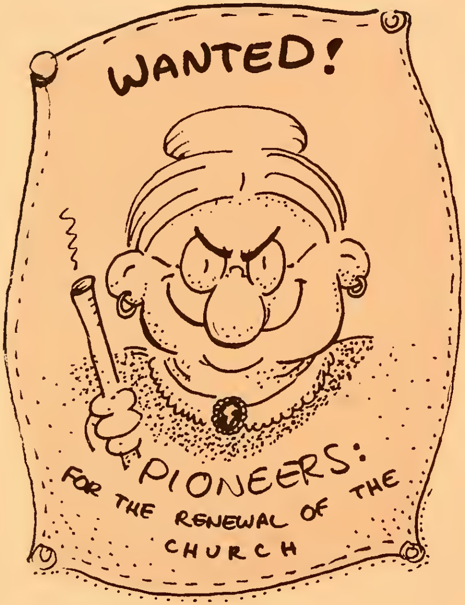


The Pioneer

Faith

In settler theology, faith is trusting in the Safety of the Town: obeying the laws, keeping your nose clean, believing the mayor is in the courthouse.

In pioneer theology, faith is the Spirit of Adventure: the readiness to move out, to risk everything on the trail. Faith is obedience to the restless voice of the trail boss.


WANTED!
PIONEERS:
FOR THE RENEWAL OF THE CHURCH

Sin

In settler theology, sin is breaking one of the Town's Ordinances.

In pioneer theology, sin is Wanting to Turn Back.

Salvation

In settler theology, salvation is Living Close to Home, hanging around the courthouse.

In pioneer theology, salvation is More Complicated. Salvation is being more afraid of sterile town life than death on the trail. Salvation is joy at the thought of another day to push on into the unknown. It is trusting the trail boss and following his scout while living on the meat provided by the buffalo hunter.

The Trinity

In settler theology, the Trinity goes like this: The mayor makes the laws, the sheriff enforces them, the saloon girl helps people forget their troubles.

In pioneer theology, the trinity goes like this: The trail boss built the wagon and keeps it moving, the scout reveals the purpose of the trail boss, the buffalo hunter furnishes meat to sustain the day. ☐

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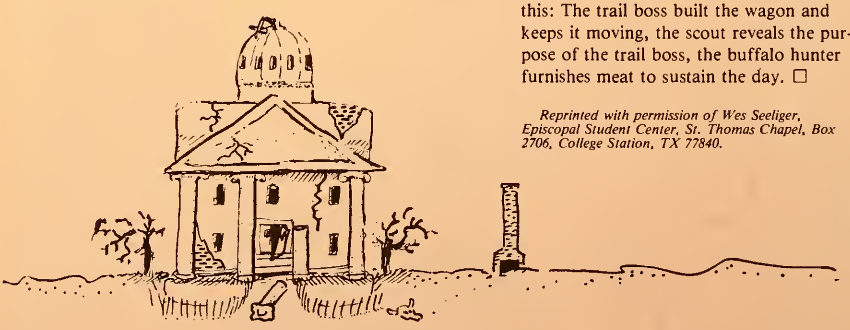

book review

Books that free people and churches

Life in all its Fullness, by Philip Potter, World Council of Churches, Geneva, 173 pages, paper, $7.50.

This collection of the writings, reflections and lectures of Philip Potter is a much-needed assurance that the councils of churches are undergirded by sound theological principles. Potter, general secretary of the World Council of Churches, outlines an ecumenical manifesto for the '80s; but in spite of the focus in much of the book upon the programs of the WCC, there is direction for the Christian witness of the individual congregation.

The first chapter is by far Potter's best. It states a Christology that encourages the church to let the saving power of Christ purge it of its racial, social, and religious baggage to free the church to be the saving people of God. He challenges the church to reject its typical surface acceptance of Jesus and become the embodiment of the truth and freedom that Jesus is to humanity.

The remaining chapters of the book suggest how this Christ-embodiment can be lived out by the church. Potter speaks to justice, peace, suffering, reconciliation, and global family—sometimes listing practical suggestions for Christian involvement and action.

Life in all its Fullness should be studied by the WCC itself and by every congregation of member communions. It is unfortunate that Potter occasionally feels the need to defend or reinforce WCC programs. That may get in the way of WCC critics' appreciating the wisdom and vision of the solid saint whose leadership is clearly rooted in the essence of the gospel.—F.W.S.

New Immigrants: Portraits in Passage, by Tom Bentz, Pilgrim Press, New York, 209 pages, paper, $7.95.

Tom Bentz paints a portrait of immigrants to the US from many varying backgrounds—seekers of fortune, refugees from political terrorists of the right and the left—and also lets us see glimpses of their US neighbors. All of this forms a mural of US immigration that is at times touching and sentimental, sometimes angry with righteous indignation, and often joyful with new life.

In this book I have learned not only who the immigrants are and why they have come, but a lot about who I am, why my own ancestors came, and why I feel the way I do about new immigrants.

New Immigrants: Portraits in Passage does not hide any of the troubling complexities of the immigration/refugee controversy, but calls us to have faith in people of good will and the God who made them.—RALPH WATKINS

Ralph Watkins is legislative assistant in the Church of the Brethren Washington Office.

The Long Loneliness, An Autobiography, by Dorothy Day, Harper and Row, San Francisco, 288 pages, paper, $5.95.

The Long Loneliness is the autobiography of the late Dorothy Day, editor and publisher of *The Catholic Worker* and founder/leader of the Catholic Worker movement. The current edition is a reprint of the original published in 1952, with the addition of a long and affectionate introduction by Daniel Berrigan.

Why review the life of Dorothy Day for MESSENGER readers? Several reasons. For one thing, Dorothy Day literally devoted her life to the ideals that also are traditionally Brethren: social justice, pacifism, the simple life, community. Secondly, Dorothy Day's spiritual pilgrimage was a progressive one in which she came to appreciate the vital connection between liturgy (or faith) and life. Thirdly, her life story includes just about every emotional and social involvement one can imagine. Finally, Dorothy Day's realistic descriptions of the people and life in the city help us appreciate the opportunity and task before the church.

One is impressed with Dorothy Day's dependence upon people—in equal proportion to the sacrifice of her own life for people. *The Catholic Worker* has championed the cause of the poor, the dispossessed, the exploited. "Every one of us who was attracted to the poor has a sense of guilt, of responsibility, a feeling that in some way we were living on the labor of others," Day writes; and she chose both her offices and her living quarters in environments that helped her experience the pain and suffering of those she felt called to serve.

Berrigan calls Dorothy Day "exemplar, mystic, lover of life, fighter of the good fight [who] made the impossible probable, and then actual."

The Long Loneliness reads like a novel. It is exciting, disturbing, challenging.
—F.W.S.

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The Brethren Press,
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by Robert W. Neff

Faith journey to China

Few of us believe in religious pilgrimages anymore, or if we do we first think of a trip to the Holy Land. My trip to China, along with 17 other members from the National Council of the Churches of Christ in the USA, was a spiritual journey. We were the first official delegation from the United States to visit the Chinese Protestant Church in 31 years. When we Americans sang "Blest Be the Tie That Binds" in English, the Chinese Christians responded in Chinese to the tune we both knew. Tears welled up in our eyes. We knew after that long period of absence that we were one in Christ. Now we had come to celebrate that unity in person. We discovered what we should have known all along—the power of Christ transcends time, distance, and culture. In truth, we could also sing "In Christ There Is No East or West."

Fellowship and friendship were the key words of our trip. At the Rice Market Street church, where Pastor Yin is senior pastor, we were asked to help make dumplings for the evening meal. In China it is customary to wait for the dumpling-making until the relatives have arrived, since they are to help in the preparation. It was an important symbol. As we made dumplings together, we were aware that we were "family." Wherever we went the same was true. We were part of baptisms, communion services, weddings, worship services, and pastoral visits. It is little wonder that both groups sang in English "The More We Get Together, the Happier we'll Be."

We were surprised with the relative ease that people spoke of the cultural revolution and the "Gang of Four." Ultra-leftism was equated with ultra-rightism, and people spoke about the hardship of the "dark decade," 1966-1976. I don't want to leave the wrong impression—the church is emerging from a long, difficult period. The stance of government has shifted from what it was just five years ago. There is a new attitude in government which believes that permitting a measure of religious freedom will encourage enthusiasm on the part of believers for the modernization of China. During that dark period, however, life was most difficult.

During the time of the cultural revolution, Bibles and religious books were burned. The only Protestant seminary in China was informed that it had 24 hours to save what it could. Only 10 percent of its library was rescued. Churches were turned into factories and storage areas. The seminary was used as headquarters for a provincial agricultural bureau.

The Christian witness was kept alive during this period by worship in house groups in which only family members participated. Hymns were sung and prayers said at a whisper with the curtains drawn and the lights out. Sometimes a public witness emerged as well. One engineer told us that he carried his Bible, well-worn, in his work clothes but concealed. A woman told us that every Christmas she and her family kept a silent vigil outside the community church in Shanghai which was being used as a factory warehouse.

Two hundred churches have reopened since 1979. The church in China is one Protestant church. Divisions which existed prior to liberation have come to an end. While this diversity is maintained, there is one United Protestant Church. There is a strong emphasis on Bible study and prayer, and in many churches house groups continue to encourage Bible study.

In the seminary chapel in Nanking we were greeted by Keh Baojun, a woman student, with these words:

"To preach the gospel among our people we must identify with our people. Let the gospel take root in Chinese culture so that it might take root in the heart of the Chinese people. We are the first batch of the young generation training for ministry in 15 years. We feel we are the most blessed of people, given this glorious responsibility. God is working everywhere. Give our love to the people in your churches when you go back to America."

Hearing these words I asked, "What can we do?" The Three-Self Patriotic Movement which planned our trip asked us to respect the Chinese Christians and to avoid smothering the new-found freedom of the church with American benevolence. One of the members of the Tile and Basin Street church in Peking said, "In the past it was said that if one became Christian that person was no longer Chinese. Our people need to see the gospel in Chinese soil. As we are now self-propagating, self-governing, and self-supporting, we will be able to convince the young people that the gospel is meant for us. The church can truly spring out of Chinese soil." The theme of the Chinese church is "centered in Christ but rooted in the soil of China."

What can we do? Everywhere we went we were asked to pray for the Chinese church. The church in the West will be tempted to rush into China with all sorts of good intentions. We were asked to understand the Chinese Christians and to pray for them daily. The best advice I can give is this: Hands off with respect to gifts, but on with prayers so that the church in China can continue to grow and bear witness to the gospel in Chinese dress. ☐

Robert W. Neff is general secretary of the Church of the Brethren General Board.

My wounded hand in his

by Fran Bowman

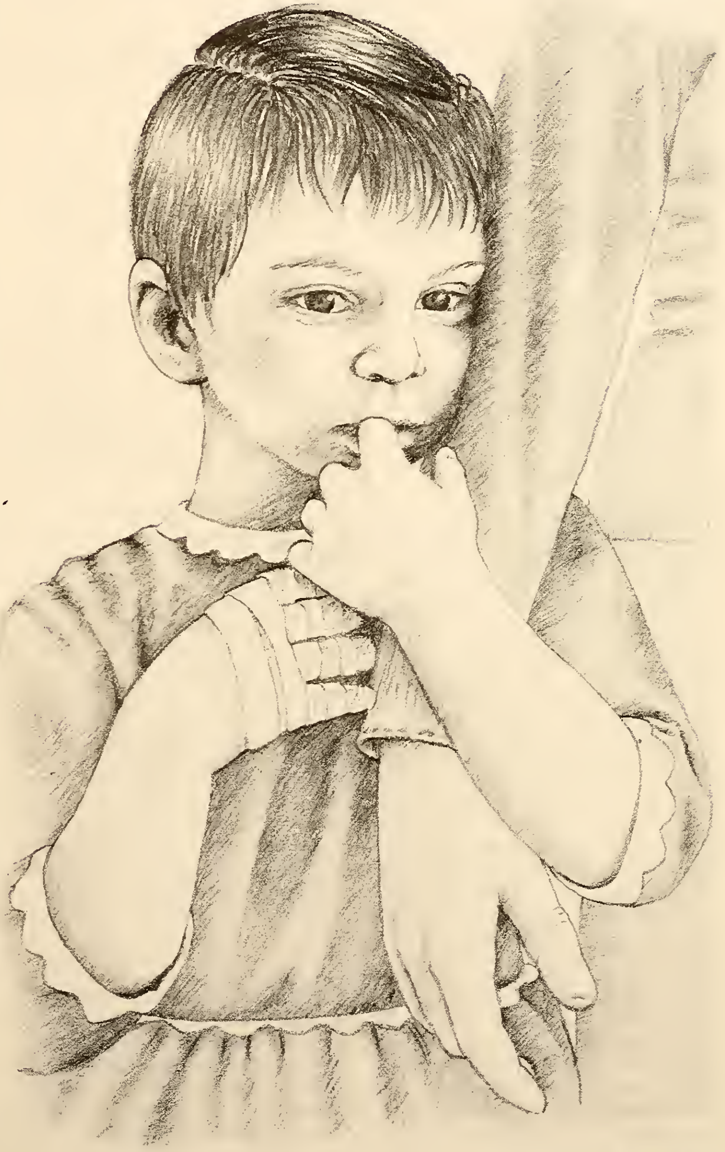
It was June and I was six. I screamed in horror and pain. There was a frantic drive to the doctor's, there was blood and bandages, there was a 25-mile drive to the nearest hospital. Later I discovered that one lonely thumb was uninjured—the rest of the fingers were beautifully bandaged. In spite of the near disaster, I had a marvelous summer, with the chance to play with a gorgeous doll loaned to my parents by some tender people who hurt a lot because a little girl lost parts of two fingers in a pulley.

I could not understand why my mother was crying. "They'll grow big again, Mama," I tried to reassure her. And to this day, I have always had fingers enough to do whatever I really wanted to do. The tragedy was not a tragedy.

But my little world began to be more complicated. Times were getting hard. Jobs were hard to find, and my father couldn't find the kind of work he had been trained to do. At our house there were severely damaged egos, a shattering, devastating loss of family pride that a primary school child could not comprehend, much less assimilate. Why were we disgraced, why were we a fallen family? I couldn't figure it out. True, my father had fallen down a flight of stairs, and his bandaged, cut-up face didn't make it easy to find a new teaching position. This time the bandages did spell tragedy. My wounded but courageous father went from school to school, but they did not hire him.

We survived. But my wounds never quite healed. My family, in the midst of their own pain and despair and confusion, asked me to bear more of their pain than I could carry. Later my father did find fulfilling work. Most of my family regained their sense of dignity and worth. But what about me? I was simply too little, too tender, too sensitive, too vulnerable at age nine to "forget the whole thing." The horror of moving from a safe world into a world of disgrace has never quite left me. It didn't make sense then; it doesn't make sense now.

At one critical period during those Depression years, my family taught me with



their lives and their beings that to be worthwhile one must be successful. And I fell for it.

But now that I've grown up a little, I realize they erred. In all of their pulsing, searching, struggling humanity, they listened to some false gods who betrayed them. Along with their undying devotion to me, their sacrifices for my education, their patience with my adolescent foibles, and, above all else, their gift of a heritage deeply rooted in the Christian faith, they shared with me their basic humanity, and I stumbled on it and fell.

But I got up again! They gave me a faith that was a rock, a high place, a sure port in a devastating storm—this faith became real because they held me close. They didn't toss me aside because I was an inconvenience. The struggle has gone something like this:

For far too many years I have believed in my gut that which I felt, rightly or wrongly, was my parents' credo. "You are worthwhile because of what you do." And as that credo became part of my very tissues, became my inner world, I saw that same credo lived out in my wider, outer world as well. That which was inside me was mirrored everywhere. Someone had papered the whole world with it.

Doing, doing, doing. . . . When you do enough, then—and only then—will you be loved. You have to do worthy things before you can be accepted. You have to pull yourself up by your own bootstraps and, if you can't do that, you're eternally damned.

But gradually I began to hear other voices in my outer world. They were voices crying in the wilderness, because such voices are quickly shouted down in our success-driven culture. But these prophets of God kept shouting out their message, shouting their hearts out, and I began to listen. One voice was that of Paul Tournier, who pointed out in *The Strong and the Weak* that the strong are really weak; we are all flawed, but nonetheless totally accepted. To name only a few other authors, I began devouring everything that Henri Nouwen, Elizabeth O'Connor, and Howard Thurman wrote. And then, miracle of miracles, the Bible that I'd lived with all my life began to come alive, filled with people who were deeply flawed, but people whom God loved and used for his purposes. Moses, a helpless baby found floating around in his tiny river boat, grew up to be a murderer, but he, nevertheless, led his people out of Egypt. In a way the whole scene made no sense at all, and yet in another way it made glorious, hilarious whoopee! Sense, because maybe my deep wound could be healed after all—perhaps I too could find acceptance.

"When all around me is darkness, the night becomes as day when I place my wounded hand in his."

But those doubts! There was no way I could believe in a God whose eye is on a sparrow, who could leave 99 successful sheep to look for one foolish, little, meandering lamb who didn't have enough sense but to go and get himself lost. You can send rain on the just, God; that's okay, but let's not go sending rain down on the fields of the *un*just. Heaven forbid. God, you've just got to become more selective, you've got to start loving and valuing the important things like, well, New York City, and quit fretting about a little place called Three Mile Island. You've got to start concerning yourself with heads of important nations, and leave off worrying about little minuscule El Salvador and an obscure priest named Romero. In other words, prioritize, God! Pick out the big things and the big people and love them, value them, accept them. The rest just aren't worth your precious time.

So in my faith journey I wandered back and forth, believing mostly that if I wanted love and acceptance I'd have to earn it, but now and then believing the unbelievable good news that I am loved because *I am.* Henri Nouwen penned the incredible Word of Liberation as he wrote *Out of Solitude.* God spoke to me before I could speak a word, he healed me before I could make any gesture to help, he set me free long before I could free others, and he loved me long before I could give love to anyone. My worth is not the same as my usefulness. Within the community of faith we form a fellowship of the weak, transparent to him who speaks to us in the lonely places of our existence and says, "Do not be afraid; you are accepted."

I began praying, "Oh God, my Father, you have given me acceptance." I began to realize that there it was—a gift! Perhaps I won't have to be my own God. Perhaps I can just be who I am—a creature, flawed, and God can be God. And God can handle being God, whereas I can't possibly.

I began to see that I can't possibly fall into disgrace, because there's no place to fall except into the arms of the loving God. There is no abyss, because at the center of the universe there stands the Mystery, the Great Other. And as God, the Great Lover, holds out his arms to me, I begin to lose some of my fear, because I see that this very Son of God has hands that were once hurt too. As I seek the courage to look up into his awesome face, I remember that he also understands bruised and bleeding faces because of a crown of thorns he once agonizingly wore. His eyes never leave me; I never knew eyes could hold so much tenderness.

When all around me is darkness, the night becomes as day when I place my wounded hand in his wounded hand. Together, hand in hand, we can seek out some new person to love. We'll seek out some of society's "rejects." Creator and creature—together we can scour the earth for some bleeding heart and offer it solace.

God, you will always be the great Hound of Heaven. I hesitate to ask, God, but could you possibly use a little poodle too? ☐

Free-lance writer Fran Bowman is a kindergarten teacher and mother of five from the Brookville (Ohio) church.

by Christy Waltersdorff

A Rocky Mountain high

Young people are often called "the church of tomorrow." How wrong! Young people are the church of today. Rather than preparing young people to serve the Lord in the future, the church should encourage them to serve now. A youth group can give much more than bake sales and annual worship services; it can be a unique group of people integrated into the main body of the church. Youth can fill a variety of roles in the church, if given the opportunity. It is time for us to set an example. Each of us, regardless of age, has gifts and talents to share.

We have a unique opportunity within the Church of the Brethren to share with one another in the National Youth Conference. This event, held once every four years, will come alive in Estes Park, Colo., in August. NYC should not be a once-in-a-lifetime experience but, rather, an experience which lasts a lifetime. The hopes and ideas which are sparked during the conference must be allowed to grow.

As a participant at NYC '78, I experienced first-hand the excitement of such a gathering. The event in Estes Park proved to be a turning point in my life. Sharing a week with 3,000 Brethren youth, listening to speakers, and enjoying the beauty of the Rocky Mountains added up to an experience I'll never forget. NYC '78 provided many opportunities to question and search. The setting was provided; all we had to do was make the most of it.

Such involvement gave me a new perspective on my relationship with God and with myself. This conference meant something different to each one who participated, but to me it meant spiritual growth, increased self-awareness, and many new friends. Much of this growth began in Estes Park and matured in the months following.

It was amazing to find so many other Brethren youth traveling the same path I was following. We shared feelings and concerns. We hiked and sang and praised God as one body. We reached out to one another and formed bonds which were strengthened by our Brethren heritage and common love for Christ.

Even now, four years later, I still feel the impact and excitement of this involvement. The "high" I reached at NYC '78 has not faded. It influenced important decisions in my life. I found that the way to hold onto those "high" feelings was conscious effort toward the goals they had inspired. It was up to me to continue the journey I had begun at NYC. The journey continued for me, aided by a supportive family and church.

National Youth Conference is not designed to be the answer to all the questions and needs of young people in the Church of the Brethren. Rather, it is a place where these needs are addressed, where they can be examined by those who will then start on their own faith journeys. It is a starting point, not an ending.

The responsibility for making this happen rests not only with the steering committee but with the local congregations and youth as well. By working together we can make NYC '82 a fantastic growth experience.

As a steering committee, we want to plan a conference which challenges, excites, fulfills, and is fun. We must be open to what the youth and their advisors want and need.

The local church family has a job too. They must prepare their young people for the experience in Estes Park as well as for what to expect when they return home. They can give youth financial and emotional support in the midst of their preparations. Youth need to be shown that they are a vital aspect in the life of the church. By encouraging young people to become active, both the church and youth benefit.

Taking part in an event such as NYC usually gives participants a tremendous "high" or feeling of spiritual rejuvenation. Back home, however, the joy ignited may be extinguished if there is no support to keep it going. When a community of faith has built a strong network of love, the youth will pass their excitement on to others. NYC needs to be shared.

Of utmost importance to the total NYC experience is the responsibility the youth take. They must be serious about their intentions for attending. This year participants are asked to sign a covenant. This agreement between them and the steering committee is designed to foster responsible participation in the conference, and provides a way for us to care about one another as sisters and brothers in Christ.

The theme of NYC '82, "Alive . . . to love, to care, to share," is not only for young people—it is for all people. It encourages us to understand and love ourselves, our Lord, our church, and our world. At NYC young people will celebrate being alive and find out what that means as a child of God and as a member of the world community.

National Youth Conference 1982 can be an experience which lasts a lifetime! ☐

BVSer Christy Waltersdorff, from the Codorus (York, Pa.) church, is coordinator of NYC '82.

Open people in a closed society

by Clyde and Kathy Weaver

The small Russian woman opened the Bible to the book of Obadiah. 'I want all of you to take a few minutes to read this,' she told the crowd excitedly. 'This is God's Word.'

We went to the Soviet Union last year to represent the Brethren Press at the second biennial Moscow International Book Fair. With 72 countries and over 2,000 publishers represented, the fair is among the three largest international book conclaves.

Another purpose for our trip was to visit the "roots" of Kathy's Mennonite heritage. Her great-grandfather was a consul from Prussia to Russia and the key person in promoting the emigration of many Mennonites to Canada and the US in the 1870s. With this group came the hard winter wheat (turkey red) which has been instrumental in making the midwestern plains the breadbasket of America.

To do this we rented a car and took an 1,800-mile, 9-day tour alone. Armed with a Russian phrase book, maps, a pocket full of rubles, bilingual smiles, and the ability to gesture, we followed our prepaid and pre-arranged itinerary.

The closest open city (one in which we were allowed to stay overnight) to Kathy's roots was Zaporozhye. It was from there that we planned to journey another 70 miles to Berdyansk on the Sea of Azov to try to locate her great-grandfather's former home. We failed, however, to include that city on our itinerary and were not given permission to visit it.

To our surprise, the tourist director for this region graciously offered us four hours of his time to escort us to the landmarks of what used to be another Mennonite center. We were amazed at his thorough knowledge of this Anabaptist group and his respect for their contributions to his country.

Back in Moscow at the book fair, we soon discovered that we, along with Broadman Press (Southern Baptist) and the American Jewish Congress, had the most popular booths. The spiritual hunger for Bibles of any kind made a mockery of our heated debates on which translation is the best.

Clyde Weaver (right) represented the Brethren Press at the Moscow International Book Fair, where he found Russians flocking to get even a glimpse of the Bibles they so seldom see.

The Bible was clearly the book which received the greatest attention at the fair. Our copy of a Bible first printed in Moscow in 1908 was surrounded constantly by up to 30 people who wanted to touch it, read it, hold it, kiss it. After this, we will read our Bibles with a cloud of Russian witnesses always around us.

We made a number of observations from the Protestant booth:

- Many photographers stayed for hours, taking pictures of individual books. One photographed 10 pages of the large Bible. The fact that books were loved was seen in people's faces. We noted their excitement, the way they carefully picked up books, their patience as they stood in the block-long lines to get into the fair.
- Many English-speaking intellectuals asked us what we felt about atheism. We described our faith stance and told them they could find the Bible of great literary, if not religious, interest. Also, we pointed out that historically religion made a great impact upon Russia.
- The Christians we met were devoted, risk-taking, Bible-oriented, joyful, and quietly frustrated. They recognized that what they could *do* was sometimes limited, but that their beliefs, hopes, and prayers were unlimited.

- We became intensely aware that worshiping God can happen under any form of government or economic system. God does not play favorites with the American Christians.
- When a visitor asked us how many Bibles were in the average Christian home in America, one of our colleagues suggested about 12. The Russian believer was astounded. "All those Bibles in one home, and we can't even get one!" After a moment of reflection he said, "With all those Bibles, you Americans ought to be better."
- Some visitors were puzzled by the many denominational approaches to God represented in our booth. Although we tried to explain that we all believe Christ is Lord, somehow these numerous approaches seemed like a luxury in a country where just obtaining a Bible is a struggle.
- A small woman approached the large Bible with much excitement and opened it to the book of Obadiah. "I want all of you to take a few minutes to read this," she told the crowd. "This is God's Word!" Everyone was quiet for several minutes. She then urged them never to forget the reading of this Word.

With our Soviet spiritual kin there is both a hope for better things to come and an appreciation for how much better it is now than it has been. We must always remember how their country was desolated by the loss of 20 million people just 35 years ago. Also, it would be well for us to be aware that there are over 100 million Soviet Christians compared to about 8 million Communist Party members. The people and not their political system need our love. Let us draw a circle that includes them within the Christian community. ☐

Clyde Weaver is director of marketing for the Brethren Press. His wife, Kathy, is a special education teacher in the Elgin, Ill., school system.

prayer calendar

March 14-20: Pray for the Brethren Volunteer Service orientation program in progress in Germantown, Pa., and for participating staff member Beverly Weaver.

Pray for the Florida New Call to Peacemaking event at Sarasota, Fla., Mar. 20-21, and for peace consultant Charles L. Boyer who is participating.

March 21-27: Give prayer support to Robert Faus, ministry consultant, as he participates in a ministry workshop in Indiana Mar. 26-27.

Pray for the Inspirational District Conference in South Central Indiana on Mar. 27. Howard E. Royer, director of interpretation, will conduct two workshops on mission education.

March 28—April 3: Undergird with prayer the work of our Brethren retirement homes across the districts. Remember those living there and the staff and volunteers who share with them. Especially remember BVSers Tammy Groff, Good Shepherd Home, Fostoria, Ohio; Richard Custer, Fahrney-Keedy Home, Boonesboro, Md.; and Gretta Hopple and Will Rennecker, Church of the Brethren Home, Scalp Level, Pa.

April 4-10: Pray for the church in the Caribbean and Latin America. Remember places of poverty and oppression as well as places of new-found faith and deep joy. Give prayer support to Jan Eisemann and Karen Fleagle at the Haiti Christian Center for the Deaf. Remember those who have been working in El Salvador and Honduras, bearing witness to the love of Christ under extreme danger: Yvonne Dilling, Dan McFadden, and Steve Newcomer.

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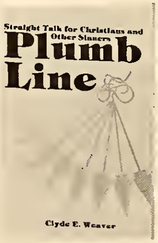
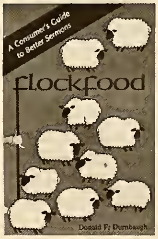
PLUMB LINE Clyde E. Weaver
Attention getting and poignant meditations for daily living, based on the sharpness of the two-edged sword (the Word of God) and tempered by a tongue-in-cheek style which effectively exposes the pretentiousness of today's society. $1.95 plus 85¢ p&h.





FLOCKFOOD Donald F. Durnbaugh
Here is a direct and humorous critique of the average Protestant sermon. The author is himself a seminary teacher, training those who are "called to feed a flock." He calls for sermons that are nutritious, timely, earthy, candid, short, specific and well constructed. $1.00 plus 85¢ p&h.

John E. Eash
BRING AN OFFERING

BRING AN OFFERING John Eash
In many congregations the offertory moment is anything but dramatic. The meditations in this booklet are representative of the invitations John Eash, as a Brethren pastor, uses to help worshippers discover meaning and faith as they present their offerings and tithes. $1.95 plus 85¢ p&h.

Order from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120

INCLUSIVE LANGUAGE

Several years ago a teacher friend of mine asked her third-grade church school class to draw a picture of "the brotherhood of man." She was startled to discover that not one of the 10 students drew a female in any of the pictures.

Studies have shown that children mentally picture males whenever male nouns or pronouns are used, even though the speaker intended females to be included in the comment. Children picture men when hearing "when man invented the wheel," or "Rise up, O men of God," or "Join hands, then, brothers of the faith, whate'er your race may be; who serves my Father as a son is surely kin to me."

Using male nouns and pronouns makes women invisible and promotes an elevated sense of man. Concern for inclusive language is a justice issue, because using sexist language contributes to the brokenness between women and men.

The language we use needs to reflect a picture of the reality we seek. Calling women men is wrong, because it reflects an unjust picture of relationships between women and men.

Concern about the rightness of using inclusive language in congregational life is growing. But persistent questions remain: How do we deal with all the male references in the Bible and in our hymns? If some members of a choir want to use inclusive language and others refuse to change the words, what do we do? With all the trouble in the world, isn't concern for inclusive language a picky issue? Isn't changing sexist language a Communist plot?

The following resources won't satisfy the concerns of all these questions for some people. These resources will, however, provide both a biblical base for the justice of using inclusive language and practical helps for persons working with this concern in the life of the church.

BASED ON THE NEW ECUMENICAL LECTIONARY
BREAD FOR THE JOURNEY
WORSHIP
EVERFLOWING STREAMS
SONGS FOR WORSHIP
LANGUAGE ABOUT GOD in Liturgy and Scripture
A Study Guide
KEITH WATKINS
Faithful and Fair
Transcending Sexist Language in Worship
CLEANING UP SEXIST LANGUAGE
People
God
brother

Except as noted, all resources can be ordered from the Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

What's the Issue?

Faithful and Fair: Transcending Sexist Language in Worship, by Keith Watkins, Abingdon, 127 pages, paperback, $4.95.

"The language of worship, until now heavy with the metaphors of masculinity, is changing. . . . There is no power strong enough to keep these changes from coming."

These first words set the stage for a book that explores the issue of inclusive language through extensive Bible study. It also provides practical help for pastors and worship leaders. Watkins is a professor of worship at Christian Theological Seminary and is very concerned about the injustice of sexist language in worship.

"Faithful" means being faithful to the biblical text, and "fair" indicates concern for language to be just and to say what is clearly intended. Watkins convincingly demonstrates that we can do both.

By Any Other Name

Language About God in Liturgy and Scripture: A Study Guide, The Geneva Press, 32-page booklet, $2.50.

This resource addresses the issue of how we speak of God and reminds us of the many feminine references to God in scripture. The six sessions involve considerable Bible study, which provides the basis for speaking about God in a more inclusive form than the traditional male terms.

This study and the Watkins book are excellent for group study by worship committees and pastors.

Get Me Rewrite

Two new worship resources are *Bread for the Journey* and *Everflowing Stream: Songs for Worship.* Both are $3.95 from the Pilgrim Press.

The first book contains 95 pages of litanies and prayers free of sexist imagery for a variety of worship experiences. The latter is an excellent songbook containing well-known hymns that reflect sexually inclusive language for God and humanity, new lyrics to well-known hymn tunes, and new songs reflecting concerns for justice and peace. It contains 83 hymns and songs.

Convince Me

Cleaning Up Sexist Language, a 40-page booklet, $1 from Eighth Day Center, 22 East Van Buren St., Chicago, IL 60605.

This is a very practical, easy-to-read resource that contains a concise, convincing rationale for using inclusive language and examples of how changes can be made. Sections on "Incorrect Translations" and "Feminine Images of God" are especially helpful for the person just starting to explore these issues.

Many denominations have statements supporting the use of inclusive language in the life of the church. In 1975, the Parish Ministries Commission of the Church of the Brethren General Board adopted a Report of the Task Force on Equality and Language." Included in the report's suggestions for Brethren literature and liturgy is "The Guidelines for Equal Treatment of the Sexes in McGraw-Hill Book Company Publications," which is available for $1.

The report's conclusion states: "We acknowledge that language can and does change. The issue is whether the church will participate in helping to improve the way we speak of each other and of God, or continue to use language which divides and distorts God's people." — RALPH L. DETRICK

Ralph L. Detrick is Parish Ministries staff for person awareness, life cycle ministries, and youth/young adult ministries.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• The winter solstice has passed, and to the satisfaction of most people we are moving toward greater light. In the season of the church year we are experiencing Lent, a 40-day period which will climax in the great light of Easter. Like no other season of our year, Lent calls us into ourselves to examine our weaknesses.

A few years ago Karl Menninger wrote a provocative book entitled *Whatever Happened to Sin?* It is a fair question, for one seldom hears sin spoken of per se. I have heard of alienation from God and others; I have heard of "marred images," but I've heard a lot more about "I'm O.K., you're O.K." than I've heard about sin.

If we cannot accept the fact that there may be something in us that is out of kilter, then we have no need for the "throne of grace," for grace is operative as our own weaknesses are divulged. For the Church to be the body of Christ, we must recognize that we all come as sinners to that place where forgiveness and love are found.

Lent sends us on an inward journey, one in which the Light of Christ searches out the dark and hidden recesses. Lent is an opportunity to scrutinize our own motives and actions, to think about our shortcomings, our own mismanagements, our own imperfect responses.

Our basic error is a willful planning of our journeys without considering God's dreams for us. It is the willful management of our lives without considering God's plan for us. During Lent we share the wilderness experience with Christ. We are confronted with our weaknesses, our human desires, our self-centered goals in the presence of God. If we make the right choices, if we turn away from those things which are death in us and move toward an abandonment to God, then we leave the wilderness more humble, more obedient, more generous, more charitable, and more at one with God. Then we are empowered to do God's work in the world.

For this quiet, reflective, demanding season of the year, we are grateful.

• Pilgrim journeyed recently covering many miles from Indiana to Pennsylvania to Georgia and back to Indiana. That kind of journey allows for a lot of radio listening, and in the mountains of Tennessee I kept hearing about something called the "truck drivers' special." At first I though it was a sandwich featured at one of the interstate truck stops. But, instead, it was a half-hour preaching service aimed at those who drive the 18-wheelers across the country. The preacher and I were at a distance theologically, but I admired his preaching pizzazz and his concern for the truckers. He reminded them that they never had to ride alone, that Jesus would share their cab, making the trip a joyous one.

Another radio preacher spent a lot of time lamenting the fact that there are so few great preachers in America. To make that point clear, he said, "Preaching today is not *pro*phetic, it's *pa*thetic."

Driving north from Georgia we were passed by a car bearing a license plate reading "I'm lost." About 20 miles farther on another car passed us with a license reading. "Jesus C"; evidently the Hound of Heaven rides in a Volkswagen.

• A reader sent this story with the hope that it might be shared in "Pilgrim's Pen": There was a little boy who faithfully attended Sunday School. One Sunday on the way home, a neighbor asked him, "Where have you been, Billy?" Billy answered, "I've been to Sunday School." The neighbor then said, "If you've been to Sunday School, can you tell me where God is?" Billy responded quickly, "Not until you tell me where God ain't."

• From another Pilgrim's pen: "There are three facts about God:

God *for* us,
God *with* us,
God *in* us.
God *for* us, the divine Intention, the Father.
God *with* us, the divine Invasion, the Son
God *in* us, the divine Indwelling, the Holy Spirit."
—E. Stanley Jones

• See you on the journey. — P.K.H.

On the need for diversity among the

Joe Van Dyke

In praise of split decisions

Most of us "view with alarm" the prospect of a dictatorship taking over any sphere of human thought and action. It matters little whether it shows up in governments, labor unions, or families; we distrust the rule of a single ideology. When a national election is held anywhere in the world with only one name on the ballot, we foresee trouble ahead, even disaster. If our wise and trusted Supreme Court should suddenly hand down a series of unanimous decisions, almost all thinking Americans would feel that something terribly wrong was beginning to happen.

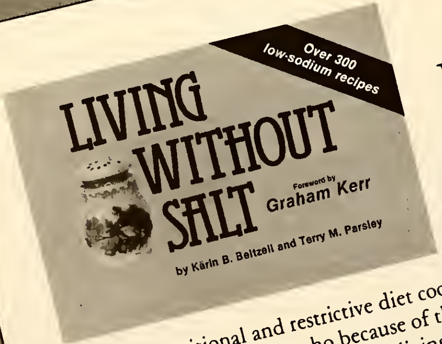
We are a people who thrive on pluralism. Pluralism, according to the dictionary, is "a condition of society in which numerous distinct ethnic, religious, or cultural groups co-exist within one nation." The key word, of course, is "coexist." One can almost define our democracy as the prime political system in the world which includes as basic the active presence of differing sets of values and beliefs, a country in which only one set is tolerated being an out-and-out autocracy.

At the time (1908) when we officially discarded our original title of German Baptist Brethren, we were involved in more than a mere name change. The Church of the Brethren was a brotherhood in the process of assimilating a variety of New World influences, among them democracy itself. Because of these innovations, today we are a cosmopolitan, inclusive church rather than an important sect frozen in an unchanging mold, which might have been our fate. Most of us today subscribe to the role of change in life.

However, some of our present members seem to think that diversity in thought and action was—and is—a mistake. They think we would be better off as a denomination if we had stuck to the earlier doctrine (never completely realized) of complete consensus, everyone agreeing to think alike. They talk as if such total agreement is the correct solution to current questions.

This phenomenon—fear of opposing ideas—can be seen operating in everyday life. There is something in the makeup of many of us humans that makes it difficult to sit down beside persons who disagree with us and talk it over, let alone eat with them or wash their feet. Instead of enjoying the intellectual challenge

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.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Foreword by Graham Kerr
by Kärin B. Beltzell and Terry M. Parsley

LIVING WITHOUT SALT
Kärin B. Baltzell and
Terry M. Parsley
With foreword by Graham Kerr

Here is a nutritional and restrictive diet cookbook that does not sacrifice taste or attractiveness. The authors are wives of men who because of their demanding professions were counseled by their doctors to adopt a low-sodium diet. Realizing the importance of the order the two women spent many hours discovering ways to prepare everyday foods without sodium and in a way that still tasted "normal." Family and guest approval, as well as acclaim for the recipes in approximately fifty families with whom they have been shared and tried, indicate the uniqueness and value of this new cookbook. $7.95 plus 85¢ postage and handling.

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Brethren

of pitting our ideas against the ideas of others in rational give and take, we sometimes feel that we ourselves are under attack because our ideas are questioned.

There is a better way to look at the matter.

Personally, I have always liked to be in an atmosphere of mutual disagreement, every now and then. I want to hear ideas I do not agree with vigorously defended by their advocates; I'm apt to learn something by the confrontation. I'd rather hear my own cherished beliefs criticized than too quickly agreed with; that is the way I learn what is wrong with them. I find it boring to vote on any subject where the result is almost sure to be complete approval of one view; there are at last two sides to any question and sometimes three or four.

My thesis is simple: A church (or any social unit) needs some harmony and a certain degree of unity if it is to function at all. However, if unity and harmony are achieved at the cost of silencing the voices of change, decay has already begun at the center. (After all, this is a church that began in radical dissent.)

In every church some of its orthodox tenets are dying while others are being born and still others are coming of age. No social entity can stand still; a static church is a dying church. I would like to be on the side of those ideas that are coming into their own (for being closer to the truth), and I hope always to be able to relinquish gracefully my allegiance to those views that I find have lost their reason for being. But—and this is my point—both kinds of thinking should continue to exist, and both always deserve our respect and attention. We can never be sure which have outlived their usefulness and which are part of a living future.

Let us praise split decisions. I claim that the church is a healthy living organism only as long as it continues to welcome a rich mixture of different views in its councils, local and national. The Church of the Brethren will be in real jeopardy only when its representatives go to that June meeting of sisters and brothers to consider the current issues that concern the whole brotherhood—and make only unanimous decisions.

Pray God that will never happen. ☐

Joe Van Dyke is a retired schoolteacher and free-lance writer from Alma, Mich.

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WANTED—Registered Nurses and Licensed Practical Nurses (both full-time and part-time) needed to help provide high quality geriatric and nursing care in 65-bed intermediate care nursing home and 37-bed general hospital (operated by Mennonite Bd. of Missions). Opportunity for Christian service. Excellent benefits. Take challenge of a rural setting in beautiful Arkansas Valley. Contact Pioneers Memorial Hospital, 12th & Washington, Rocky Ford, CO 81067, or call collect (303) 254-3314.

WANTED—Learn the language of our roots. Live with a German family and attend a language school—Europa-Kolleg in Kassel, W. Germany. For high school and college students, adults, business people. 4-week to 11-week term. Contact K.H. Regenbogen, 805 S. Orchard Dr., N. Manchester, IN 46962. Tel. (219) 982-6336.

WANTED—Responses from all members of 56th BVS Unit for a newsletter. Send news of yourself to Carolyn Bechtel, 257 W. Reliance, Souderton, PA 18964 or Lora Brehm Bucher, 572 East King St., Chambersburg, PA 17201. News deadline: Aug. 31.

INVITATION—Retired ministers and missionaries are invited to consider minimum-cost living at Long Beach Brethren Manor. Brochure will be mailed upon request: Long Beach Brethren Manor, 3333 Pacific Pl., Long Beach, CA 90806.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road, (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W. C. Crumley at (615) 687-1892.

INVITATION—Attention, traveling Brethren, who will be residing in and visiting the Mesa, Tempe, Chandler, Apache Junction, Ariz., areas: Would you like to be part of a new Church of the Brethren in one of the fastest growing areas of our country, where the sun shines 86 percent of the time possible, where the low humidity and warm temperatures make the outdoors so very comfortable? For more information, contact: Paul Becker, 917 Leisure World, Mesa, AZ 85206, Tel. (602) 985-8819; Linda Payne, 1502 Garnet, Mesa, AZ 85204, Tel. (602) 892-0293.

TRAVEL—McPherson College 12-day Caribbean Tour. Depart May 31: Montego Bay, Port-au-Prince, San Juan. Education and leisure tour. Hosts Dr. & Mrs. Leland Lengel. Contact Max Gumm, Alumni Director, McPherson College, McPherson, KS 67460 or McPherson Travel Center, Inc., P.O. Box 846, McPherson, KS 67460; tel. (316) 241-5830.

TRAVEL—Juniata College Tours 1982: March 1982—Hawaii deluxe (one or two weeks). Before or after Annual Conference in July—the Pacific Northwest with Harold B. Brumbaugh, host. Aug. 15-29: Yugoslavia hosted by President and Mrs. Frederick M. Binder. Aug. 17 from London: the Central Kingdoms Express—train from London to Hong Kong with Harold Brumbaugh, host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—Christian Heritage Tour Aug. 2-16, 1982. England, Netherlands, Germany, Switzerland. Visit locations of beauty, fame, and historical beginnings for Quakers, Methodists, Lutherans and Brethren. See Schriesheim, Kassel, and Schwarzenau for Brethren. $2,079 from Chicago. Write John D. and Naomi Mishler, 168 East 6th St., Peru, IN 46970. Tel. (317) 473-7468.

TRAVEL WITH A PURPOSE—Join Joann and Wendell Bohrer in a tour of the British Isles beginning June 7. For information, write P.O. Box 67, Middlebury, IN 46540 or tel. (219) 825-7381 or (219) 825-2955.

TRAVEL—To Annual Conference in Wichita via Shenandoah Valley, Smoky Mountains, and World's Fair in Knoxville, Tenn., July 14-28, 1982. Rooms at Conference included. Write Ken Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

INVITATION—Enjoy living in Florida with its good life. Come and worship with us. Lorida Church of the Brethren, 15 mi. s.e. of Sebring, off US 98. Worship 10:30 a.m. Good teachers. Nursery provided. Friendly, active fellowship. Adjacent to Palms Estates on Lake Istokpoga, and part of Florida Brethren Homes, Inc. Good boating and fishing. Box 461, Lorida, FL 33857. Tel. (813) 655-1466.

turning points

Licensing/ Ordination

Burkholder, Connie R., licensed Sept. 20, 1981, Chambersburg, Southern Pennsylvania
Carter, Karen Spohr, ordained Nov. 15, 1981, Roanoke Williamson Road, Virlina
Curry, Donald Wayne, ordained Nov. 15, 1981, Pocahontas, Shenandoah
Davis, Clarence Raymond Jr., licensed Nov. 15, 1981, Pocahontas, Shenandoah
Fishburn, Arlon Mark, licensed Nov. 25, 1981, Lone Star, Western Plains
Frazier, Steven Randolph, licensed Dec. 6, 1981, Henry Fork, Virlina
Good, Ronald E., ordained Nov. 22, 1981, Spring Grove, Atlantic Northeast
Hawkins, Stanley Harold, licensed Dec. 6, 1981, Laurel Branch, Virlina
Lenker, Charles E., licensed Nov. 15, 1981, Newville, Southern Pennsylvania
Lohr, Dennis Michael, licensed Nov. 1, 1981, Pine Grove, Shenandoah
Mishler, Brian Lee, licensed Nov. 8, 1981, New Paris, Northern Indiana
Myer, David F., ordained Nov. 22, 1981, Spring Grove, Atlantic Northeast
Payne, Russell, licensed Oct. 25, 1981, Liberty, Southeastern
Reese, Karl Edwin, licensed Jan. 10, 1982, Spruce Run, Virlina
Ringler, Harold W., ordained Nov. 1, 1981, Union Chapel, Western Pennsylvania
Sykes, Clarence, licensed Oct. 24, 1981, Cumberland, Southeastern
Valeta, David, licensed Aug. 23, 1981, Walnut Grove, Western Pennsylvania
Vandevander, John Eston, ordained Nov. 15, 1981, Pocahontas, Shenandoah
Wingate, Steven Wright, licensed Sept. 20, 1981, Maple Grove, West Marva

Pastoral Placements

Arick, William, from Methodist to Oakton, Middle Atlantic
Cline, Fred, from Mill Creek, Southeastern to Wabash, South/Central Indiana
Flora, Bruce, from retirement to Lynchburg, Virlina, interim
Hendricks, David, from Worthington, Northern Plains to Holmesville, Western Plains
Hylton, Clyde, from Maple Grove, Northern Ohio to Richmond/Four Mile, South/Central Indiana
Johnson, Raymond L. Jr., from secular to Surrey, Northern Plains
Lydic, Ira F., from Dixon, Illinois/Wisconsin to Lebanon, Atlantic Northeast
McAvoy, James O., from secular to Santa Ana, Pacific Southwest
Morgan, Austin, to Fresno, Pacific Southwest
Swigart, J. Leon, from Westernport, West Marva to Marion, Northern Ohio
Tomlonson, Jim, from Root River, Northern Plains, to Warrensburg, and asst. district executive, Missouri

Anniversaries

Bush, Mr. and Mrs. Warren, Curryville, Pa., 50
Grubb, Mr. and Mrs. Harlan, Smithville, Ohio, 50
Hoch, Mr. and Mrs. Clyde, Harrisburg, Pa., 50
Loshbaugh, Ralph and Katherine, Westphalia, Kan., 62
Main, Forest and Lorene, Laurenceville, Ill., 50
Martin, John and Evelyn, Mercersburg, Pa., 55
McCary, Joseph and Mildred, Hanover, Pa., 51
Schrader, Dale and Sylvia, Waterloo, Iowa, 56
Stalder, Mr. and Mrs. Noah, Cerro Gordo, Ill., 60
Wade, Bob and Ruah, Cabool, Mo., 61
Walker, Horace and Sarah, Hanover, Pa., 50
Watkins, Evan and Clara, Welda, Kan., 63

Deaths

Akers, Rosetta, 89, Christiansburg, Va., Aug. 17, 1981
Baldorff, George, 89, Hagerstown, Md., Oct. 14, 1981
Becker, Harry, 69, Mount Joy, Pa., Nov. 13, 1981
Bloyer, Pearl, 91, Mercersburg, Pa., Nov. 2, 1981
Bowman, Charles, 89, Christiansburg, Va., May 31, 1981
Bowman, Percy, 81, Boones Mill, Va., Oct. 23, 1981
Bowser, Carmen, 84, Shelocta, Pa., Oct. 24, 1981
Durham, William, 76, Elkton, Md., Nov. 21, 1981
Eberwine, Ada, 96, Greenville, Ohio, May 1, 1981
Evans, Mary (Grace), 68, Goshen, Ind., Nov. 11, 1981
Fair, Ralph, 75, Northridge, Calif., Dec. 4, 1981
George, Hugh, 75, Hagerstown, Md., Oct. 4, 1981
Hartzell, Lulu, 89, Waterloo, Iowa, Nov. 16, 1981
Hershey, Orpha, 83, Manheim, Pa., Nov. 29, 1981
Hunt, Albert, 50, Union City, Ind., Oct. 14, 1981
Kramer, Clyde, 56, Christiansburg, Va., June 8, 1981
Lennen, Helen, 79, Greenville, Ohio, Sept. 21, 1981
Manahan, Edwin, 66, Waynesboro, Pa., Nov. 27, 1981
Miller, Hazel, 69, Cerro Gordo, Ill., Oct. 4, 1981
Mullendore, Pauline, 70, Hagerstown, Md., Sept. 23, 1981
Myer, Lloyd, 68, Lititz, Pa., Nov. 15, 1981
Nickler, Erma, 80, Polo, Ill., Nov. 18, 1981
Oliver, Mary, 79, Greenville, Ohio, Sept. 3, 1981
Paxton, Ruth, 73, Fortville, Ind., March 13, 1981
Petry, Rosa, 87, Greenville, Ohio, Oct. 4, 1981
Rhoades, Grace, 82, Greenville, Ohio, May 13, 1981
Roher, William, 71, Hagerstown, Md., Oct. 25, 1981
Ruffaner, Grace, 66, Kittanning, Pa., Nov. 26, 1981
Russell, Coleen, 55, Hagerstown, Md., Sept. 22, 1981
Schrock, Florence, 84, Waterloo, Iowa, Oct. 31, 1981
Scott, Lottie, 65, Flora, Ind., Nov. 8, 1981
Semones, Ezra, Christiansburg, Va., March 29, 1981
Shipp, Paul, 79, Mercersburg, Pa., Aug. 20, 1981
Sipperly, Ethel, 72, Metamora, Ohio, Nov. 28, 1981
Stouffer, Violet, 80, Hagerstown, Md., Oct. 11, 1981
Summers, Nettie, 90, Centerville, Ind., Nov. 4, 1981
Sutphin, Cora, 92, Christiansburg, Va., Nov. 24, 1981
Wampler, John, 78, Harrisonburg, Va., Nov. 18, 1981

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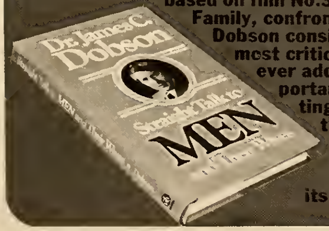

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Together we could discover

I recently got this letter, written on the back of a form letter we send to readers who have not renewed their MESSENGER subscription:

"Our church has decided we no longer wish to receive MESSENGER in our households. In the three or four years we have been receiving your magazine I have read it only a few times. We have been very disappointed in the content of the magazine, and feel many of the viewpoints you have expressed are slanted.

"Perhaps if your magazine would become more of a study help for struggling Christians that we all are, instead of a report on the humanism movement in the church, then perhaps we as a church would be more willing to support your work.

"Speak the Word of God on your pages, and they will be read. Make God all important in your writing, realizing all things must come from God. I don't know all. Neither do you. Together on your pages we could discover who and what God is, and from that, then, humanism and works can come. Think of whom your magazine is serving."

The letter illustrates the problem basic to the situation when individuals or churches cancel their MESSENGER subscriptions:

The problem is a misunderstanding of what MESSENGER is, and of the reason for receiving and reading the magazine. MESSENGER is not a product offered to the public for acceptance or rejection, unlike secular magazines such as *Time, Reader's Digest,* or *TV Guide.* MESSENGER is *the* medium for communication within the Church of the Brethren. It is the conversation around the family dinner table, as it were. A Brethren canceling a subscription is like a family member petulantly refusing to listen to or join in the conversation, to work at solving family problems. The family goes on with its life, but the withdrawn member increasingly feels isolated . . . and alienated.

Sometimes it is the individual church member who has either grown away from the church or who came into a congregation of the Church of the Brethren from another group, and never got caught up in the larger life of the denomination. Too often, we find, a disaffected pastor or one with non-Brethren background comes into a congregation, and brainwashes virtually the whole group to a particular persuasion, and pretty soon we get the letter, "*Our church* has decided we no longer wish to receive MESSENGER."

As the official organ of the denomination, MESSENGER has several purposes. It interprets and publicizes General Board program. It reports on Annual Conference and other agencies of the church. It shares news of individuals, congregations, and districts as well as a sampling of ecumenical news and issues.

MESSENGER offers articles that nurture spiritual life—inspiration pieces, faith-sharing experiences, Bible studies.

MESSENGER educates Brethren on the beliefs, principles, and practices of our denomination, with articles that stress our values, our emphases.

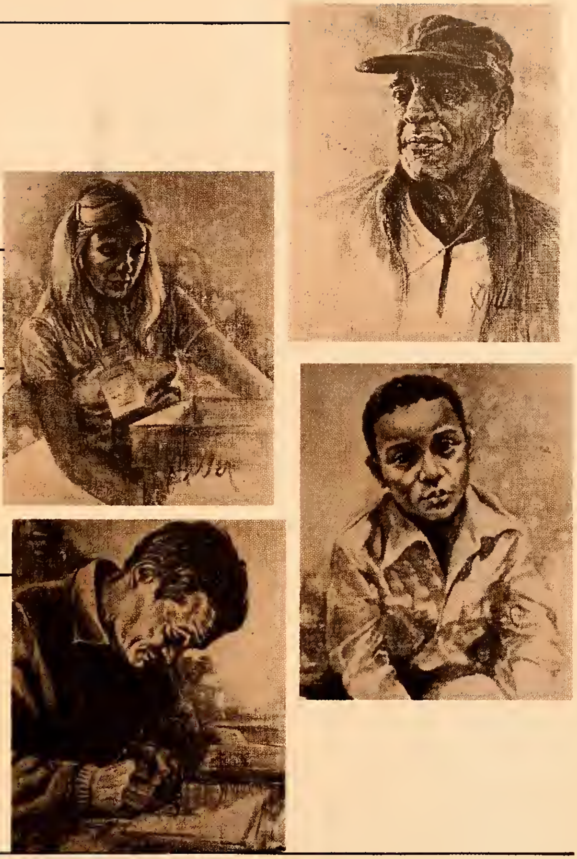
MESSENGER encourages Brethren to discuss, to dialog, to look at issues together, to "talk around the dinner table" lovingly, frankly, confrontively. MESSENGER is provocative.

MESSENGER's editorial stance stays tuned to Annual Conference and General Board actions and positions. It is not slanted to any group within the church, except as that group's interests coincide with the official program of the church. (Saying that, I recognize that any person or congregation presuming to have a corner on truth and steering an independent course contrary to the denomination's is going to see MESSENGER as "slanted.")

Because there is diversity (Thank God!) in the Church of the Brethren, MESSENGER works at balance, trying to lift up or encourage the airing of views on *all* sides of difficult issues. It welcomes divergent opinions from readers, and prints them. It strives for objectivity in reporting the news, believing the church needs to confront even the news that puts it in a bad light. MESSENGER is not a public relations sheet for anyone.

The writer of the letter I quoted earlier admonishes us to "speak the Word of God on your pages." If that means filling our pages with scriptural treatises, the writer has missed the point of having a denominational magazine (and needs to read our purposes I just listed). If "speaking the Word of God" means publicizing the Brethren perception of what God's Word means for our lives today, I believe we are doing just that. Let's work together, and as you say, " . . . we could discover who and what God is" . . . and all good things would follow.— K.T.

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord. —Luke 4:18-19



These words are at the core of biblical witness, words that describe the mandate Jesus took on for himself.

And they are words challenging the church of Christ today to be the church for others: Reaching out to people in poverty and despair, healing those who are physically and spiritually blind, liberating the victims of injustice and oppression.

They are words that find meaning in One Great Hour of Sharing and the ministries this offering supports in such places as Poland, Somalia, Sudan, Honduras, Niger, Angola, China—wherever Brethren demonstrate Christian love and service.

As part of your response to One Great Hour, read Luke 4:18-19 again and reflect on your own mandate for mission.

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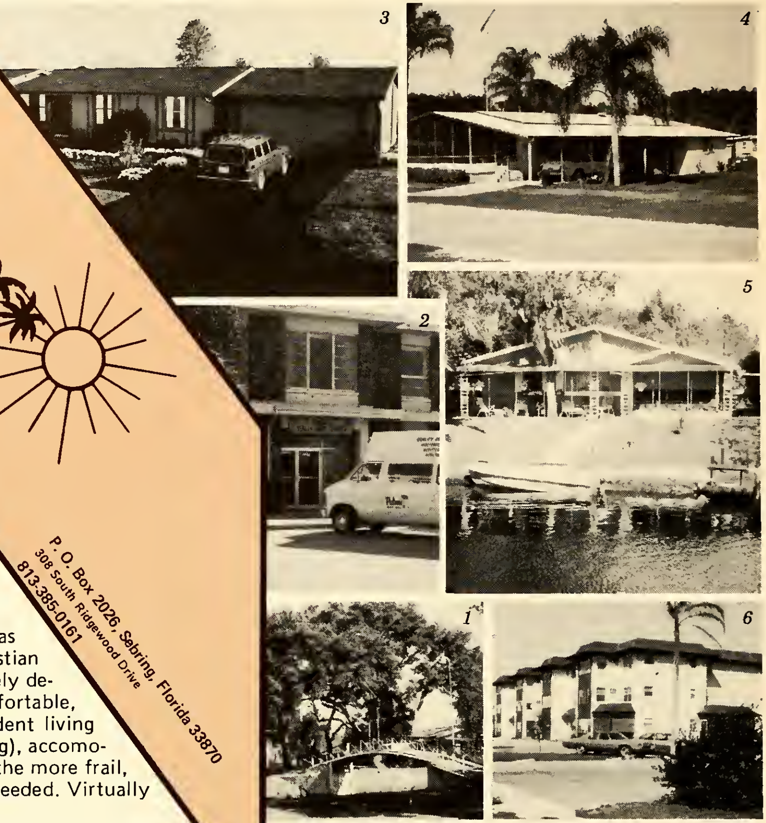

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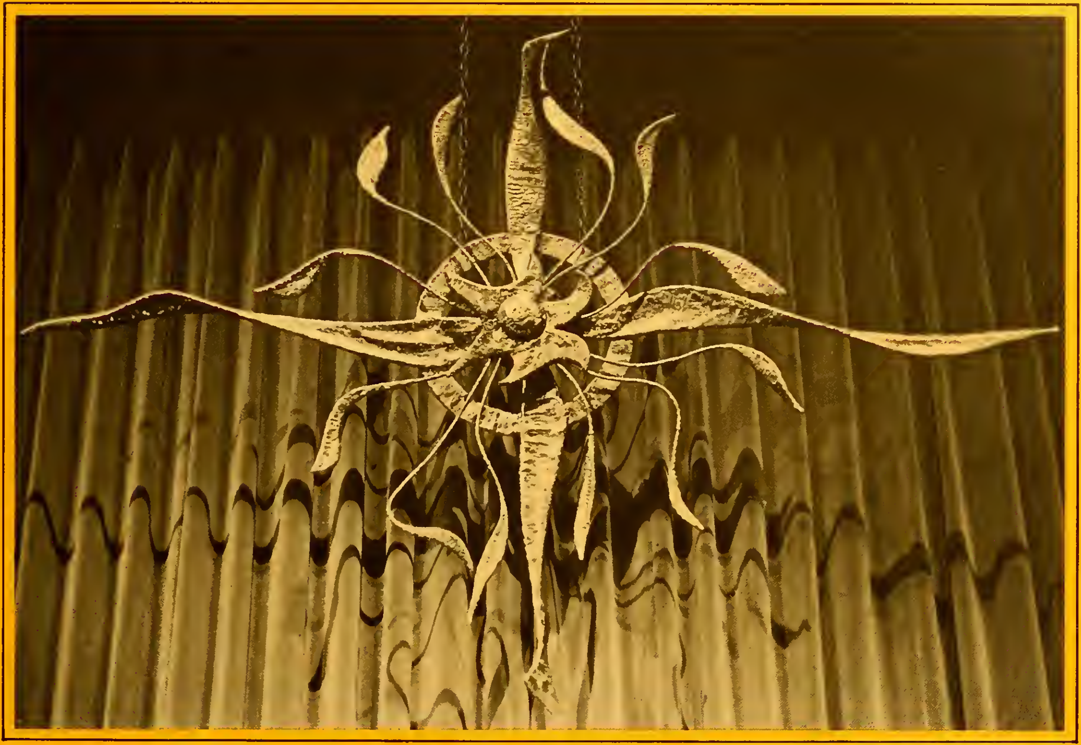
CHURCH OF THE BRETHREN APRIL 1982

CREATION: WHO CARES?



"Sun Variation—Cruciform," by Paul Kline

Creation Is Not a Commodity, by David Radcliff
Energy and Equality, by Margaret Morgan-Hubbard
Pioneering in a Solar Age, by Wendy Chamberlain
Your Church Can Go Solar, by Roy Johnson
Stewardship of Creation, by Donald L. Stern

contents

10 **Jaime: The Unfinished Story.** Updating last April's cover story on Jaime Weigle, JoAnn Ramsey shares dreams fulfilled and dreams still held. Easter stories never end.

12 **Share in the Glory.** Easter gives an assurance of triumph and victory, the divine presence felt working in our lives. Bible study on Colossians 3:1-4 by David S. Young.

14 **Faith That Doesn't Need to Touch.** Thomas didn't really need to touch Jesus after all, writes Kenneth L. Gibble. What he really needed was to be touched . . . by the love of his Lord.

16 **Creation Is Not a Commodity.** Writes David R. Radcliff, "Our biblical heritage would keep us in community with the rest of creation."

19 **"Energy and Equality."** "A dollar value cannot be placed on human life or dignity," writes Margaret Morgan-Hubbard. We must spell out the human realities of the energy situation and motivate a human response to it.

20 **Pioneering in a Solar Age.** More and more Brethren across the country are becoming energy-conscious. Old-time Brethren simplicity and thriftiness are being revived, reports Wendy Chamberlain.

23 **Your Church Can Go Solar.** Solar energy expert Roy Johnson shows how churches can go solar, in spite of what you hear about the costs involved.

In Touch profiles Dave Knepper, Washington, D. C.; Velma Shearer, Englewood, Ohio; and Doug Carter, McFarland, Calif. (2) . . . **Outlook** reports on NCC immigration. "Vive L'Armour." War tax resistance. WCC tax cut. CIA. Peace bookstore. Personnel. South Africa. Nigeria film. Postal rates. Hispanics. Youth services. Brethren agri-urban. Health conference. Children's stewardship. Peace museum (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Resources**, "Stewardship of Creation," by Donald L. Stern (26) . . . **Pilgrim's Pen** (27) . . . **Opinions** of Gordon L. Shull, Chauncey Shamberger, and Dean L. Farringer (start on 28) . . . **Prayer Calendar** (30) . . . **Turning Points** (31) . . . **Editorial** "Raiders of a Lost Ark" (32)

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messenger

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letters

CHOOSING OUR PYRAMIDS

I am convinced that Anwar Sadat was one of those "small hinges" on which the doors of history turn. No wonder the December Messenger editorial struck a responsive chord with me. Its title, "Peace for a Pyramid" will stick with me forever.

I can't help pondering over the many things we choose as our "pyramids," and how inappropriate, how short lived many of them are. Thanks for this beautifully apt phrase which challenges us to examine our own obsessions for immortality.

Peace may not be the most popular subject of the day, but God knows it's the most pertinent.

Dorothy Garst Murray
Roanoke, Va.

WHO ARE THE PEACEMAKERS?

I have admired Mary Blocher Smeltzer since reading how she ministered to a Japanese mother in a World War II internment camp crying bitterly as she held her baby close.

But why have you lifted her up as a peacemaker alongside one of the violent "nonviolent" Berrigans? The Berrigan brothers and the rest of their group are now and have always been committed to the odd fallacy that what is violent when done by the government is not violent when done by activists whose "overt actions are (their) clearest witness to the absurdity of war"; in other words, the end justifies the means.

Their "overt actions are a clear witness"—to themselves that they are good; but to others they witness that these activists are law-breakers (criminals) trying to make the government Christian when it is not. We don't have the faith God would require for unilateral disarmament, because our faith is divided between God and guns.

Alfred Alling
Cabool, Mo.

WHEN GOOD FRIENDS SHARE

Jane and John Coffman (Opinions, December) felt that Patricia Helman, in her Messenger column, had implied a lack of spiritual concern on the part of the Chinese people. I disagree.

In writing "good friends share spiritual experiences," the Coffmans are correct. I hope that they one day will meet Pat Helman. I know her as a sensitive minister, most of whose busy days are spent affirming people and undergirding their spiritual quest, not only locally but over a wide area of our country.

Allan D. White
North Manchester, Ind.

MESSENGER AS MEASUREMENT

If Jesus could call Judas friend (Matt. 26:50) immediately after the kiss of betrayal, does Earle Fike (November, page 8) consider Jerry Falwell worse than Judas?

I agree with M. R. Zigler on being Brethren today (November, cover story): "I do not belong to the Church of the Brethren as it is today. I belong to the Church of the Brethren as it ought to be." I wonder if Alexander Mack would recognize the denomination if he saw it today.

I don't like most of Messenger, but I subscribe to it to keep track of how "far out" our denomination is going. This month I found out we are a "mainline" church. I had hoped we weren't. In other issues I found out we support boycotts against our own farmers. I could go on and on.

Janet Dewitt
Oakland, Md.

AGE OF SPECIALIZATION

The Church of the Brethren needs to encourage some set-apart ministers to specialize. We need ministers who have developed their gifts in areas such as conflict resolution and reconciliation in congregations, church growth, goal setting, starting new congregations, overcoming blocks in the life of the congregation, developing servant ministries, developing social justice ministries, and ministry in neighborhoods in transition.

Persons with one of these specialties would serve a congregation as second staff person or for a transition period. Congregations need to identify their special needs and seek persons with the specific skills needed to move the church forward. Set-apart ministers need to be asked to identify their specialties on their profiles.

Gerald Wonders Rhoades
Chicago, Ill.

PANTS IN THE PULPIT

Messenger's inspirational and thought-provoking articles enrich my reflective hours since retirement. It is encouraging to see women and youth assuming leadership responsibilities, and I trust that more grace and quiet charm will be given to honor and uplift motherhood.

Old-fashioned, fixed ideas in me rebel at women playing man's role, wearing pants suits in the pulpits. It would be more becoming for lady speakers to wear long formal dresses or robes in the pulpits. Robes like those that choir members wear could be used over pants suits. Robes add to the impressiveness of quiet reverence for worship services.

Old-time Brethren wore no tie and dressed plainly so they would not display the outside of the temple (body) but let God's Spirit shine through.

Mabel Atwood
Bridgewater, Va.

IN THE JUDAS TRADITION

The Moral Majority-type organizations and their leaders twist and corrupt the gospel in their thirst for omnipotence. They tell us that America, a country blessed hundredfold by God, must, for the sake of Christendom, regain its military superiority; that might makes right; that God, guns, and guts made America great, and that God needs America in order that his kingdom continue on earth.

Just as Judas betrayed Christ and, in effect, handed him to the Romans, so have these leaders betrayed American Christians by supporting a political machine which worships only avarice and militarism, a political abomination whose ideologies have no more in common with Christianity than did the Roman government which persecuted the early Christian church.

James L. Gould
Pfafftown, N.C.

MESSENGER COVERAGE UNEVEN

Personally I find Messenger very helpful in stimulating my interest in concerns for peace and justice. It does a good job interpreting our need to be involved in meeting the needs of people at home and abroad.

Messenger speaks largely to one segment of the Good News. It is weak in providing inspiration and help for our personal faith and witnessing to the world as well as articles for personal growth. Messenger does well speaking to issues affecting business, national, and international concern but has little to help us in dealing with our fears, anxieties, pain, sorrow, grief, morality, and ethics of our day-to-day relationships.

Our denomination is quite diverse in its conservative and liberal views. Messenger tends to speak largely to the liberal or social side of Christianity. To serve the total constituency and meet the total needs of all our people, it would do well to print more articles that speak to the personal aspects of the gospel.

James W. Simmons
Liberty, Ind.

PEACE THE JESUS WAY

I believe God has established the United States to balance the world against the devil or anti-christ. Our military must be strong enough to defend us against an aggressor who would attack us, or any people who rely on us for protection.

My continual prayer is for God's guidance for our leaders that we do not become an aggressor nation. This would take the shield of God away and we would be defeated. I believe in our country's weapons as "arms of peace" and my prayer is that they remain as such.

I believe all things work together for good. If threats to peace subsided, I am sure this country's military budget would drop drastically. This is why the efforts of those who can and will step forth for peace are planting the seeds that could blossom into the second most wonderful happening this world has even known (our Savior, Jesus, being first).

World peace and lack of tension is certainly the will of our Lord Jesus and is the most challenging goal in this world. There is an obstacle that must be overcome before this goal can be achieved: the devil or anti-christ.

Jesus shared with common, everyday people. When he would get the great masses to show love and compassion for one another, the use of weapons and force would not be needed. In other words, he worked from the bottom up. When we succeed in Jesus' way, getting rid of war will take care of itself.

David E. Haines
Mifflinburg, Pa.

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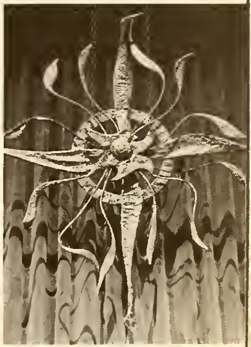
page one

Paul Kline's sculpture, "Sun Variation-Cruciform," makes a fitting cover for this month's Messenger, combining the solar disc and the cross into one symbol. Thus our cover speaks to the Easter season as well as to stewardship of creation, highlighted in this issue.

Kline's "Sun Variation-Cruciform" is a construction of bronze, nickel, silver, copper, and steel. The 8-foot-wide sculpture was commissioned by the Harrisonburg (Va.) congregation for its new sanctuary.



The work is one of a series that Kline, associate professor of art at Bridgewater College, began in 1969 with his first "Sun Variation." The Harrisonburg piece is the first of the series in which he has combined the form of the sun with that of the cross.

Kline worked with numerous symbols and ideas as he constructed the piece. "The sun," Kline explains, "is often, in Christian art, the symbol of glory, spirituality, and illumination. I have added a circle or ring to symbolize eternity."

Also hidden among the arms of the sculpture are the Greek letters X and P, the first two letters of the Greek word for Christ. Rearranged, the same letters can be read PX or the Latin "Pax," meaning peace.

"Numbers are symbols, too," Kline says. "One, a single sphere in the center symbolizes unity. Three refers to the Trinity; there are three circles. Four usually suggests the four evangelists; there are four arms of the cross shape. Six represents the number of days of the creation; there are six rays on the silver form near the center. Twelve is the number of Apostles and also the number of sun rays in the work."

In many churches across the denomination there are good works of art by Brethren artists, glorifying God, but remaining little known to the church family at large. Perhaps the Associate for the Arts in the Church of the Brethren (AACB) could do a catalog of them for us sometime. We often see pieces of art at Annual Conference, but there likely are many more that some of us don't even know about. If your church has a significant piece of art, particularly the work of a Brethren artist, why not send us a photo and the story behind it? — The Editor

in touch

Dave Knepper: Housing for hard times

"When it comes right down to it, energy and resource conservation must be a personal challenge," says Dave Knepper. "The primary place to begin is inside the four walls where you live." Dave is designing homes for Rural America with this premise in mind.

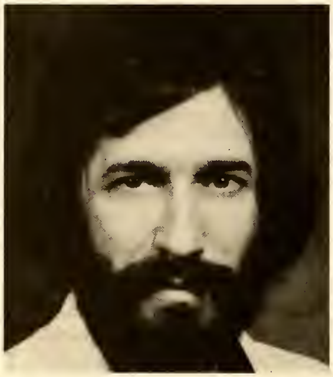
"I think it's important to help people to have decent shelter, to gain more control over their lives," he adds. "If a family's lifestyle is such that they want to settle into a community, the best way is to own their own home." But with present building costs and interest rates, ownership is out of the reach of many people.

At Rural America, Dave is designing affordable, alternative, low-cost houses. The Department of Housing and Urban Development is funding some design time and is promoting the designs for do-it-yourselfers and builders. These designs hark back to earlier American building practices where a basic home was built, then added onto as the need arose.

Even people who are not interested in doing the added work themselves can choose to finance just the basic, no-frills house—one without closet doors, for instance, and with temporary open shelves in the kitchen. Improvements can be added later. Such an option may make the difference between whether or not a family owns a home.

In his designs, Dave incorporates several energy-saving features, such as southern windows to catch the winter sun and deep roof overhangs to shade windows in summer. He suggests adding insulation between the foundation slab and the ground, enabling the slab to retain heat. He is also exploring other ways to store heat economically in winter.

Dave's first experience came when he served in a Brethren Disaster Unit in Mississippi in 1974. After four years as a self-help construction supervisor for Delta Housing Development Corporation, Dave moved to Washington, D. C., where he is construction standards specialist for Rural America, a nonprofit rural advocacy program.



His goal is to make feasible a basic, low-cost, well-designed, energy-efficient, single-family dwelling.

That's a great bottom line.—LOIS TEACH PAUL

Lois Teach Paul, free-lance writer and part-time Elgin YWCA staffer, is a member of the Highland Avenue congregation in Elgin, Ill.

Doug Carter: A futur

Time was when all a man needed to set himself up in farming were seeds, a horse and plow, and a family willing to stand by him in bad times.

That image of the American farmer has been updated by the agri-businesspeople of today. Farmers now deal in a highly marketable commodity. Though technology has replaced some of the implements of yesteryear, one thing remains the same—the challenge of raising food for sale.

Doug Carter of McFarland, Calif., is one who is preparing to meet the challenges of farming, or agri-business, in the coming decades. A junior majoring in business administration at the University of La Verne, Doug knows the challenges and obstacles facing the farmer of today. What is more, he can't wait to start facing those challenges.

"I've always wanted to be a farmer," says Doug, adding that the unpredictability of crops, weather, and the marketplace "just adds to the excitement" of running a farm.

Doug has already met some of the challenges in agriculture. At the 1981 Future Farmers of America (FFA) national convention in Kansas City, Mo., he was awarded the American Farmer Degree, the highest degree awarded by the members of the nearly half-million strong organization.

Farming comes naturally to Doug, who was raised in McFarland and who is a member of the McFarland Church of the Brethren. His father, Warren, also native to the area, is president of Kern Farming, a diversified farming operation.

Doug hopes to join his father in business after graduating. Up to this point, his involvement with the ranch has been mainly the actual

farming

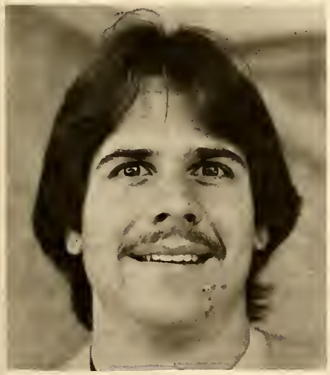
labor that goes into raising crops. He hints at learning another challenging aspect of farming—that of actual management.

"When I worked on the ranch," he explains, "about all I did was the growing of the crops." Though more like running a business than a farm, the management of agriculture is equally important and challenging.

"Keeping the records is an education in itself," jokes the tall, dark-haired farm boy, adding that "you can't be at the top without knowing the bottom."

What if there aren't enough challenges for him when he returns after graduation?

"I'm the kind of person who *makes* the challenges," Doug Carter explains as he talks optimistically about his role as an agri-businessman of the future—CHRISTOPHER KEATING



Christopher Keating is a second-year journalism major at the University of La Verne, La Verne, Calif.

Velma Shearer: Advocating advocacy

Velma Shearer walked to the mike at the shareholders' meeting of the Monsanto Company. She represented the Church of the Brethren, which holds 3,800 shares of company stock, and she was challenging the manufacturer of nuclear weaponry to its social responsibilities.

The Brethren were proposing that Monsanto establish a committee to study the social and economic implications of its production of nuclear detonators and rocket fuel. Velma, as chairwoman of the Southern Ohio District Nuclear Study Action Committee, had been asked by General Board staff to present the proposal.

The proposal didn't get very far, but Velma is not easily discouraged. Since 1972 she has involved herself in the church's political witness—familiarizing herself with issues and national legislators, developing and distributing Brethren position papers, and urging other Brethren to their responsibilities as citizens. The experience has been an education, and she has become skilled as an advocate.

At first, the proposal to Monsanto was viewed with skepticism, but soon it was evident that the Brethren were serious and that their representatives had done their homework.

For the 1982 shareholders' meeting this month, the committee has prepared a new resolution, one that is constructive, innovative, and has a good chance of acceptance, Velma feels.

"We hope we have answered the old excuse that the company is only acting under Department of Energy directives," she says. "Our 1982 conversion resolution asks Monsanto to use its existing skills to research and develop alternate products that are beneficial to the community, reminding them that the DOE has such research funds now available under their present directive. We even have some products to suggest."

Recently Velma began a new project through which she is translating her advocacy experience into further usefulness. In graduate studies at United Theological Seminary in Dayton, she is developing a module of study about Christian stewardship of creation. She hopes her efforts will find their way into the curricula of churches and that she can challenge others to Christian witness.

As Velma carries on correspondence with other workers, church leaders, and politicians, she continues to work at her deep concern for a community threatened by nuclear fallout, waste, and accidents. And her voice is being heard. —LOIS TEACH PAUL

Lois Teach Paul, free-lance writer and part-time YWCA staffer, is a member of the Highland Avenue congregation in Elgin, Ill.

Church leaders urge immigration changes

A broad coalition of church representatives, including 12 from the Church of the Brethren, has asked church bodies to press the Reagan administration to liberalize its policies towards refugees from Haiti and El Salvador.

Their proposals coincided with publication in the *Washington Post* of a report that the United Nations High Commissioner for Refugees believes that US refusal to grant asylum to people fleeing El Salvador violates international agreements.

Participants in the "Consultation on Immigrants, Refugees, and Migrants," sponsored by the National Council of Churches, called for the immediate release and resettlement of the 3,200 Haitians detained in the US and asked for an end to interdiction of Haitian refugees at sea.

The church leaders also deplored the United States' refusal to grant asylum to Salvadorans fleeing violence caused by civil war in El Salvador.

In an address which received a standing ovation, Rep. Shirley Chisholm (D., NY) charged that "this country has been far more interested in responding to refugee concerns where we gain some political benefit rather than because of humanitarian concerns."

Urging support for Haitians, El Salvadorans, and Ethiopians seeking asylum in the US, Chisholm said, "You need not be embarrassed to be in opposition to the administration. Fight the good fight. Do what your conscience tells you to do on behalf of humanity. And God will give you the sustenance."

The conference-goers were concerned also about undocumented aliens, migrant workers, alleged racism in immigration policy, and immigration legislation.

After speeches by government officials such as Richard Vine, director of the State Department Bureau for Refugee Programs, participants demanded an explanation for lack of clear policy governing asylum. In addition to the issues of Haitians and El Salvadorans, they were disturbed by the recent recision of asylum granted Ethiopians who fled war, food shortages, and oppression in their country.

Two members of the Brethren delegation, Ralph Watkins of the Washington office and Micki Smith of the New Windsor Service Center, led work groups.

Participants in the war tax resistance workshop led by Dale Aukerman (lower left corner) explore peacemaking theology and alternatives of withholding taxes.

War tax workshop reflects peace witness

A concern for active Christian peacemaking was the motivation for the gathering of over 50 people from at least seven religious traditions last January. The event, sponsored by the Peace Action Committee of the Northern Indiana District and held at Prince of Peace Church of the Brethren, was a war tax resistance workshop led by Dale Aukerman of the Brethren Peace Fellowship.

The two main body presentations dealt with "our peacemaking and the end of the world," and "war tax resistance as seen from the perspective of Matthew 18:15-17." Participants were called to "claim the sovereignty of God and take our Christian discipleship seriously. The key to our peace witness is to strive to be faithful to God."

The workshop is one of a growing number being held throughout Brethren churches, often in conjunction with other denominations. The groups explore nuts-and-bolts alternatives of withholding taxes and support each other in maintaining the witness under Internal Revenue Service pressure, as well as sharing the vision of peace inherent in faithfulness to God.

Family ministries film marks Detricks' debut

Ralph L. and Mary Cline Detrick of the Church of the Brethren General Board staff have videotaped their original drama "God Created Us . . . Male *and* Female." The 45-minute film, produced by Franciscan Communications, charts the "painful and sometimes humorous journey from 'traditional' cultural roles to a marriage of shared dominion."

The Detricks have given the drama about 150 times in the past six years to a number of diverse groups. It is intended as a discussion stimulus for all ages, singles, marrieds and divorced, youth, parenting and family life groups. "There is a mood in the country tending to return to more rigid ways of looking at male/female relationships," say the Detricks. "A strong biblical case needs to be made for equal partnership and healthy mutuality. We feel this drama is a strong biblical statement for equality. It is confessional, practical, and laced with humor."

In response to the many requests for the drama, Ralph Detrick expressed "great relief" that it is now on film and can be more easily and widely shared.

Videotape or 16 mm film copies may be purchased from Franciscan Communications (Teleketics) in Los Angeles. The 16 mm version is available from Brethren Press for a service fee of $10.

New tax-cut benefits prompt WMC response

In response to federal economic policies resulting in budget cuts for social programs and services, members of the Church of the Brethren World Ministries Commission (WMC) staff have proposed a personal tax-cut witness. The action rises out of concern that an increased paycheck represents cutbacks in services for the poor in this nation.

As part of a proposed two-part response, three WMC members have drafted a letter to be sent to President Reagan the week before the April 15 tax day, which coincides with Holy Week. The letter will be accompanied by 30 pieces of silver purchased with the extra pay that the participants received as a result of the tax-cuts. This action is intended to symbolize their unwillingness to "accept the extra money at the expense of services to the poor."

As a way of continuing the witness, participants are invited to estimate additional benefits to be received in 1982 and use the money to support candidates committed to economic justice and disarmament and to contribute to programs which help meet immediate needs of the poor.

New film to focus on Nigeria church growth

Nigeria's burgeoning churches are the subject of a soon-to-be completed film by the Church of the Brethren.

Coordinated by Howard Royer, staff for interpretation, the film will highlight Ekklesiyar 'Yanuwa a Nigeria, the Church of the Brethren in Nigeria, an indigenous denomination.

Filming took place in March, under the direction of Francis Frost of Frost Media Inc. The premier showing is slated for Annual Conference in Wichita.

"The film is to be a celebration, a statement of appreciation, for the vital faith of Christians in Africa," says Royer.

Ekklesiyar 'Yanuwa a Nigeria is expanding at the rate of 10 percent or more a year. It is confronted with a combination of cultural and language groups, a transfer from rural to urban areas, and rapid social, political, and economic changes. The film will examine the place of the church within this society of drastic change.

The film crew also shot footage of the Brethren Lafiya rural health program for use in television or some other medium.

COBYS: ministry aimed at family restoration

Church of the Brethren Youth Services (COBYS) is a response to an ever-present need for family counseling and helps provide positive home environments for juvenile offenders.

Sponsored in part by the Atlantic Northeast District of the Church of the Brethren, the four-year-old program was licensed by the Department of Public Welfare in December 1980, before which it served volunteer cases. Other funding is provided by district churches which can include COBYS in their budgets.

Three trained staff members presently serve 14 youngsters 10 to 18 years old. COBYS accepts youth who are deprived, or sexually or physically abused, and some are guilty of non-criminal offenses such as running away or truancy, or are simply labeled "incorrigible." Each is placed with a foster family and receives weekly or biweekly counseling in the foster home.

An integral part of the program is to provide counseling for the biological family as well as for the child, in an effort to change behavior which led to separation. According to Augusta Good, case manager/supervisor, the aim is to "work with all foster children and biological parents at problems that necessitated placement, to provide parent figures for kids without stability, and to provide an environment of unconditional love despite negative behavior." Within 30 days after placement a caseworkers meets with parents to review the case, and meetings are held quarterly until a return home may be advised.

The family is also involved in weekly parent-training sessions, as well as "talking, listening, caring" meetings which include all children, biological parents, and foster parents. In addition to airing frustrations and seeing that they are not alone in their situations, biological parents have the opportunity to ask and answer the question, "What do they (the foster parents) do that we don't do?"

The foster parents themselves receive training in practical parenting before being accepted into the program, in addition to monthly in-placement counseling. There are currently 28 Christian families participating.

Youngsters normally stay in the COBYS program six months to a year. While the goal is to restore the child to some positive family atmosphere, this is not always accomplished by replacement in the biological family. Adoption, emancipation (preparation for individual living), and placement in another situation are other options. Since its inception COBYS has served 42 children and their families, and is evolving a more extensive at-home follow-up service.

COBYS gives family counseling and provides "an environment of unconditional love" for youth who were separated from their families because of behavioral conflicts.

BVSers serving in Europe gather for an in-service retreat in Yugoslavia. Some of them shared their cross-cultural insights in "Vive L'Amour: The Brethren in Europe."

New AV features Brethren Service in Europe

"Vive L'Amour: The Brethren in Europe," a new General Board audio-visual, focuses on current volunteers serving at projects in Europe. The 18-minute presentation was filmed and taped by James Lehman last September and includes a cassette tape featuring the voices of volunteers and host directors as they reflect on their involvement in overseas project ministry and its impact on them personally, as well as on the community in which they serve.

The service field in Europe is of particular interest for Brethren, as it was the site for early Brethren Volunteer Service (BVS) mission immediately following World War II. Today's European BVS program is viewed as an extension of that post-war rebuilding effort. "Work in European peace organizations, witnessing against the American military presence, learning from others how to make peace, recruiting Europeans to come to the US to work and serve" are new, non-traditional aspects of the BVS experience.

"Vive L'Amour" may be ordered through Eleanor Plagge at The Brethren Press, and carries a $10 fee, plus return shipment.

Religious press angry over huge postal hike

A mammoth increase in postal rates for second-class nonprofit bulk mailers has publishers and editors of religious publications angry and worried.

The rates, which apply to most of the religious press, more than doubled in January after the Senate neglected to act on the subsidy for nonprofit second-class mailing. Last fall, the House and the Reagan administration had agreed to continue to phase out the subsidy, bringing it to an end in 1987. The Senate oversight brought an abrupt end to the subsidy, skyrocketing the rates from Step 11 to the final Step 16.

While most religious publications are not opposed to eliminating the government subsidy over the original timetable, the overnight blow spells belt-tightening for all and disaster for some.

John Stapert, postal liaison for the Associated Church Press (of which MESSENGER is a member), estimates that 10 percent of the country's religious periodicals will close down. Another 50 percent may curtail size or frequency, and some may drop to third-class mail.

"It isn't just that we don't want to spend more money," says James Wall, editor of *Christian Century* magazine. "But the Reagan administration is asking the private sector to pick up costs that the federal budget no longer takes care of for human welfare.

"They are saying to the churches and other volunteer groups and organizations, 'You take over a lot of the burden.' Then they make it difficult for us to communicate the needs of the people."

Wall says his mailing costs have doubled from $60,000 to $120,000 annually.

The American Baptist estimates an extra $45,000 each year in postage and plans to cut the magazine's number of pages from 40 to 32.

Some magazines, such as the *Lutheran*, immediately raised subscription prices.

For MESSENGER, mailing costs have jumped $1,000 a month—from $1,400 to $2,400.

The postal rate surprise is being fought vigorously by representatives of the religious press and by other nonprofit organizations—such as symphony orchestras, the Boy Scouts, labor unions—suffering the same budget catastrophe.

Hispanic group starts plans for conference

The Church of the Brethren Hispanic Ministries Committee (Comité de Enlace Hispano) has begun plans for a national conference to be held in 1983.

The group, headed by Guillermo Encarnación, pastor of the Falfurrias church in Texas, has tentatively chosen Los Angeles as the site for the National Hispanic Conference.

In other action at their January meeting, the committee:

—designated René Calderón of the Church of the Brethren Latin America office and Guillermo Encarnación to select church publications and devotional materials for translation into Spanish;

—appointed a committee to work on a document dealing with combined new church development and Hispanic projects;

—affirmed the church's work with undocumented persons; and

—resolved to work towards increasing Hispanic representation on the General Board, at Bethany Seminary, and on other national church committees.

The committee is also developing theological seminars to train Hispanic church members for church leadership. The work of the Comité de Enlace Hispano will be explained in depth at an insight session at the Wichita Annual Conference in July.

Micki Smith appointed SERRV marketing head

Micki Smith has been appointed director of marketing for SERRV at the New Windsor Service Center in New Windsor, Md. She has been coordinator of public information for the Center for the past three years.

Her new responsibilities include management of resale and retail departments and supervision of Gift Shop managers and SERRV promotions.

SERRV is a major self-help program designed to promote economic development for craftspeople around the globe. The handicrafts are sold in four International Gift Shops and are also sold for resale to churches and shops nationwide. In 1981, SERRV sales exceeded $2 million.

A resident of Frederick, Md., Smith is active in the Lutheran Church of America and was formerly program administrator at the Hartford Seminary in Connecticut.

Survey indicates shift in S. African opinion

A survey conducted by a professional marketing agency on behalf of a South-African newspaper showed a remarkable increase in support for black African representation on the newly created President's Council. This body replaces the senate in the all-white parliament.

Despite the ruling party's traditional apartheid policy, the survey found that 56 percent of whites interviewed favored political representation of the 23 million African population, as did nearly half of the ruling National Party supporters polled. The All Africa Press Service notes that the poll marks a decided turn-about in public opinion even from last year, when such a proposal would have been flatly rejected by a great majority of whites.

underlines

WOOD 'N STUMP ... *WILBUR STUMP*, former area disaster representative for Northern Indiana District, has been using his woodworking hobby to hand-carve miniature wheelchairs, a surgery table, traction mechanism, a CT scanner, and other items to help children understand the treatment they receive in the pediatrics unit at Ft. Wayne's St. Joseph Hospital.

NAMES YOU KNOW ... *Truman Northup*, Pacific Southwest district executive, is one of 12 major denominational leaders in southern California who have formally indicated support for the Bilateral Nuclear Weapons Freeze, an initiative which could put the state on record as urging an immediate halt to testing, production, and further deployment of all nuclear weapons. Virlina District and some Maryland churches are also officially supporting similar stances. . . . Representing Indiana at the annual meeting of the National Association of Independent Colleges and Universities in February was Manchester College president *A. Blair Helman*. Policy positions were reached on the main topic of concern: cutbacks in education funding.

ON BOARD ... *Doris I. Lasley*, assistant Annual Conference manager, was elected to the Religious Convention Managers Association's Board of Directors. She is the only woman serving in this capacity. . . . Bridgewater (Va.) church member *Sharon Knechel* is serving on the Board of Directors of the new Harrisonburg Mediation Center. Also acting as mediators are *Shirley Kirkwood*, *Rebecca Myers*, and *Helen Annan*. The center, one of 160 in the US, trains people to act as go-betweens to help conflicting parties come to their own agreement or settlement. . . . *Wilbur Mullen*, administrator of the Brethren's Home (S. Ohio), has been named to the Board of Trustees of the Association of Ohio Philanthropic Home for the Aging.

RETURNING ... *Donna Fahnestock* of the East Fairview (Pa.) church has returned home after spending a year in Bolivia as a volunteer with Wycliffe Bible Translators. . . . *Harold Forney*, orthopedic surgeon and member of the San Diego church, has just completed a period of volunteer service in medical care among refugees in Somalia. . . . *Eugene* and *Anne Petry* of Akron, Ohio, are finishing up a one-month assignment in Jos, Nigeria. Eugene serves as dentist for students and staff at Hillcrest school. Anne is a dental assistant and educator.

SEESE FIT TO STAY ... *Joanne Seese*, of the Prince of Peace (Colo.) congregation, has chosen to extend a term of service working with malnutrition of Thai refugees near the Laotian border. Joanne, a 1981 graduate of Seattle Pacific University, worked six months as a volunteer for the United Nation's Foor for the Hungry program, teaching mothers about nutrition and distributing food and supplies.

CELEBRATING 50 ... *Ira S. Petre*, pastor at Cedar Creek (Ala.) church, marked 50 years of ministry in March. He was ordained in the Hagerstown (Md.) congregation in 1932. . . . Also commemorating a 50-year ordination anniversary is *Jesse Ziegler*, member of the Mack Memorial (Ohio) congregation.

update

CONGRATULATIONS, CONGREGATIONS ... On Feb. 28 a new congregation, *Christ Church of the Brethren*, gathered for its first Sunday worship service. Located in Carol Stream, Ill., the church is pastored by Don Leiter. With the help of 46 Illinois/Wisconsin District churches, the congregation will purchase a building site, to be dedicated April 25. Other fellowships begun in the past five years are *Good Shepherd* (Fla.), *Christ the Servant* (Fla.), *Lampeter* (Pa.), *Trinity* (Ohio), and *Blacksburg* (Va.). *Ponce* (Puerto Rico) and *Lewiston* (Maine) are emerging.

PEACE CAUSE AUGMENTED ... Dr. Myron Augsberger, former president and professor of theology at Eastern Mennonite College, was keynote speaker at Elizabethtown College's three-day *Religious Emphasis* series in March. He participated in a workshop for area pastors, peace activities meetings with students, and worship services on the topic of peace. The college will host Dr. Augsberger again when he returns to campus for the third national conference of the *New Call to Peacemaking* the end of June. He will be joined by two other noted speakers: Dr. Helen Caldicott, president of Physicians for Social Responsibility, and Robert Johansen, of the Institute for World Order.

PRISON MINISTRIES ... Ted Morrow and Curtis Woods, awaiting release from correctional facilities, were baptized into the *Williamson Road* (Va.) fellowship in the Roanoke city jail. . . . *Jacksonville* (Fla.) pastor Wanda Callahan has baptized Ken Foster, a prisoner on death row in the Florida state prison system, into her congregation. After months of being denied entrance into the all-male prison, Wanda is now allowed to visit Ken regularly. . . . Members of the *Blue River* (Ind.) church invited 30 men from a local correctional institute to share in a carry-in Christmas dinner, which included time for sharing and devotions. Church members conduct regular Sunday services twice a month during the year as well, and six prisoners have been baptized.

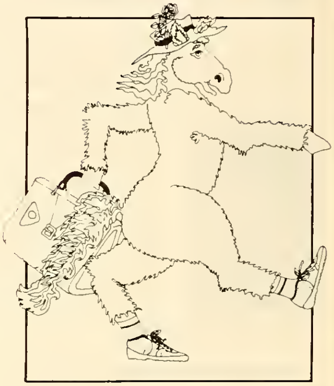
YOUTH ... Loren Bowman, former Church of the Brethren General Secretary, was main convenor at the *Pacific Southwest World Christian Mission Conference for Youth* in February. Addressing the topic of "World Unity," he was joined by a representative of the local Peace Center whose message focused on nuclear disarmament. . . . The *McFarland* (Calif.) youth traveled to Tijuana, Mexico, recently with food and clothing to be distributed to area children through the "Los Ninos" program. . . . Ten students from the *Mount Zion Road* (Pa.) congregation were among those Norlebco High School band members who played in this year's Rose Bowl parade.

MILESTONES ... *White Oak* (Pa.) congregation dedicated its new meetinghouse during a two-day worship service Dec. 5 and 6. . . . The *Eaton* (Ohio) fellowship held its first worship service in a new church building Jan. 14. . . . The *Franklin Grove* (Ill.) congregation celebrated a parsonage mortgage burning on Feb. 14. . . . Marking a 75th birthday recently was the *Logansport* (Ind.) church.

outlook

Activity sheets teach missions to children

"Under the Tamarind Tree" is one of three new poster activity sheets to teach children about the church's mission. The "tamarind tree" introduces children to the Sudan, "Travels with Nell" takes children visiting new congregations with a talking horse, and "Suitcase Full of Comfort" is about childcare workers at disaster sites.



Geared for ages 6 through 12, "Imagination and Mission" sparks children's imaginations, drawing them into the worlds of three different church missions. They are encouraged to become involved in the mission by giving an offering.

The three action projects, each equipped with a leader's guide, are 11 x 17 posters containing maps, puzzles, stories, songs, and Bible verses. Designed to provide a learning activity of about 10 minutes for five sessions, they're well-suited for Vacation Bible School, camps, or Sunday school.

Promotional fliers with order blanks will be distributed through the May *Source* mailing.

Health conference set for June 6 at Juniata

The upcoming Church and Health Care Conference, to be held June 6-9 at Juniata College in Huntingdon, Pa., has a four-fold purpose:

–Identify health trends and issues confronting the church and society in the '80s;

–challenge congregations to see themselves as significant components in health care;

—develop sensitivity and understanding of the aging process; and

—establish health priorities and directives for the denomination.

This is the first of four major Church of the Brethren health care conferences to be held in the next three years.

In addition to 11 major speakers, the conference will include an advocacy forum, a series of insight sessions, and a drama written by Ken Gibble and presented by the Ridgeway Community Players.

All interested people are invited to attend. The goal, says Jay Gibble, health and welfare consultant for the General Board, is to have present at least three people from each congregation in the northeast districts.

Tighter control on CIA called for by Baptists

The Southern Baptist Foreign Mission Board has asked Congress to forbid the Central Intelligence Agency from using agents posing as missionaries or setting up "missionary front" organizations.

It took the action after President Reagan signed an executive order on Dec. 4 which generally loosened restrictions on the US intelligence community while making no reference to CIA use of clergy or missionaries.

A 1976 internal regulation of the CIA prohibits that agency from having any "secret paid or contractual relationship with any American clergyman or missionary" as a matter of policy. But the Southern Baptist board, along with numerous other missionary agencies, has called for tighter legislative controls on the agency.

Attempts to prohibit the CIA from using clergy, journalists, or academicians as informants bogged down in Congress more than a year ago when the Senate approved an abbreviated intelligence community oversight bill.

R. Keith Parks, of the Southern Baptist board, said the omission of regulations to prevent the CIA from using a missionary cover is "morally wrong and potentially endangers the lives of missionaries in some countries."

New Agri-Urban project expands farm resources

Brethren Agri-Urban, Inc., a new volunteer service opportunity for Christian families in both farm and urban settings, has been launched under the sponsorship of the Northern Plains District of the Church of the Brethren.

The fledgling program, which takes as its prototype Mennonite Agri-Urban, Inc., is "a vehicle whereby financial resources and farming skills combine to generate funds for ministries through the church."

Since the first annual meeting held last September, the 21 charter members have begun two projects, one with lambs and one with feeder calves. Brethren Agri-Urban, Inc. pays for and owns the livestock. When finished products are sold, the farmer may designate profits to one of five Brethren programs. The corporation may also rent cropland and provide seeds, with a volunteer farmer providing the labor.

Non-farmers may participate by donating capital funds for buying animals, seeds, or chemicals, or by providing interest-free or simple-interest loans.

Peace portrayed in art at new Chicago museum

Nowadays, peace is a good thing about which to write. But the new Peace Museum in Chicago paints a different kind of story. It is the one place in the US that depends on the visual arts to convey its peace message.

The museum, which opened early in January, is an effort to get the public more involved in peacemaking. It "celebrates the cultural heritage and hidden history of peacemaking and peacemakers."

Funded in part by the National Endowment for the Humanities, it has also received a small contribution from the Church of the Brethren.

Exhibitions are diverse: caricatures, cartoons, and buttons on war and peace; an essay and poster contest for Chicago high school students; and drawings by Hiroshima survivors.

Also highlighted will be the US peace movement from 1776 to today; the roles of labor, minorities, churches, and women in the struggle for peace; and the work of peacemakers such as Jane Addams, Albert Einstein, and Mahatma Gandhi.

BRETHREN WORLD PEACE BOOK STORE
FALL
LINE-UP
Living more with less

Peace literature available at OEPA bookstore

The Brethren World Peace Bookstore, a project of the On Earth Peace Assembly, has set up shop in the lobby area of Zigler Hall at the New Windsor Service Center in Maryland. Its aim is to encourage thinking on the problem of war by making literature available to the 30,000 Service Center visitors, to local churches, and to individuals through the mail. The OEPA plans to gradually increase the inventory of the now-modest venture.

Jaime:

Jaime Weigl
But
'How true,
and dream
will neve

by JoAnn Ramsey

"Jaime holds life in joyful hands and sings its praise," says the cover of her first record, one of her dreams-come-true. The record is a high point in a year that's been marked by both mountains and valleys.

In March 1981 my daughter Jaime faced her second craniotomy, followed by difficult months of chemotherapy. I was told she would probably die within a year.

She had a dream to see the western national parks, and thousands of people made that dream come true. From the students, faculty, and staff of Elizabethtown College there was an overwhelming response of love which flowed through Lancaster County and beyond.

So in June, Jaime, her sister, Jodi, and I flew to San Francisco, Yosemite, and Yellowstone. It's very humbling to be the center of all this warmth, all this giving. Thousands of people support us with their positive spirit.

In August—not quite six months after her second surgery—Jaime opted to go for a third craniotomy rather than be paralyzed and die in a short time. After this surgery, Jaime spent some days without a headache for the first time in seven years.

Before the operation, we met a group of young musicians who wanted to help Jaime's second dream come true—to record an album. The four musicians, a group called Remnant, wouldn't give up. They never doubted she would make it through such a difficult ordeal and continued practicing in faith while supporting us through positive prayers.

When Jaime had to go to Baltimore for a recording session, she had just come out of therapy and hadn't eaten in 48 hours. She was weak, but she surprised everybody no end. "The Lord's Prayer" she did in one take.

"Jaime Sings" is composed of 11 religious and secular songs that, in sequence, tell her story. From "We've Only Just Begun" and "Lead Me On, I Want To See Jesus," to "There's Got to Be a Morning After," Jaime celebrates hope in song.*

This second dream has been accomplished. The album is completed. A story

The unfinished story

as featured in MESSENGER'S Easter issue last April.
e added, 'Jaime's story isn't finished.'
rites Jaime's mother, who here shares dreams fulfilled
ill held. Jaime's story not only isn't finished, it
e. The Easter story, hope unending, goes on forever.

was featured in the Lancaster *Sunday News,* and again we are experiencing a wonderful uplifting response. Lately, Jaime has been singing in churches.

The youth of the Elizabethtown Church of the Brethren are handling record sales, and a percentage of the proceeds from each record will go towards their trip to National Youth Conference in August. If Jaime is well at that time and can go, it will be one more dream come true.

Another project is also completed. We've helped make a slide presentation for teachers and school administrators on how to help students returning to school with cancer. The first week of December it was viewed at a medical seminar in Philadelphia. The presentation was a combined effort of young people, concerned parents, physicians, and representatives from Hershey Medical Center, Geisinger Hospital, and Children's Hospital of Pittsburgh. It was funded by the Federation of Women's Clubs and will be made available through the American Cancer Society chapters of Pennsylvania.

The musicians who provided Jaime's backup are four young men who call themselves "Remnant," taken from Revelation. "We chose the name," explains group member Keith Barr, "because of what we believe in prophecy fulfillment taking place these days. There's a remnant people . . . and God has a special message to give to everybody."

From left: Steve Trout, Jim Ross, Randy Angelo, and Keith Barr. Right: producer Tom Kirk.

Jaime's third dream is to be able to graduate from Elizabethtown Area High School. Right now she is on a different course of chemotherapy which requires hospitalization once a month. Because she experiences nausea and much weakness in between treatments, she receives home tutoring.

Our dreams never stop. We are dreaming of a second album: She has songs selected for "A Second Touch." We also want to do a second slide presentation, this one for parents and siblings of the young people with cancer. Part of the proceeds of the record will go towards that purpose.

We will never stop! It is imperative to me to continue taking the negative diagnosis of cancer and turning it into as many positive things as possible in order to share our love of life with others.

"That (you) might have life, and that (you) might have it more abundantly" (John 10:10, KJV). ☐

JoAnn Ramsey, a nurse at Elizabethtown College, is from the Elizabethtown (Pa.) Church of the Brethren.

**Jaime's record can be ordered for $9.75 (includes postage) by writing to "Jaime Sings," c/o JoAnn Ramsey, 420 E. Park St., Apt. A, Elizabethtown, PA 17022. Make checks payable to JoAnn Ramsey, c/o Elizabethtown Church of the Brethren youth group.*

Share in the glory

Read Colossians 3:1-4

Riding down the Dan Ryan Expressway out of Chicago during Holy Week of 1981 presented the evidence of glory all around. The White Sox had just won their opening game 9 to 3 in front of the largest crowd ever on opening day. The stadium seemed to have streamers hanging all over it. People were out all over the bridges waiting to get on the elevated train. Traffic came streaming onto the well-known spaghetti bowl of highways as part of that 50,000 crowd took to their autos. Drivers were being extra careful to yield and even to share some smiles. You could almost hear the city stirring with joy. The glory was in the air, and one could share in the glory.

Another event of that same day lifted the spirit of our nation. John Young and Robert Crippen had just a few hours earlier successfully landed the space shuttle Columbia. For a moment the usual news took second-page press. People in factories went to car radios to hear of the victory; school children viewed it on television; and tollbooth operators talked about the victory while giving change. Life, for a moment, took on a new dimension. And though few of us had any part in the design or launch of the craft, we could share in the triumph. We could share in the glory.

This is the Easter season. Easter is victory day, a time of triumph and glory. Unlike a ball game or a space shuttle, this event is not just of some passing nature. Even though we were not there, we can share in the glory. In fact, we can share a sense of the glory each day of our lives. This is the impact of the Easter message. And as the earth shook to signify divine intervention in Matthew's recording of the story, so can Easter make a profound impact in our lives. Let us then claim and share in the glory! This is the Easter proclamation.

Paul, now a prisoner and one who could sense the disappointments and frustrations of life, is writing to the church at Colossae to convey some of this very message. After Paul had established this church by his own labor, he left it under the supervision of entrusted members. However, false teachers arose who claimed that in order to have full salvation one needed to worship certain spiritual rulers and authorities and observe some old Jewish rites. Gospel was being replaced by rules. Obedience was being translated into speculations of certain false teachers. Paul must have grieved at such a decline in the purpose of the church.

To correct these misinterpretations, Paul appeals in chapter three to their understanding of baptism. In four brief verses he describes the authentic Christian life. We have died to the old life; life now is hid with Christ in God. If then you have been raised with Christ, seek the things that are above. Finally, when Christ who is our life appears you will also appear with him in glory. A profound change occurs and is the standard of the true Christian life. Let us look at the bondage of the old life, then the freedom of new life in Christ, and finally the pervading glory of Easter transformation.

First the inward bondage. In a very interesting way Paul speaks of baptism as the act that first of all symbolizes death to old life. In chapter two, he writes about baptism as death to old life. To die to sin is to be free of its power. Death means separation from and turning away from. For years Brethren have baptised forward in order to identify with the process of Christ going to his death in order to be raised in his glory.

Does not life often have to accept deaths to certain patterns in order to be free? To share in a full life we must all deal with the self-centered desires and ambitions which often lead us ultimately to despair. And like accepting the loss of a loved one, there is grief in the separation because we come to depend on ourselves. To give up the former life is to give up something that was and is a part of us. For life to occur, those deaths must happen frequently, even as our conversion from death to life occurs daily.

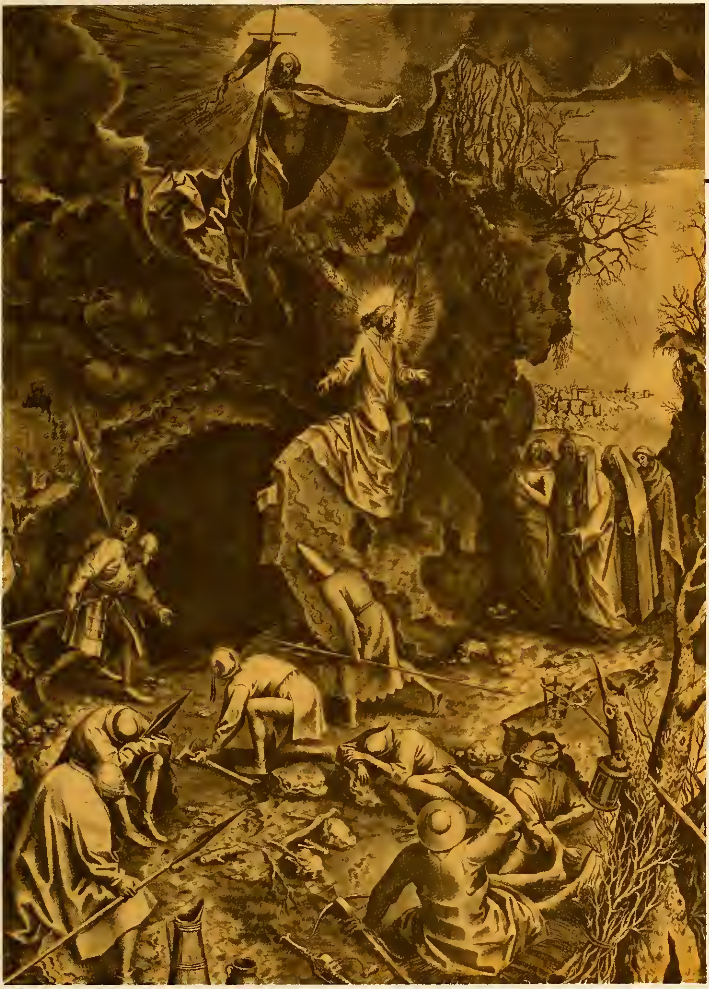
It is the little things, the trifles and frustrations, that do us in. Petty jealousies, self-fashioned dreams, and superstitious beliefs must all be confronted. The difficulties in the church at Colossae were because of such self-defeating patterns and tangents. In fact, as seen from the corrective measure, they had lost their vision of a universal Christ who could give them perspective and free them from their self-defeating ways.

Paul's description of such changes is beautiful. He speaks of having one's life hid with Christ in God. Hid means literally "to conceal protectively." To be hid with Christ means to be taken by Christ into the hiddenness of God. The mysteries now become shared—not in elemental spirits nor in false teachers, but in direct contact with mysteries of the divine through him. The result is life . . . eternal, everlasting, and true. Much as a person tucks some dough with yeast into a bowl with a cover over it, such life while hidden is at work producing new life. This is the full life and freedom and, as we will see, glory.

Most interesting in Colossians is the universal view of Christ that Paul upholds. Christ who breaks the chain of the elemental spirits. For the Colossians and for us, are not our small circles of self-defeat broken only by the wider vision and perspective of what life is for? Herbert Butterfield is then right. "The Christian faith insists upon a God who stretches out his arms to human beings presumed to be groping in grave distress and blind bewilderment. . . . Eternity is brought into relation to time . . . it is not locked away, for it is here and now."

Visible evidence of this new freedom and perspective comes in very concrete ways then for Paul. Being "raised with Christ, seek the things that are above,

Life is different because of Easter.



"Resurrection," by Pieter Brueghel the Elder

where Christ is. . . . " In effect he is asking the Colossians to put their minds on things that are ultimately essential and transcendent rather than on what is futile and destructive. Significantly Paul describes this life hid with Christ as being openly clothed in new ways.

Putting it in baptismal language, Paul speaks of the changes of garments that were part of the early baptismal service. From garments of anger, insults, obscenity, and lying, change into clothing of compassion, kindness, humility, gentleness, and patience. And to all those, of course, we must add love, which "binds all things in perfect unity." Here is inner conversion matched with outward behavior.

When we attended First church in Chicago, many evidences of the Christian life were visible. One of the guest speakers commented that he saw a very impresive sight on a Sunday morning. Two little girls were running up the stairs hand in hand. That wasn't so strange, he said. What was strange was that one of those hands was white and one was black. The freedom shown in outward actions was visible evidence of a freedom in the heart. That is the life to which Paul would point those of Colossae and all of us. There is a glory in it.

Which leads us right back into the theme of our title. To share in the glory. The Christian life, life transformed by Easter, is a life that shares in the glory. *Doxa* is the word in the scripture, meaning the visible divine presence. It calls forth honor. In this case Paul says we can share in glory. There is an identification; there is an obedience; there is a victory. Even in prison Paul can write of glory because he was free. Elsewhere he exclaims, "It is no longer I who live, but Christ who lives in me." We can partake in the promise; we profit from the victory. We are raised into glory, and it pervades even today.

Dr. Russell Jaffe from the National Institutes of Health is a major advocate of wellness. Seeing how the statistics of life's tensions come from the toll taken on one's blood vessels, Jaffe speaks of a voluntary control of one's life. He claims that for wellness each person needs to find life's purpose, an approach to life that is calm internally and where vistas broaden externally. And he says you should build moments of triumph into each day.

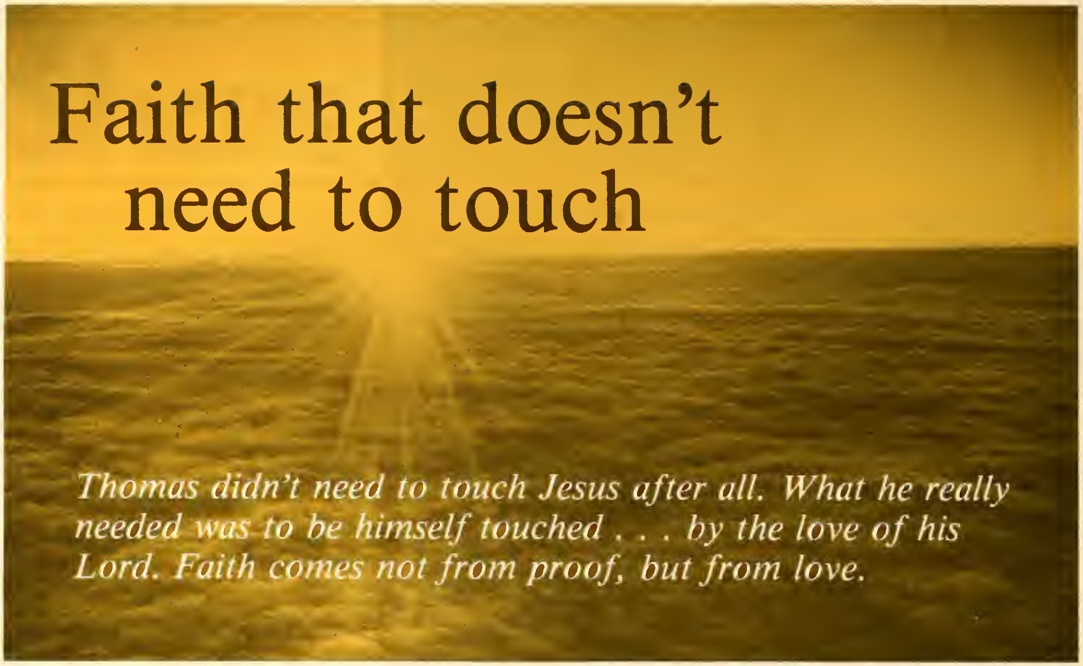
Is that not the Easter message? Not a self-contrived positive feeling, but rather the assurance of triumph and victory. The visible divine presence is felt working in our lives, and we look at life from the view of the resurrection. Someone has said, "I believe in Christianity as I believe in the sun. Not only because I see it but because by it I see everything else." Easter heralds a new day because in it life is seen differently. We share from the side of the victory. We share from the side of the glory. And the visible divine presence becomes part of our lives.

Share in the glory. It is Easter. ☐

David S. Young is pastor of City Church of the Brethren, Goshen, Ind.

/by David S. Young

Faith that doesn't need to touch



Thomas didn't need to touch Jesus after all. What he really needed was to be himself touched . . . by the love of his Lord. Faith comes not from proof, but from love.

by Kenneth L. Gibble

"Blessed are those who have not seen and yet believe" (John 20:29).

I'm not sure how the revelation came to us. We hadn't read it in a book. No teacher had told us. All I can remember is that suddenly there it was in our heads—a truth so profound, a discovery so delightful, that we literally could not contain ourselves.

Let me explain.

We two junior high school friends became convinced that we possessed knowledge which, if pursued to its logical conclusion, would revolutionize the entire sweep of human intellectual activity. Our discovery was this: that nothing can be proved.

In order to verify this startling truth, we tried to prove things to each other. Here's how it went.

I would say: I can prove to you that the world is round.

He would say: Try it.

I would say: As the earth rotates on its axis, it spins around so that we can see the sun in the same position every 24 hours.

He would say: How do you know that?

I would say: Because scientists have demonstrated it.

He would say: Prove it.

I would say: Their work is printed in books and accepted by people everywhere.

He would say: But that doesn't *prove* it's true.

Then we would clap our hands and laugh, because if you couldn't prove the world was round, what on earth (or *off* the earth, for that matter) could you prove?

And so we began seeking out victims. We would challenge them with our shocking discovery. Most of the time they were eager to take us on. One by one, we demolished their arguments, vainly trying to suppress our giggles of success. Our ultimate test came with Earl, a classmate who regarded himself as the class intellectual. He owned a $19 slide rule and read the science fiction stories of Isaac Asimov—a combination more than enough to establish anyone as an intellectual at Manheim High School in 1955.

Earl responded to our challenge with relish. We tried our best. But he wasn't having any of our chop logic. Whereas our other opponents had easily succumbed, usually out of frustration at our one-track arguments, Earl persisted. He persisted to the point where we began to get sick and tired of his persistence. In short, we failed to convert him. And it brought our career as revolutionaries to an untimely halt. For to the very end, in answer to our repeated assertions ("*that* doesn't prove anything") Earl would raise his right arm and shout, "But it's proof to *me!*"

In one of the gospel stories of our Lord's resurrection appearance to his disciples, a character who claims our attention is one of the Twelve—Thomas. We don't know very much about Thomas, except that he was a twin; and that bit of information throws no light whatsoever on his personality. Next to Judas Iscariot, however, Thomas probably ranks lowest of the twelve disciples in the estimation of most Christians. This low ranking is the result of his skepticism about the Lord's resurrection. He is best known for his doubt, and the term "doubting Thomas" has become proverbial.

Thomas, you see, demanded proof. He wasn't willing to take the word of the others that they had seen the risen Lord. Thomas said, "I've got to see for myself—touch his scarred hands, touch the wound in his side. And unless I can see and touch, then I will not believe."

And Christians down through the centuries have, on hearing this story, shaken their heads in sour disapproval of Thomas the Doubter.

I have not been one of them. There is a sense in which Thomas has been my patron saint. Let me say it another way. I believe that doubt, skepticism, the need for proof, is not, in and of itself, a bad thing. In fact, without it we could not survive in this world.

I wish the American people were a bit more skeptical than they are. If they were, they would be less likely to fall for all the goodies dangled in front of them, all promising to make life happy and fulfilled and successful. Flipping through magazine ads not long ago, I was both amused and disturbed by what I saw. Amused that the ad-makers really believe they can sell products with their utterly fantastic claims, and disturbed that, for the most part, they are exactly right! We do not recognize or at least we do not challenge the implicit dishonesty of their claims.

A few cases in point. A full-page ad by a stereo manufacturer which proclaims in big letters, "Everything you'll ever need"—followed by the message, "The Scott R376 Receiver." Or how about the ad which announces, "There is only one joy . . . the costliest perfume in the world." Or the camera maker which claims, "Pentax sets you free." Or, finally, our old friend Texaco, which has hired Bob Hope to announce, "We're working to keep your trust."

A good healthy skepticism will help us see these come-ons for exactly what they are. Our response will be, "Who are you trying to kid? What you are really out for is your own self-interest. It's not our joy or trust or freedom you're interested in; it's the almighty dollar." Skepticism will also help us recognize that the ad-makers resort to religious language to make their pitch. Joy, freedom, trust, all we need—these are terms traditionally associated with religious faith. And when the vendors in the market place make ultimate claims for their less-than-ultimate wares, then they—and we—come uncomfortably close to what the Bible calls idolatry—faith in false gods. Healthy skepticism, therefore, is a weapon we need to have always at the ready.

Our age has been characterized as an age of unbelief. I don't agree with that assessment. On the contrary, ours is an age of belief—belief in anything and everything. People put their trust and their cash into get-rich schemes, into books on pop psychology, into self-appointed gurus of every variety, into almost anything or anyone who promises security or happiness or peace of mind. People today are almost desperate to believe—and the more extravagant the promises, the more eager the believers.

What we need is less belief and more doubt.

But now I want to approach our subject from a different angle. I have stated that doubt is not, in and of itself, a bad thing. Now I must state that the converse is also true—that doubt, skepticism, the need for proof, is not, in and of itself, a *good* thing.

Doubt can be rooted in cynicism or fear or despair. And when that is the case, it can be a barrier which keeps out even God himself. Doubt can be a game we play to avoid being disappointed or hurt. We can go through life unwilling to trust any more than we can see or touch.

This is doubt which hides behind the fear of commitment. We may refuse to have faith because we are afraid it will cost us something—our reputation as a rational person, for example, or our freedom, or our self-respect. We may cling to these or other things for dear life, without realizing that in so doing we have pledged our faith to *them.* As Paul Tillich said so well, every person has something which is an ultimate concern. The only question is whether or not that thing is worthy of faith.

Faith in God does not come by way of rational proof. It was never intended to be that way. J. Schoeneberg Seltzer writes:

> At the core, belief in God is always an intensely personal affair. And arguments for the existence of God are simply an intellectual form of personal testimony. *(What's Left to Believe?,* 1968.)

C. S. Lewis once wrote to a friend struggling with whether or not to be a Christian:

> I do not think there is a *demonstrative* proof of Christianity. . . . I demand from my friend a trust in my good faith which is *certain* without demonstrative proof. It wouldn't be confidence at all if he waited for rigorous proof. (Sheldon Vanauken, *A Severe Mercy,* 1978.)

Back now to the story of Thomas and his struggle for faith: Thomas thought he needed proof based on sight and touch before he could believe the Lord was risen. Then, suddenly, Jesus stood in their midst. And he said to Thomas, "Come here; see my hands, touch my wounded side, and believe." The Gospel says simply, "Thomas answered and said unto him, 'My Lord and my God.'"

Thomas didn't need to touch after all. What he really needed was to be himself touched . . . by the love of his Lord. I believe that the Gospel is telling us here that faith comes not from proof, but from love.

Some time ago, a group of clergy colleagues and I went to visit the local headquarters of a Hare Krishna group. As we sat there listening to two saffron-robed men share their faith, it struck me that they probably had not been converted to that faith by intellectual assent to its teachings, even though they insisted that its teachings were undeniably true. (My opinion was that I hadn't heard such silly nonsense in a long time.) No, what really won them over, I believe, was that in this community of faith they had found acceptance and love.

I am convinced that the greatest blessing from God we can receive comes when we allow ourselves not to be argued or coaxed, but to be *loved* into the kingdom.

"Blessed are those who have not seen and yet believe." Our classmate had it right, didn't he? "It's proof to *me,*" he shouted. Of course! What we hunger for is acceptance, the kind that Jesus offered a doubting Thomas—not a condemnation of his doubts, but a loving acceptance of him just as he was. The only real proof of faith is in the relationship it offers. It's faith that doesn't need to touch. ☐

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Creation is not a co

"'We abuse the land,' the great naturalist Aldo Leopold wrote in 1948, 'because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect.' Our biblical heritage would keep us in community with the rest of creation. It is time for the church to begin to live in light of this essential interdependence."

by David R. Radcliff

The facts are startling.

- One to three species of plant and animal life vanish from the face of our planet every day, some before they have even been recognized or categorized. Their extinction is usually the result of the same deforestation and pollution which could spell doom for 15 to 20 percent of all species on the earth in the next quarter century.
- We note the drying-up of creeks and the often precarious state of municipal reservoirs with concern, but these shortages are minor when compared to the steady drainage of the huge aquifers which underlie the heartland of our nation. Fed by rainfall at the rate of one-quarter inch per year, the Ogallala Aquifer, which supplies the agricultural irrigation necessary to our Midwest, is being used up at the rate of five *feet* per year.
- Farmland around the globe is suffering rapid deterioration, due to erosion and to the spread of desert-like conditions. Here in the United States, farmland acreage totaling an area the size of the state of Nebraska has been paved over or otherwise "developed" since 1945.
- While the air in our cities is slowly becoming more breathable, the atmosphere which girds our planet may be heating up more rapidly than originally projected, due to the continued release of ozone-depleting chemicals into it. This brings us even closer to the specter of melting polar ice caps and shifting world-wide climate patterns.

Land, air, water, living creatures—these are the stuff of life. Together they form the delicately balanced, yet surprisingly resilient, ecosystem we call earth. Essential as they are, however, their ability to continue to endure and to sustain life on this planet is being sorely tested, thanks to the recent attitudes and practices of the human members of the earth community.

How did we get here? How did we divorce ourselves from the rest of creation, concluding that now we can dispose of it as we please? If the church believes in God as the creator of all things, why has it silently assented to over-consumptive lifestyles, unchecked expansion of in-

mmodity

"The Peaceable Kingdom," by Edward Hicks.

dustrialism, and total lack of regard for the future of our environment?

It has not always been so. Society has not always used and abused creation, nor has the church always been silently compliant. Prior to the Industrial Revolution, the world society was primarily an agricultural one, with no great need for energy (other than human and domesticated animal), with no such thing as mass production, and with fewer commodities seen as essential. Of course, the people of this era were impoverished by our standards, but then their way of life has been described as meaningful, unified, and full of vitality.

One of the influences that gave life the balance and meaning that it had during this period and that kept "progress" in check was Christianity. Christian leaders and Christian people in general were hesitant to blindly accept any particular idea or opportunity for progress until they had asked the questions, Is it righteous? Is it just? Does it care more for human beings than for the idea or the advance itself? And up until the 14th and 15th centuries there seemed to be less greed and less of a desire for wealth and power largely because of the church's influence.

With the Renaissance, however, the popular influence of the church began to wane, and with the ensuing advances which led to the Industrial Revolution whole societies began the shift from rural to urban, from agrarian to industrial. Whereas the medieval mind had understood human life as part of a deeper reality which bound together the whole of creation, the natural world soon came to be seen as completely separate from us, purely material in content, and capable of being ojectively observed by scientific method and controlled by the tools of technology. Once so understood, the created order could then be subdued and enlisted into the service of humankind—indeed, this became its sole function. It no longer had an integrity of its own; it was no longer seen as a partner with us in life.

The church's response to this assault on the meaning and purposes of the creation was to personalize and internalize salvation, making it a purely spiritual matter, and writing off the rest of the created order—often including the human body—as worldly and sinful, from which we need to be saved. The Puritan tradition went so far as to develop a theology of exploitation, proclaiming that we have it as our sacred right to till, to use, and even to exploit the creation in order to meet our needs.

Here at a crucial juncture in the evolution of our understanding of and relationship to the natural world, at the crossroads between the pre-industrial and the industrial society, the church unknowingly shaped its theology to accommodate the coming technological revolution. In its inability to arrive at a viable theology of the creation which affirmed God's sustaining presence therein and which held fast to a sense of the interdependence of the whole creation, the church in effect turned the earth over to the developers.

So with God not actively concerned about the "material world" and human beings having no intrinsic relationship to it other than to use it to meet their needs, it has become easy for us to miss any connectedness between ourselves and the rest of the creation that we might have found in our biblical and historical roots. The present-day consequences of this way of perceiving reality are many, from a thoroughly consumption-oriented society, to disdaining as "animistic" any feelings

> *"We are quickly leaving behind the days when the earth was able to absorb our many abuses and still continue to sustain the life upon it."*

that the earth is kin to us, to the appointment of a person like the current Secretary of the Interior to that high office.

But all of these receive their impetus from our underlying assumption that the earth and all that dwells therein is ours, to do with as we please. This is in direct contrast to a biblical understanding of the earth and our relationship to it.

"In the beginning God created the heavens and the earth." So begins the beautifully ordered creation account of the first chapter of Genesis. The affirmation there, one which provides a foundation for everything else we are to be told about the God of Israel, is that God is the one who has brought our world, and indeed the universe, into existence. The account reveals a very direct relationship between Creator and creation, certainly never linking the two in terms of substance, but nevertheless demonstrating to us that God was deeply involved in this business of creating.

The chapter moves purposefully toward the creation of human beings, which, as the last objects of God's creative activity, might be understood as the "crowning touch." As the only part of the creation to be cast in the image of their Maker, the human beings are given the responsibility of dominion over the rest of the created order. One way of interpreting this passage is to understand it as giving the humans free reign over creation. But the fact of their having been created in God's image would suggest that these humans are expected to exercise the same kind of "dominion" as might their God, the one who created it and called it good.

The second creation account (Gen. 2:4b-25) likewise portrays God as directly involved in the creative process, while the interrelationship between the humans and the rest of the creation is even more strongly implied than in the first account. It is here that the first human ('adam) is formed from the dust of the ground ('adamah), thus connoting a primal and enduring relationship between humanity and the earth from which we have been formed. Here as in the first account, humans are given responsibility vis-à-vis the rest of the creation, having been put in the garden of Eden to till and keep it. We must note that "keep it" could also accurately be translated "preserve it" or "guard it."

All considered, the creation accounts of Genesis 1 and 2 point to the creation as being of God's doing and seem to understand the human beings as a part, a special part, certainly, but nonetheless a part of the living whole of creation. We have our place in the creation, not outside it or above, but as an interdependent partner with that which we have also been entrusted to "keep."

That the earth is the Lord's and that it depends on him for sustenance echoes throughout the rest of the Scriptures, from the Psalmist's verse (Psa. 24, 104), to the understanding of land as a gift from God (Deuteronomy and elsewhere), to Jesus speaking of God's provisions for the continuation of life. These are familiar passages, although they seem to have had negligible impact on our assumptions regarding the stewardship of the creation.

There is another aspect of the interrelatedness of humankind and the rest of the creation with which we are not as familiar. According to some scripture passages, not only are our origins bound together, but so is our present existence and so will be our destiny. In Hosea 4, the rest of the creation suffers for the unfaithfulness of its human counterpart. And in Romans 8, Paul portrays the creation as sharing with us in our present bondage and suffering, and as looking forward with us to the day of redemption which is to come. So in the beginning, in the end, and at points in between, the scriptures tell us that our destinies are inextricably linked with the rest of the created order.

It is bitterly ironic that our biblical heritage could have told us all along what we are today hearing with a dawning sense of urgency from environmental scientists. They are telling us in no uncertain terms that we cannot continue to live as if the earth were ours to wantonly despoil with no thought for tomorrow and with no regard for the patterns and interrelationships of the ecosystem. We are quickly leaving behind the days when the earth was able to absorb our many abuses and still continue to sustain the life upon it.

With growing pressures of population, with the expanding needs for food, water, and other basic resources and with impending environmental crises of global stature, we must promptly recover a sense of our place in the natural order, leaving behind the kind of arrogance and ignorance which sees the earth as our own private storehouse which can be drawn from without fear of depletion.

"We abuse the land," the great naturalist Aldo Leopold wrote in 1948, "because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect." Our biblical heritage would keep us in community with the rest of creation. It is time for the church to begin to make this connection and to begin to live in light of this essential interdependence. ☐

David R. Radcliff is co-pastor of the Williamson Road church in Roanoke, Va.

by Margaret Morgan-Hubbard

Energy and equality

Human beings now face a profound challenge in trying to learn how to distribute finite amounts of energy: Who will decide the shares, who will benefit, and who will suffer? In this context, the challenge of energy resource distribution is inescapably global—can we all survive? These considerations lead us to underscore the continuity between ecological justice (justice for the whole of creation) and social justice, and to argue strongly that energy sufficiency for all people is a proper goal for our stewardship.

In our work as public interest workers, we attempt to maintain a dialog with businesses that benefit materially from the deliberate "private" exploitation our common environment. We seek insight into the human realities that underlie the continuing degradation of our world, whether through endangering plants and animals with biotic impoverishment, nuclear wastes, chemical poisoning or the like, or through squandering precious fossil fuel reserves.

It is the province of religious people to address the energy crisis. Choices about the production and use of energy are matters of justice. The church has an unique perspective as a global community embodying the interests of all generations. Our real challenge, it seems then, is to preceive the unity of various forms of life as well as the unity of the various forms of *human* life.

Apportioning the world's population according to gross national product finds three camps. There are those whose prosperity ensures salvation and survival, then a more marginal group, and finally the dispossessed who will not be helped by the other two groups, but allowed to die. It is also painfully clear that such categories follow not only economic, but racial lines as well.

We have reached a point whereby the discovery of any exploitable resource is tantamount to a death knell for the indigenous people of that area. The tribal peoples—the non-white peoples of the world—have come to be seen as a sort of human pest to be exterminated in the great march of development.

Who decides? A relatively small group of predominately middle-aged white men manage the world's resources and products. As government planners, multinational corporation and bank managers, and directors of the world's foreign aid establishments, these men have fought for and achieved enormous power over the lives of others on the planet.

Who benefits? In a world of limited resources profit has become the primary measure of efficiency and global corporations are the chief vehicles of such efficiency. Multinational corporations grow at a projected rate of three to four times that of industrial nations themselves.

Who suffers? One billion people suffer from chronic hunger and malnutrition. The poor, who remain nearly voiceless in the energy debate, bear the heaviest burdens of energy policies.

The term "ecocide" defines the phenomenon of widespread and irreparable damage done by the production of goods beyond the carrying capacity of the environment. We are living beyond our means, writing a check even Mother Nature can't cash.

The energy crisis can be stated succinctly: The world can ill afford to maintain some people in the lifestyles to which they have become accustomed. As Tanzania's Julius Nyerere has stated: "The reality and depth of the problem arises because the man who is rich has power over the lives of those who are poor." The question of who will suffer turns on whether the world's energy destiny will remain in the hands of a privileged few.

Before we label the multinational corporations as demonic, we ought to look at our own faults. Our lifestyles should reflect responsible social action that recognizes that direct individual actions are available that seek correct use and conservation of energy. Our daily lives should be based on the understanding that if we delay the transition to renewable energy sources, or hasten the day of reckoning by refusing to conserve, the stakes are survival itself. Our very freedom is enhanced by moderating dependence on centralized and complex technologies.

The National Council of Churches Policy Statement on Energy Production and Use has articulated principles consistent with Christian concern for justice and responsible stewardship of God's creation: "Equity points to a guiding principle: the claims of those who are below the minimum standard of need take precedence over those who are above it. . . . Because life depends on it, energy should not be allocated on the basis of profit, but on a standard that ensures adequate food, health, housing, clean air and water."

A dollar value cannot be placed on human life or dignity. Our single most important task is to spell out the human realities of the energy situation with the crispness and clarity of any gospel proclamation and to motivate a human response to it—beginning with our own. ☐

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Pioneering in a solar

More and more Brethren across the country are developing solar energy for their homes and churches and turning to conservation, to recycling, to living more with less . . . to old-fashioned thriftiness. Says one Brethren pastor, 'I guess in a sense we are being pioneers.'

by Wendy Chamberlain

Tim and Grace Lefever, of the West York (Pa.) church, have lived in their solar house for about 25 years. Pioneers of a sort, they have run an annual homesteading seminar on their property for some 15 years. During the weekend campout, visitors learn about energy, nutrition, food preparation, natural foods.

Tim is on the South Central Pennsylvania Solar Energy Association Board and his interest in energy conservation predates its current popularity. A plumber and electrician, he would like to retire soon and devote more time to alternative energy.

More and more Brethren across the country are also devoting more time to solar energy—and to conservation, to recycling, to living more with less.

Bill and Miriam Cable, of Syracuse, Ind., have built a geo-solar passive thermal envelope house. It works this way:

The entire south side of the house is insulated glass. (Large trees give 50 percent shade over the windows in summer.) The house is surrounded by an air space—the thermal envelope—and it is tightly insulated. A plastic vapor barrier wraps the entire structure, and two-inch foam separates the ten-inch-thick walls from the ground.

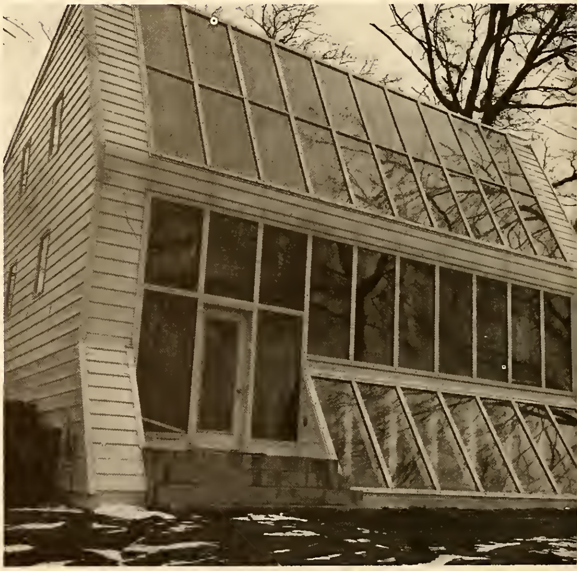
During the nighttime, cool air on the south side drops, forcing warm air in the space under the house to circulate. The humidity remains at a comfortable 50 percent or more.

The Cables' house has several unique features: an airlock door, an indoor garden downstairs, a view of the lake from every room in the house, and total accessibility for handicapped people.

Like the Cables, some congregations, too, are going solar. Work is just beginning at the Bassett church in Virginia, which features a passive system. On the south side, a glass wall set four feet from a brick wall creates a sun corridor that traps warm air. The corridor is an infrequently used accessway between the narthex and the area back of the baptistry.

Pastor Ned Crumpacker says they'll probably use heat pumps as a back-up, but it's hard to tell now what percentage of their heat will actually be provided by the solar system.

Bill and Miriam Cable's house keeps a pleasant temperature inside all year round because of its construction design which makes maximum use of solar rays. To be doubly sure they wouldn't be caught with insufficient heat, the Cables installed 30 percent more glass than most solar homes require. And, just in case, there's a wood stove in the lower level.



"Our people are really enthusiastic about this," says Crumpacker. "We feel it's the way to go—it's the right decision."

The Cedar Creek church in Citronelle, Ala., has just dedicated a new sanctuary that uses solar heat as a supplement. The passive system, designed by Roy Johnson, pastor of Flower Hill church in Gaithersburg, Md., is tied in to the existing heating and air-conditioning system to use the same ductwork.

"We've run into a problem or two," says Ralph Petcher, chairman of the stewards committee. The simpler problem was having to trim trees that shaded part of the system. The difficult problem was that the power company put them on a "demand electrical system" because they have three large electrical furnaces. With this set-up, they've ended up paying for much more electricity than they use.

"Natural gas might be better," says Petcher. He predicts that any furnace that breaks down will be replaced with gas. In the meantime, they try to run only one unit at a time, with the solar supplement

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Energy consultants Ruth and Bob Warner with Heather and Erik. "We must change our lifestyles to make sure there's a world left for our grandchildren."

maintaining the temperature.

Despite that problem, the system itself is successful. And by building with 95 percent volunteer labor, they cut costs by more than two-thirds.

The energy committee at Mack Memorial church in Dayton, Ohio, grew out of the concern that energy inefficiency was draining money away from ministries.

The committee undertook a systematic energy survey of every square foot of the church buildings. The pilot light on the boiler was costing $100 a month, it turned out. The boiler itself cost $400 a month just to keep going.

The committee decided to recommend only those improvements that could be paid off within three or four years. That meant, for example, that an electronic igniter to replace the energy-guzzling pilot light was okay (at a cost of $1,000 it would pay for itself in 10 months), but storm windows on the large stained-glass windows in the sanctuary weren't.

The changes implemented by the energy committee called for an about-face in the church's lifestyle. The educational building, which is heated with hot water, is now shut down during the winter and the water is drained. Individual rooms—nursery, SERRV shop, sewing room, daycare center—are heated with electric heaters.

Electric heat costs more per unit, but it's cheaper to heat a few spots with electric heat than to heat the entire building with boilers.

Restrooms located on cold outside walls have small space heaters set at about 45 degrees to keep pipes from freezing. The offices and the daycare center are newly equipped with storm windows.

"We've been working hard at letting the congregation know things won't be the same," says Michael Hostetter, co-pastor. "The church will be cold most of the time. People have been pretty good about adjusting."

The energy committee launched a special drive to pay for these improvements, which cost $4,600, and the entire amount was raised over and above the church budget.

"We're pretty committed to this," says Hostetter. "We're not changing just physical plans, but style of living."

Dorris Blough of the Nampa (Idaho) Church of the Brethren started her own recycling business, Operation Squirrel, Inc., 10 years ago. Six years later she sold it for half a million dollars, proving that old-fashioned thriftiness pays off in a throw-away age.

An energy committee—in tandem with a new building development committee—has also been formed at the Highland Avenue church in Elgin, Ill. And a spinoff from the energy committee—in the form of a workshop on wheels, led by Bob and Ruth Warner—is spreading energy-saving ideas all across the denomination.

The energy group emphasized practical, simple improvements that anybody can do to increase energy efficiency. The building development committee has followed along with the energy committee's concerns. There are tentative plans afoot to construct an active or passive solar heating system—a Trombe wall, perhaps. The building development committee has also tackled smaller-scale projects such as installing flue dampers.

A Sunday-afternoon potluck dinner and energy conservation workshop organized by the energy committee proved successful enough that other churches in the district asked for repeat performances in their congregations.

And now Bob and Ruth Warner are driving a mobile home across the country to give the workshops to even more churches. They focus on what families can do easily to improved their own homes. The two covered the Southeastern District in early March, and then moved on to the New Windsor Service Center in Maryland to speak to disaster coordinators who are meeting there.

"Jan Thompson (refugee/disaster relief coordinator) would like to expand the idea of disaster to include elderly people who need better-insulated homes," says Bob, "and we're excited about that."

Their itinerary also includes some time in Ohio and an insight session at Annual Conference. After spending the spring in the East, the Warners will drive west in the fall. Don Stern, General Board staff for stewardship of creation, is coordinating the endeavor.

Pete Dull, of the Brookville church in Ohio, has translated his concern into action by offering to weatherize homes of people who have trouble keeping up with oversized fuel bills. He has even lent the money needed for materials.

Pete Dull is particularly interested in the conservation of energy. After attending an energy conservation meeting with Walt Bowman, the two organized a seminar for the district.

Pete and his father, Ralph Dull, have also been energy-efficient on the farm. Their major project right now is a cob-burner that dries feed corn by burning the extra cobs. They expect to perfect it by fall.

Dorris Blough, of Nampa, Idaho, is an expert in the recycling business. She started her own outfit, Operation Squirrel, 10 years ago. Hers is one of the few that survived after the recycling boom ended. When she sold the business six years later, it grossed half a million dollars.

"It's possible for a recycling center to be successful, but it takes a lot of work," says Blough.

Still under the name "Operation Squirrel," she's now a consultant on a nationwide basis for all sorts of organizations: county councils, companies like Boise Cascade, the New Windsor Service Center.

She continues to offer her expertise to Brethren congregations who want to learn about recycling.

Brethren involvement in alternative forms of energy and other facets of living responsibly are certainly not confined to the individuals and congregations described here. For example, several Brethren camps have built solar-heated buildings. The Elkhart City (Ind.) church has members trained to do workshops on responsible lifestyle, using Doris Longacre's book *Living More with Less.* In Niger, Ralph Royer has put his technological know-how to use on projects as diverse as adobe stoves that use less wood, foot-powered wheat threshers, and solar dryers.

Brethren from Indiana to Niger are examining the way they use the world's resources. While "stewardship of creation" is a broad umbrella, and various groups zero in on different pieces of creation, all seem to share the conviction that learning to be faithful stewards is a Christian responsibility in today's world.

"I guess in a sense we're pioneers," says Ned Crumpacker.

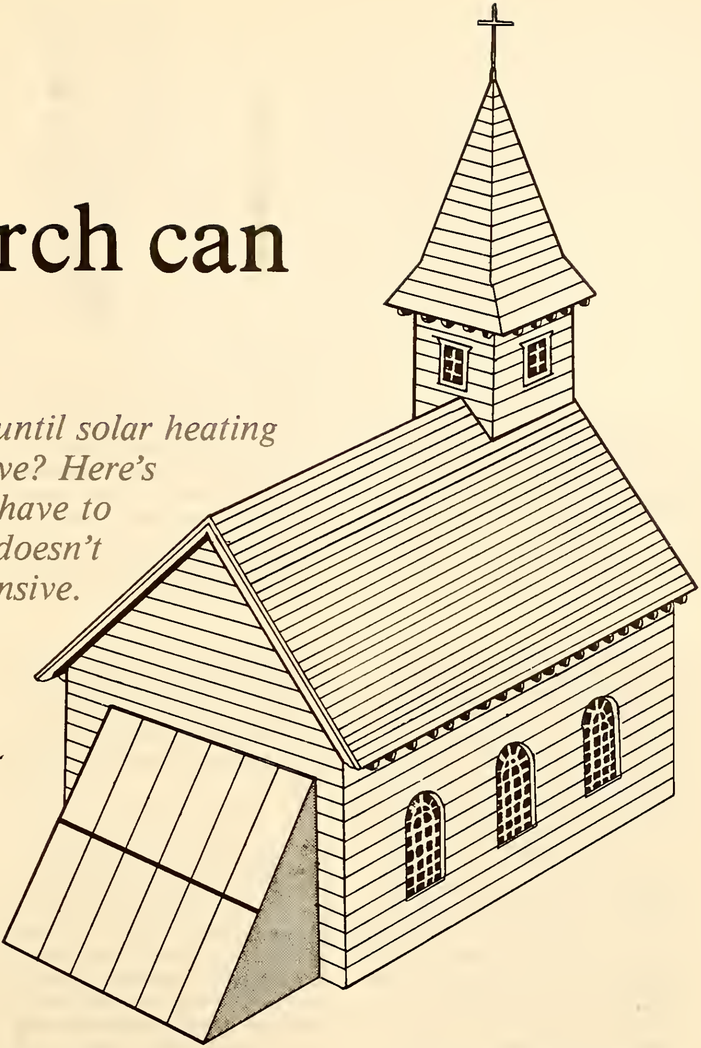
Bob and Ruth Warner add to that a note of urgency. They close their workshops by holding up photographs of their grandchildren.

We must change our lifestyles, they say, to make sure that there's a world left for them. □

Cedar Creek Church of the Brethren, near Citronelle, Ala., was destroyed by arson fire, then rebuilt with a passive system of solar heating. By building the new church with 95 percent volunteer labor, Cedar Creek Brethren cut construction costs of the new church by two-thirds.

Your church can go solar

Is your church waiting until solar heating systems are less expensive? Here's good news—You don't have to to wait and the system doesn't have to be all that expensive.



by Roy Johnson

Many churches in recent years have seriously considered adapting a solar heating system to their existing building or to a new one. But builders and architects frequently tell them, "It's too expensive," or, "Wait until they've improved it." In some cases, an engineer on the church staff has attended a seminar set up by a major power company or the government and has learned that the cost may be as high as $100 per square foot of solar-collector area. Such figures are discouraging when the energy yield of a collector in most parts of our country is about equal to a gallon of oil per year.

But there's hope. There are relatively simple and inexpensive systems which can be built at a fraction of the cost quoted above, if the church is willing to accept architectural variations and to settle for less efficient (but more cost-effective) systems. Keep in mind that consideration should always be given first to conservation (adequate insulation and infiltration reduction) and to programing. Alternative energy systems should always be designed to apply to those areas of the building used most frequently.

The lean-to system

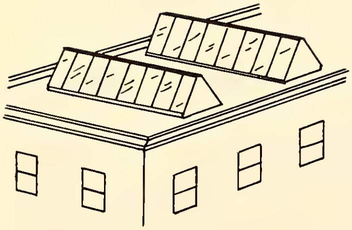
This system consists of a glazed lean-to against an existing wall. No attempt at storage need be made. If properly designed, it may produce 40 to 60 percent of the heat requirements of a room or area.

The structure is made of ordinary framing materials. Non-glazed surfaces should be well insulated, and the structure should be well sealed against water leaking. The interior is painted flat black. Aluminum battens over the glazing are recommended. Glazing may be ultraviolet-resistant plastic, fiberglass, or glass. Probably the best glazing material is replacement glass for gliding doors, which is double-glazed, tempered, and relatively inexpensive.

Heat transfer is accomplished with a blower drawing air out of the upper area of the lean-to and a return duct from the heated area returning air to the lower part of the absorbing space. Proper sizing of this ductwork and blower is critical.

Control is with a cooling thermostat that switches on the blower at a pre-set temperature, usually about 80°F. This system should face within 15 degrees of south, although it will work further from south with less efficiency.

With volunteer help, this system could be built at costs as low as $2 to $3 per square foot.

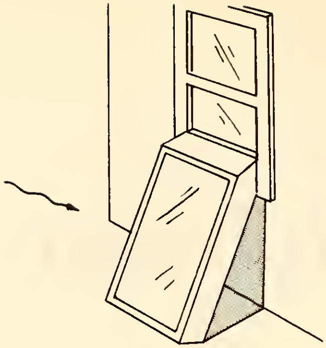


The flat-roof saw-tooth system

Some churches have flat-roofed educational wings which are particularly suited for a site-built, saw-tooth system. Similar to the lean-to, this system consists of triangular truss elements set on a curb. Air can be pumped from manifolds at top and bottom from one end and returned to the other end. Inexpensive glazing can be used—as can volunteer labor, since construction is simple.

Beside the design, the most difficult aspect in the air system (always a critical factor) is the attachment to the roof. Professional roofers should probably be used to make sure leaks do not occur, and roof loading should also be checked.

Each unit may have a blower and simply supply the room below, or a more elaborate duct system can be used to store heat. The storage system is a stone bin located and controlled properly. Location, design, and size, depend on a number of factors.



The window box

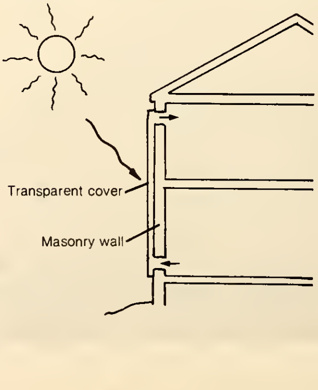
A window-box collector, which fits into a window like an air conditioner, can be used to heat a small room such as an office and can be built out of plywood by do-it-yourselfers in a garage or basement. This collection has no storage or moving parts but will heat a room on a sunny day.

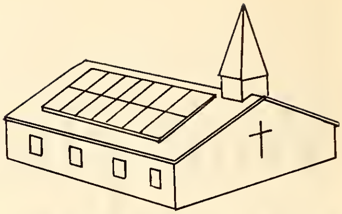
Construction plans are readily available in publications such as *Mother Earth News* and *Popular Science.*

The Trombe wall

Most solar enthusiasts have discovered the Trombe wall, invented by a Frenchman, Felix Trombe. This particular solar approach is very adaptable to an existing church building with uninsulated masonry walls.

As indicated in the diagram, the system consists of a transparent cover enclosing an air space against a masonry wall. Openings at the top and bottom of the wall allow air to circulate through the cavity, thereby transferring solar heat to the building interior. This system is very simple and has built-in storage. The only moveable parts are manually operated dampers to close the openings on cold nights to prevent reverse cycling. Many residences incorporate this system.





The pitched-roof system

This system, installed last year in a church in Alabama, is constructed upon the roof sheathing of 2 × 4's laid on edge. Absorption and insulation are accomplished by duct board: Air enters the lower edge through a slot and leaves the upper edges.

Construction of the collectors is similar to that previously described. This system is performing well so far. Its cost, including some elaborate ducting and controls, was $8 per square foot.

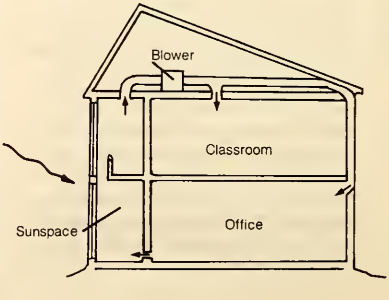
The sunspace corridor

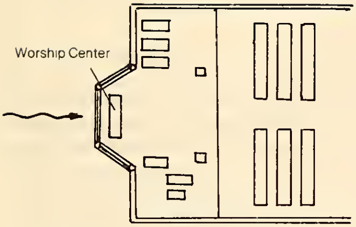
Because they require the movement of large numbers of people, churches often have large corridors. These corridors can be designed as sunspaces, trapping energy during sunny hours. They can produce a sense of spaciousness and create a dramatic effect.

Usually some storage will be built in, since floors and walls are often masonry. Blowers and controls should be designed with flexibility and use in mind: Rooms used mostly in the daytime can be built without storage; rooms for evening use will require more attention to thermal capacity.

In most cases, this design is an option only in a new construction, since most corridors—at least in cooler climates—are built into the interior of church buildings.

The sunspace corridor idea can also be applied to other large pass-through spaces such as a narthex.





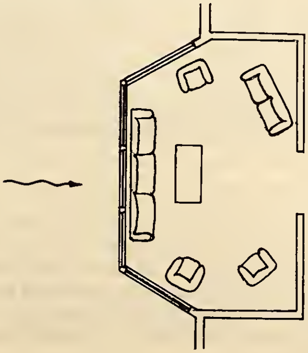
The solar apse—greenhouse
Most churches use floral arrangements as part of their worship centers. One possible application for solar energy is an apse or enclosure at the front of the sanctuary which is also a greenhouse. With this arrangement, living plants will be part of the worship focal point.

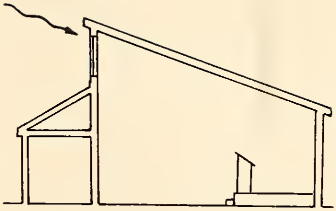
There are obvious drawbacks to this system. One is the care required. The other is the control of light and glare. The advantage is better-looking plants and no weekly florist bill.

The solar parlor
Many churches have a home-like parlor which serves primarily as an evening meeting place. The direct-gain system, especially if the area faces southwest, can produce a late afternoon heat input that carries over through the evening. Large windows, adequate storage mass, and probably some method of shuttering the windows to reduce night-time heat loss are all that are needed.

The major problem, as with any direct-gain system, is the fading of fabrics subjected to intense sunlight. Careful selection of materials or the use of blinds which redirect the sun rays can overcome this problem.

The room can be very inviting for evening meetings of the parish.



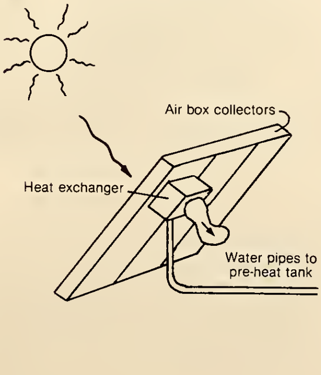


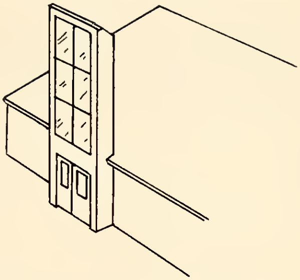
The direct-gain clerestory
The Covenant Baptist Church in Mesa, Ariz., is using a system which consists of high windows which face south and allow light in toward the pulpit. Through the proper use of overhang and orientation, the energy will penetrate when wanted.

One obvious problem is glare. Blinds have been installed and seem to control the problem.

The hot-air domestic hot-water system
Most churches have low domestic hot-water demand and therefore have little need for such a system. In those cases where demand is great—food preparation or day-care centers, for example—a simple, inexpensive air-box system can be built.

The system consists of three or four air boxes with glass covers, a heat exchanger (car radiator), a blower, a water pump, a pre-heat tank, and a differential controller. These can be built for $400 to $800 with volunteer labor and will furnish 50 to 70 percent of the hot water needed. The collectors can be placed in various places; on the roof or against the building in lean-to fashion are the most common.





The solar tower
A contemporary design is one architect's tower, one side of which consists of a vertical surface of collectors. Air flow is from bottom to top with a blower forcing air down a duct to the offices.

Again, construction is of ordinary framing materials. In this case, clear plastic covers were used to prevent vandalism.

Conclusion
From the above, it should be clear that solar energy systems are affordable now. Expensive commercial systems will give better performance, but not better yield per dollar invested. Furthermore, a congregation that builds one of the above systems will serve as a witness to others that a little hard work and ingenuity will save precious natural resources.

Whether your church can use solar energy or not depends on its determination to do so and some basic knowledge of low-cost, simple solar devices. If it wishes to do so, your church *can* go solar. ☐

Roy A. Johnson, pastor of the Flower Hill church in Gaithersburg, Md., lives in a solar-heated house and is a part-time solar consultant.

STEWARDSHIP OF CREATION

Today the Earth is being spoiled by its tenants, the people who have been entrusted with its care. Its limited resources—fossil fuels, soil, minerals—are being wasted at an alarming rate. Its life support systems essential to human survival are threatened by the very technology intended to protect society and enrich its quality of life.

Here are some resources for individual and group study that can increase our appreciation and understanding of our role as stewards of creation.

Why Stewardship?

Energy Ethics: A Christian Response, edited by Dieter T. Hessel, Friendship Press, 1979, 170 pages, paperback, $4.25.

Here is a book that probes the ethical questions underlying the energy crunch. Its chapters grew out of the deliberations of the Energy Panel of the National Council of the Churches of Christ in the USA. It deserves the serious study of individuals and groups in every Brethren congregation. It speaks to all who are interested in the questions: What should we be doing about energy? What are the criteria for making moral choices in this complex field?

This World Must not be Abandoned! Stewardship: Its Worldly Meaning, by Douglas John Hall, produced by World Development, Service, and Relief Appeal, the United Church of Canada and four other churches in Canada, 1981, 35 pages, $1.00 cash with order.

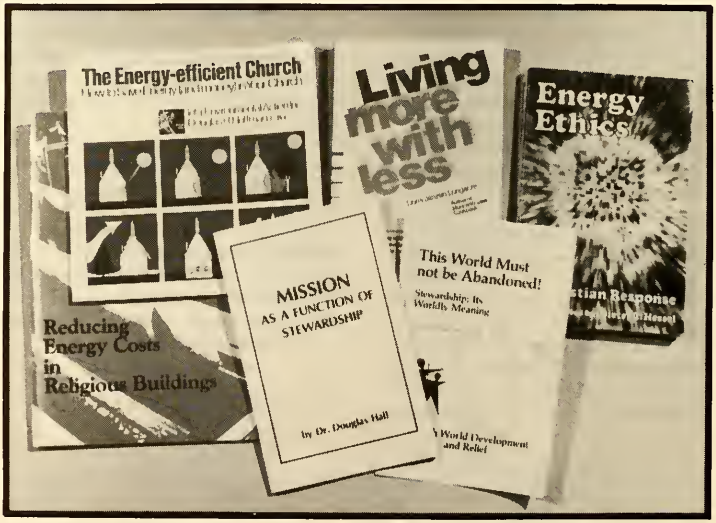
This article presents a challenging and very timely examination of the history of "stewardship" and provides a strong biblical base for rethinking the concept of stewardship within the Christian community.

Prof. Hall sees in Bonhoeffer's statement that "this world must not be abandoned!" a timely motto for today's stewards. He notes that some very thoughtful people are asking, and perhaps with good reason, "Can this planet survive?" After all, the annihilating power of nuclear armaments, the destructive potential of a "leaderless technology" run amuck, and the spiritual malaise of a society in which many find no meaning in life are real and present dangers. Yet Hall insists that this very ancient Hebraic-Christian idea called "stewardship" has become newly "right" for our time.

Individual Response

Living More With Less, by Doris Janzen Longacre, Herald Press, 1980, 294 pages, paperback, $6.95. Leader's Guide, $5.95.

This book is beautifully written, yet it provides a practical, down-to-earth focus on a pattern of living *more with less.* In a loving, understanding manner, the author of the widely influential and popular *More-With-Less Cookbook* invites her readers to take the next steps into the joyous exploration of living simply. This, her last gift to the church, is an invitation to rediscover what is good and true.


The Energy-efficient Church
Living more with less
Energy Ethics
stian Response
This World Must not be Abandoned!
Stewardship: Its Worldly Meaning
World Development and Relief
MISSION AS A FUNCTION OF STEWARDSHIP
by Dr. Douglas Hall
Reducing Energy Costs in Religious Buildings

Simple living is not enough, according to this book, and the word "lifestyle" does not adequately express the "more-with-less standards" of those who seek to do justice.

The second half of this book includes the personal testimonies of scores of individuals and families struggling to be free from society's suffocating affluence. Their stories offer a variety of concrete suggestions for doing justice, learning from the world, nurturing people, cherishing the natural order, and living freely in a nonconforming manner. Although many of the illustrations are drawn from Mennonite settings, it is definitely a book for Brethren, as well.

A study/action guide is available also.

Group Response

The Gift of Land, a kit of 35mm color filmstrips with sound, by Franciscan Communications, 1981, available from Brethren Press, $10 rental.

This excellent resource is ideal for study groups desiring to focus on the stewardship of creation. Schedule *The Gift of Land* for a five-week period so as to use in a series of five weekly sessions.

This filmstrip is a biblical response to a threatened world. It has its origins in a deep concern for the earth as God's gift to us to be revered and cherished, and the belief that the fruits of the earth are intended for the good of all people, rich and poor, present and to come.

The series is taken from the text *The Gift of Land* by C. Dean Freudenberger, renowned agronomist and Methodist minister. The five filmstrips are:

1. The Land in Covenant
2. A Broken Covenant
3. How Land Abuse Happens
4. Values for a Preferred Future
5. Guidelines for Change

Also included in the kit are five reading scripts, one overview with bibliography, a separate leader's guide for each filmstrip, and one copy of the Freudenberger text, *The Gift of Land.*

Handle With Care, edited by Kenneth I. Morse, Commission on Stewardship, NCC, 1982, 36 pages in the Student Resource, $1.95; 20 pages in the Leader's Guide, $2.50.

This new resource for adults offers lessons for three units of study plus guidance for leaders. In settings where the schedule calls for only four or five sessions, select one of the three units. It can also be used as a 13-session course.

Unit One: "God's Earth Is for Sharing," five sessions, focuses on the care of the earth. Unit Two: "Money Counts" has four sessions dealing with the management of money. Unit Three: "The Congregation as a Good Steward," with four sessions, examines the corporate stewardship of the congregation.

Each of these units consists of selected sessions that appeared originally in *Today's Word for Adults* and in the *Leader's Guide* that accompanied them.

The Energy-efficient Church, edited by Douglas R. Hoffman, Pilgrim Press, 1979, 86 pages, paperback, $4.95.

Congregational leaders have found this manual especially helpful for determining what measures will be most practical for saving both energy and money.

Reducing Energy Costs in Religious Buildings, prepared by the Massachusetts Energy Office staff and assisted by an interfaith Advisory Task Force, 1978, 52 pages, paperback, $1.75 cash with order.

This practical manual includes many illustrations and procedures for conserving energy in space heating, hot water, air conditioning, weatherizing, and lighting.
—DONALD L. STERN

Donald L. Stern is a member of the stewardship unit of the General Services Commission of the Church of the Brethren, with specific responsibility for stewardship of creation.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• The marvelous message of Easter is "creation continues!" That which was dead lives. Where darkness reigned light triumphs. The season of the spring solstice has been celebrated back into the far reaches of time, for human beings have always revered light. The coming of light at the end of the dark winter was cause for celebration . . . the whole world rejoiced!

The sun of the old creation, the sun that brought light to the darkened void was a sun that was worshiped. Its rising and setting were events that reminded humankind that creation was sacred. Its power meant the difference between sight and blindness, between warmth and coldness, between life and death. The sun's rays on the cold earth meant that the seed that was death would germinate, would sprout, would bear fruit and grain, herb and vegetable. God's sun of the old creation was good.

How blessed we are to know the Son of God. A new covenant, a new genesis, the Son of God is the Light of the world. Matthew's words speak to me of a perpetual Easter: "If they say to you, 'Lo, he is in the wilderness,' do not go out; if they say, 'Lo, he is in the inner rooms,' do not believe it. For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of man" (Matt. 24:26-27).

For by some great light "that never was on land or sea" the darkness of the tomb was altered and the stone rolled away. That legacy of light has served Christians for almost 2,000 years. The light of the world illuminates our lives . . . grants us joy instead of sorrow, hope instead of despair, love instead of hate.

Christ is risen. He is risen indeed. Hallelujah!

• These are some of the places Pilgrim would like to be on Easter morning:

—Bethlehem, Pa., where the first Easter sunrise service was held in 1743 by devout Moravians. A special treat is the famous Moravian Trombone Choir that begins the service playing paschal hymns from the steeple of the Moravian church.

—On a hillside at Holy City, northwest of Lawton, Okla., thousands of people begin to gather long before midnight. At midnight the Oklahoma Oberammergau begins and is timed for the resurrection scene to begin at sunrise.

—Wherever the children of God are together, singing praises, because there is a central point in history called Easter!

• In the years when our daughters were home and vacationing at Pt. Betsie was an annual event, watching the sunset over Lake Michigan was "family time." One evening toward sunset I called to Patty, who was a short distance away, to hurry home. I heard her say to her friend, "I'm sorry I have to go, but my mom has a thing about sunsets." I do. And I have a thing about sunrises, and crocuses in the snow, and golden oak leaves, and bare branches against a winter sky, and October blue skies and Peace Roses and wildflowers of all kinds and cumulus clouds. God is the consummate artist. But there's a little vein in the brain that seems to be filled with Calvinist blood that said . . . "Ya, but you don't really think all of creation is good . . . red in tooth and claw revolts you . . . you know the lamb dare not lie down with the lion." I consign it to mystery and join Charles Wesley in his plea, "Finish then they new creation, pure and spotless let it be." Until then I take my place with the lovers of this world and bear some responsibility for an unsullied universe. But especially I take my place with the lovers of the Creator—the Son—the Holy Spirit.

• From another Pilgrim's Pen: "Never minimize the lesser overcomings in life—the daily resurrections. It is doubtful that the great triumph of Jesus Christ could have taken place if there had not been first many lesser overcomings in His life. We all know that there is much to overcome in order to be a master of any sort. Often the artist must employ many techniques in order to achieve the effect he desires. So it was with Jesus Christ. This is how it was that He became the Messiah of men and the Master Craftsman of life."—**William L. Fischer**

• See you on the journey. P.K.H.

On national defense, church growth

Gordon L. Shull

New lessons for old dogs

The bomb that fell on Hiroshima blew up more than a city. It also shattered the "conventional" wisdom about defense in a dangerous world.

But, like old dogs, we have a hard time learning new lessons, and an even harder time applying them. Thirty-six years into the atomic age we and the Russians still flunk the new nuclear math. Both Russian and American nuclear arsenals—and the whole flurry in America about ICBM vulnerability and MX—bear witness to this failure.

President Truman thought of the atomic bomb as simply a bigger gun, but that was true only so long as the enemy didn't have one too. Consider the profound difference between nuclear and conventional weapons. Before the atomic age, a strong army could protect citizens and cities, and the bigger the army—within prudent economic limits—the more defense and the more diplomatic clout.

But now there is no way to protect a people from rocket-borne nuclear attack. Now, as never before, war means the destruction of all that is worth defending. We and the Russians therefore hold such rockets, not in order to use them but in order to deter each other.

This is an important distinction. Although we hope we will never have to use our conventional weapons, we stand ready and willing to use them in certain circumstances. Weapons plus willingness add up to diplomatic muscle—which is why it can be said that war is diplomacy conducted by other means.

But any nuclear war between superpowers would signal, not a raising of the diplomatic ante but a final, catastrophic collapse of diplomacy. Here is *Lesson One of the Nuclear Age: Nuclear Weapons Are to Deter, Not to Use.* We should write it on the blackboard 100 times.

But just what can a nuclear weapon deter? Precisely because the use of such weapons is suicidal, they cannot deter every folly that tempts the other side. In all East/West confrontations in post World War II years, the "aggressor" has known that the other side would not go to the nuclear brink over an issue that did not pose a serious threat to its basic survival.

Russia does not threaten our very survival as a free country by sending armies against us or our close allies. Nor do we put Soviet security in jeopardy by threatening either her or her buffer empire. Either side might well fight the ultimate battle over stakes such as these, and both sides know it.

Thus *Lesson Two: Nuclear Weapons Deter Only the Mightiest Challenges to National Security. Lesser Challenges Must Be Deterred or Countered by Other Means.*

Once we understand that nuclear weapons have one, and only one mission, we can ask, how big a nuclear force do we need to deter a frontal attack on us or our close allies? The answer, in general terms, is: big enough to survive a surprise attack and still inflict "unacceptable damage" on the attacker. Well, how much damage would be "unacceptable" to the Russians? Twenty super-Hiroshimas? Fifty? Two hundred?

Les us err on the safe side, and state *Lesson Three: No Sane Leader Would Think Any Advantage Worth Having at a Serious Risk of 400 Nuclear Explosions in the Homeland.* How, then, can we be fairly sure of having 400 warheads, and the means to deliver them, after the Russians have done their very worst to us? We have not yet absorbed the basic fact that nuclear weapons deter only the gravest of challenges, and that several hundred surviving warheads are more than enough for that. Now that we have that fundamental deterrent, more is no safer, bigger is not better, newer and even more accurate is no more secure.

Once we have followed this logic to its sticking point, we can move to *Lesson Four: Although an Arms Reduction Agreement with the Russians Would Be Nice, We Can Move to a Smaller Nuclear Force Regardless of What the Russians Do.*

We do not have to spend another decade agonizing over dotted i's, crossed t's, and meticulous comparisons. Rather, we can tailor our nuclear force to the logic of the nuclear age, confident that we will still have more than enough weapons to do the only job a nuclear weapon can do. Perhaps the Russians would get wise, too, and follow suit—but if they don't that's their problem.

Abraham Lincoln, the patron saint of Ronald Reagan's own party, said, "We must think anew, we must act anew, we must disenthrall ourselves." It was never easy, but isn't it about time? ☐

Gordon L. Shull is professor of political science at the College of Wooster, Wooster, Ohio.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Chauncey Shamberger

What keeps us from growing?

Growth is a relatively recent concern in the Church of the Brethren and in the other branches which attribute their origin to Alexander Mack and his associates. The Committee on Diminishing Membership (which reported at Annual Conference) treated the problem all too lightly when it said it had been steady, substantial, and sometimes impressive. Compared with other churches which were established in America at about the same time, it was not substantial or impressive.

There is little evidence that the founders of the church were disturbed about whether what they offered would be accepted by a great percentage of the people who learned about it. They had searched the scriptures to discover what the Christian life should be, and they left it up to the people to accept or reject it.

The church was predominately rural, and it remained rural for the 232 years the committee referred to. There were hundreds of rural churches from Pennsylvania to California and down to the Mason-Dixon line. Most of these congregations had fewer than 100 members and many had fewer than 50.

Then came the trend, from farm to town, that developed all over the country.

ordination

This trend was disastrous to the Church of the Brethren. The church had no viable program for building city churches, and in many places where an effort was made it was on the other side of the tracks and was too often just a replica of the little country church from which it had come. As a result, members moving to the city either affiliated with existing congregations of other denominations or made futile efforts to start a Church of the Brethren. Many simply quit going to church.

By the 1920s, the church had discarded many of the things considered essential up to that time. This may have had some significance for the unusual growth that took place from the 1920s to the 1960s.

What happened to the Church of the Brethren in the 1960s and afterwards also took place in the main-line denominations: namely, membership loss.

Some observers in the political area claim that the reason the Democratic Party lost the election was that it had tried so many things that no longer worked and had nothing new to offer in their place. Possibly that is true of the churches that are losing members: They no longer have anything to offer that attracts members.

Denominational differences have played a part in the growth of membership in America in the past, but they have mostly vanished. In fact, that may be one of the critical problems facing the Brethren. We have become so much like the others that we may well raise the question: Not only may Brethren die but must they live? The same, of course, could be asked about Methodists, Baptists, and others.

Possibly this is the time when the denominations that are losing members should unite to discover what they must do to regain people who in the past have been drawn to them.

Certainly all those who call themselves Brethren must ask that question. There is enough diversity among the branches to prove that they lost the appeal to people. The Old Order Brethren who withdrew because the church was becoming too worldly have only grown from 4,000 to 5,000 in a century. The Progressive Brethren who left because the church was too conservative have not shown an impressive growth either, and the Grace Brethren and Dunkard Brethren are not establishing growth membership.

This all points up to the fact that the Committee on Diminishing Membership failed to offer anything new that would give some assurance that the church will grow. The report seems to say that we should keep on doing what we have done, only with deeper dedication, and start new congregations!

Those who have given exhaustive study to the problem of church growth doubt that a church which has lost members can regain those lost. The churches which are gaining members have clear-cut ideas of what their mission is and are enthusiastic about it.

It is a truism to say that growing churches are the ones that start new congregations, but it takes more than a quota to justify starting new congregations.

If the Church of the Brethren must live, it must find a sense of mission which it now lacks. ☐

A member of the Fruitland (Idaho) congregation, Chauncey Shamberger spearheaded Brethren youth camps and the student volunteer movement.

Who are the
Peace Heroes?

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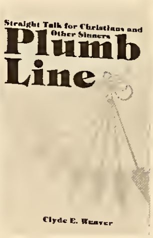

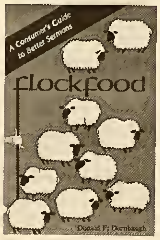

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INVITATION—Retired ministers and missionaries are invited to consider minimum-cost living at Long Beach Brethren Manor. Brochure will be mailed upon request: Long Beach Brethren Manor, 3333 Pacific Pl., Long Beach, CA 90806.

INVITATION—Peoria, Ill., becoming regional center for heart and other medical specialties. Brethren families and friends needing assistance in housing and transportation contact Peoria church, (309) 682-3980 or Dorothy Shively, (309) 676-6550, 1507 Columbia Terrace, Peoria, IL 61606.

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TRAVEL—Juniata College Tours 1982: March 1982—Hawaii deluxe (one or two weeks). July 26—Aug. 4—the Pacific Northwest with Harold B. Brumbaugh (Banff, Lake Louise, Victoria, and more). Aug. 15-29: Yugoslavia hosted by President and Mrs. Frederick M. Binder. Aug. 17 from London: the Central Kingdoms Express—train from London to Hong Kong with Harold Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—Christian Heritage Tour Aug. 2-16, 1982. England, Netherlands, Germany, Switzerland. Visit locations of beauty, fame, and historical beginnings for Quakers, Methodists, Lutherans and Brethren. See Schriesheim, Kassel, and Schwarzenau for Brethren. $2,079 from Chicago. Write John D. and Naomi Mishler, 168 East 6th St., Peru, IN 46970. Tel. (317) 473-7468.

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WANTED—Copy of book by Roy White called "Stormy Crossing," a story of the ocean voyage from Germany to America in middle 1700s. Contact J. B. Yount III, Box 1062, Waynesboro, VA 22980. Will gladly pay reasonable price.

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prayer calendar

April 11-17: Pray for the work of Heifer Project, of CROP, of SERRV, and of other related agencies working in the name of Christ to relieve suffering.

Pray for the seminar for Brethren pastors on "Economics and the Christian Faith," to be held in New York City and Washington, D. C., April 18-23.

April 18-24: Pray for the Flat Creek church at Marcum, Ky., and for the special ministry of the Parish Ministries Commission to this congregation.

Undergird with prayer the work of Brethren groups in the New England area: Lewiston, Maine; Boston, Mass.; and Brattleboro, Vt.

Pray for the Regional Youth Roundtable at Bridgewater College April 24-25 and for guest leader Andy Murray.

April 25-May 1: Give prayer support to the Brethren program at Lybrook in New Mexico and to pastor Russell Kiester.

Pray for the Post-30 BVS orientation unit meeting April 27—May 5 at Oak Brook, Ill., and for staff member Beverly Weaver leading.

May 2-8: Uphold in prayer the work of the Germantown ministry and its pastor, Frederic M. Jenkins.

Pray for the recently established China Agricultural Exchange Program. (See January, p. 7.)

May 9-15: Strengthen through prayer the Rural Health Program in Nigeria and Moses Thliza, assistant director. (See January, p. 5.)

Pray for BVSers Gina Martin at United Faith Ministry, Denver, Col., and Karen Klement at Casa de Modesto, Modesto, Calif.

opinions

Dean L. Farringer

Ordination means less to me now

When I was first licensed in 1941 and relicensed the two subsequent years, the documents clearly stated, "Expires one year from date." I know the licensing was temporary. I think I regarded ordination as something more serious and more permanent. When I was ordained in 1944 and into the eldership around 1950, I don't remember receiving any document at all. Since then, the office of elder has been dropped, and ordination has been redefined in the Church of the Brethren.

Ordination is no reliable indicator of authenticity, qualifications, competence, commitment, or faithfulness. In fact, "ordination" as a word has been cheapened and prostituted by religious hucksters offering it for sale for $5 through the newspapers.

Ordination per se means little, unless we can successfully equate it with the state of being "set apart" for ministry, by an authority who is qualified to declare someone as set apart. I would not regard it as a reliable credential to assure the county recorder's office of an individual's authority to officiate at a marriage, but it apparently satisfies legal requirements.

In short, among those who know me in the family of faith, I doubt if ordination or non-ordination makes any difference in what I do. Among those who don't know me, the assurance lies in the knowledge that the Church of the Brethren is a faithful accrediting body.

I think I had learned to view ordination as a requirement for authentic ministry. I now believe the two are not necessarily related. I feel my ministry is and has been honest, straightforward, and beneficial, when viewed within the broader definition of "ministry."

The church, as the family of faith, called me and nurtured me in the early years of my ministry while I was a student. When I became a "hired" minister to pastor a church I continued to feel support, but there was part of being "set apart" which I felt was at variance with the biblical concept of set-apartness. I felt this was not related to ordination, but to being considered by some as a professional "hireling" with a divine stamp connoting immunity from the disciplines of human accountability.

I feel pastors and congregations have not been diligent in issues of accountability—pastors to congregations, vice versa, and both to God. Consequently I found the concept of minister—"servant"—getting distorted, i.e., regarding the pastor as *the* minister-servant of the people (at their bidding), rather than *with* people a servant of God. The unspoken reasoning I sensed runs something like: "With an authentic set-aside professional man of the cloth in our midst duly hired according to denominational standards, who needs us part-time amateurs?"

When I left the full-time pastorate, I was ill-prepared to handle the comments from some parishioners and friends, such as, "Sorry to see you leave the ministry." Upon my return to graduate school in 1962 it was my purpose to expand my ministry by developing new understanding and skills. It was farthest from my intention to "leave the ministry." It was my hope to develop a base of financial self-support to relieve my feeling of being dependent upon and "owned" by the congregation I served.

In this changed role I have felt a lack of clarity on the part of local congregations in the Church of the Brethren as to the place and function of "former pastors" (sometimes referred to as a "former minister") in the life and ministry of the congregation. Are they to be ignored, treated as "laity," lay-ministers, or "spares" in case of absence or disability of the pastor? Or, may they be regarded as self-supported members of the team, and incorporated into the functional ministry in that congregation? In each of the three full-time parishes I served there were former pastors. Now, having been on both sides of that situation, I feel that issue has not been dealt with in a straightforward manner in localities in which the self-supported ministry is foreign or forgotten.

My social work practice over the years has involved treating ministers suffering from parish frustrations, life uncertainties, and losses connected with family, aging, and retirement. I have been asked to perform religious functions in this supposedly "secular" hospital setting. I, by request of the hospital chaplain in charge of clinical pastoral training, have supervised two Roman Catholic interns—one a priest on a seminary faculty, and one a female lay-minister in a Denver parish. I have been able to confront people's confusion and illness related to "bad" theology, and have been able to speak with confidence about what I believe to be the nature and expectation of God.

But, because some of these functions seem more closely associated with church people and what "real" ministers traditionally do, does that make them more legitimate ministries than other social work functions that have no religious marks of identification? I think not.

Ordination is neither necessary nor relevant to my work in this "secular" setting. But a commitment to ministry is, for me. My seminary education and pastoral experience have enhanced my present work as a social worker, and I feel my social work skills enhance my ministry through the church. ☐

Dean Farringer is a psychiatric social worker at Fort Logan Mental Health Center in Denver, Colo., and a member of Denver's Prince of Peace congregation.

turning points

Licensing/ Ordination

Daggett, Kevin Wayne, licensed Dec. 13, 1981, Bridgewater, Shenandoah
Gohn, Greg, licensed Dec. 13, 1981, County Line, Western Pennsylvania
Main, Ricky Eugene, licensed Dec. 2, 1981, Jackson Park, Southeastern
Mouk, Dean, ordained Nov. 29, 1981, Trinity, Sidney, Southern Ohio
Nell, Allen L., licensed Dec. 13, 1981, Upper Conewago, Southern Pennsylvania

Pastoral Placements

Bowman, David Lee, from leave of absence, to Chimney Run, Shenandoah
Deeter, Joan G., to West Manchester, South/Central Indiana
Glick, Larry, from secular to Valley Bethel, Shenandoah
Guzmaa, Fabricio, from Placement, to South Bend, City, Northern Indiana
Ludwick, G. Daniel, to Shiloh/Mount Zion, West Marva
Smith, Beverly A., from Mountain Valley, Southeastern, to Jackson Park, Southeastern

Anniversaries

Alexander, Mr. and Mrs. John, Middletown, Ind., 60
Bales, Ray and Florence, Stet, Mo., 62
Bauer, Kenneth and Pauline, New Paris, Ind., 50
Calhoun, Bob and Ethel, Port Republic, Va., 51
Cline, Earl and Mary, Port Republic, Va., 53
Diehl, Welty and Sally, Port Republic, Va., 51
Haas, Ira and Mildred, Hope, Kan., 50
Hackman, Mr. and Mrs. Willis, Elizabethtown, Pa., 50
Jooes, Mr. and Mrs. Fred, Chambersburg, Pa., 50
Jordan, Charles and Lova, Flora, Ind., 72
Lehman, Mr. and Mrs. Gordon, Orrville, Ohio, 52
Miller, Mr. and Mrs. Galen, Bridgewater, Va., 58
Redifer, Oscar and Edna, Port Republic, Va., 55
Sacra, Homer and Florence, Port Republic, Va., 53
Shirey, Willie and Alma, Port Republic, Va., 53
Simmons, Mr. and Mrs. W. H. Bridgewater, Va., 53
Wiest, Samuel and Carrie, Ephrata, Pa., 62
Wright, William and Nettie, Utica, Minn., 65

Deaths

Bechtel, Frances, 76, Hanover, Pa., Jan. 9, 1982
Bowers, Frank, 85, Dixon, Ill., Oct. 29, 1981
Bowman, Alice Edwards, 38, Port Republic, Va., Jan. 1, 1982
Castle, Aleta Marie, 82, Dixon, Ill., Dec, 3, 1981
Cripe, Robert, 65, Fullerton, Calif., Sept. 16, 1981
Damron, William, 80, Grants Pass., Ore., Sept. 1981
Davis, Evalyn, 71, Elizabethtown, Pa., Dec. 31, 1981
Daywalt, Ruth, 81, Peru, Ind., Oct. 21, 1981
Diehl, Herman, 94, Mount Crawford, Va., Dec. 11, 1981
Dinterman, Mary, 61, Waynesboro, Pa., Dec. 29, 1981
Ditmer, Donald, 47, Pitsburg, Ohio, Dec. 9, 1981
Elliott, Concordia, 90, Peru, Ind., Nov. 7, 1981
Erwin, Edna M., 91, Sidney, Ohio, Dec. 25, 1981
Eshelman, Pearl, 76, Lancaster, Pa., Sept. 21, 1981
Fisher, Bertha, 96, Goshen, Ind., Jan. 10, 1982
Fogle, Paul, 50, Berlin, Pa., July 16, 1981
Foster, Galen Henry, 66, Bridgewater, Va., July 15, 1981
Gerber, Paul, 67, Elizabethtown, Pa., Dec. 20, 1981
Hawbaker, Kathryn, 12, Chambersburg, Pa., Dec. 10, 1981
Henrie, Judith Ann, 41, Waynesboro, Pa., Dec. 11, 1981
Hoff, Susie Florence, 98, Glendora, Calif., Dec. 7, 1981
Hollinger, Nellie, 88, Lancaster, Pa., Jan. 8, 1982
Kellar, Ida, 65, Berlin, Pa., May 4, 1981
Kerschensteiner, Carl, 76, Berlin, Pa., June 26, 1981
Kurzrock, Charles, 88, Dixon, Ill., Jan. 7, 1981
Mankamyer, Raymond, 73, Berlin, Pa., Dec. 31, 1981
Marcy, Mary, 90, Springfield, Ill., Nov. 26, 1981
Martin, Ada, 76, Elizabethtown, Pa., Sept. 15, 1981
McCauley, Henry, 70, McGaheysville, Va., Mar. 15, 1981
Miller, Joseph, 79, Peru, Ind., Nov. 9, 1981
Moats, Charles, 95, Dixon, Ill., Sept. 19, 1981
Mull, Kathryn, 83, East Petersburg, Pa., Jan. 6, 1982
Myers, Elaine, 73, Dixon, Ill., April 14, 1981
Raynes, Gertie, 90, Port Republic, Va., Nov. 26, 1981
Sanger, Roland, 72, Easton, Md., Nov. 24, 1981
Schaeffer, Joseph, 69, Chambersburg, Pa., Dec. 12, 1981
Schickendanz, Effie, 81, Peru, Ind., May 6, 1981
Seaman, Henry, 71, Lebanon, Pa., Dec. 12, 1981
Silvus, Mrs. Frank, 81, Navarre, Kan., Dec. 7, 1981
Slifer, Edith Grace, 95, Boonsboro, Md., Dec. 17, 1981
Sliger, Dora E., 84, Auburn, Ind., Dec. 10, 1981
Small, Catherine, 58, Clinton, Ill., Nov. 3, 1981
Stafford, Edward, 55, Dixon, Ill., Sept. 24, 1981
Summers, George, 98, Sterling, Ill., May 14, 1981
Tumer, Lois Kathleen, 67, Bridgewater, Va., Feb. 28, 1981
Tusing, Lucinda, 79, LaPlace, Ill., Dec. 23, 1981
Wampole, William, 70, North Wales, Pa., Dec. 1, 1981
Watkins, Clara, 82, Welda, Kan., Oct. 25, 1981
Webber, Nora, 84, Neffsville, Pa., Dec. 2, 1981
Wenger, Paul, 80, Leola, Pa., Nov. 24, 1981
White, Verdi, 71, Alta Loma, Calif., Jan. 4, 1982
Wine, Celesta, 82, Pensacola, Fla., Nov. 26, 1981
Working, Hammond, 79, Hagerstown, Md., Nov. 25, 1981
Wyatt, Edith, 95, Moberly, Mo., Nov. 20, 1981

editorial

Raiders of a lost ark

The land my father bought in 1947 had given up any pretense of being viable farm land and resigned itself to bleak broomstraw fields cut by red gullies and studded with pine bushes. The garden area, robbed of its topsoil, was sterile and stoney. Small wonder that Daddy's term for hoeing was "rattling the steel."

By the end of Daddy's life 32 years later, the land was the choicest along our road. Plump Charolais and Simmental cows grazed hip deep in lush orchard grass. Two garden plots, alternately tilled and left fallow, their soils supplemented with sawdust and cow manure, yielded bountiful harvests. Apple, peach, and cherry trees stocked the farm and their grafted offspring were sought by friends and neighbors. Mother's flowerbeds, scattered about the yard and tucked around the weathered farm buildings, perfected the picture of nature's bounty.

Daddy believed you ought to leave the land better than you found it. I remember him scoring a relative noted for begging fruit and vegetables from kinfolks far and wide: "Can you believe, in all these years he's never planted even one fruit tree?"

Says the Psalmist, "The earth is the Lord's and the fulness thereof, the world and those who dwell therein." Reverence for creation, acknowledgment of the God who "founded it upon the seas and established it upon the rivers," and a commitment to share it lovingly with all "those who dwell therein" are at the heart of Christian stewardship.

Strange how the more "primitive" a culture is, the more likely its people are to be good stewards of creation, while the cultures with the most knowledge and technology at their fingertips are the worst wasters and pillagers of their environment. The western nations today treat Spaceship Earth like a lost ark loaded with God's creation, adrift on an uncertain sea. They needlessly raid its cargo, which can never be renewed.

Human greed, and forgetfulness of God's children in other lands who deserve to live as rich a life as we, lie at the heart of political and economic crises that bedevil us all today. I have lived or traveled in a lot of nooks and crannies around the world, and Americans prove by far to be the most ignorant of how they fit into God's creation.

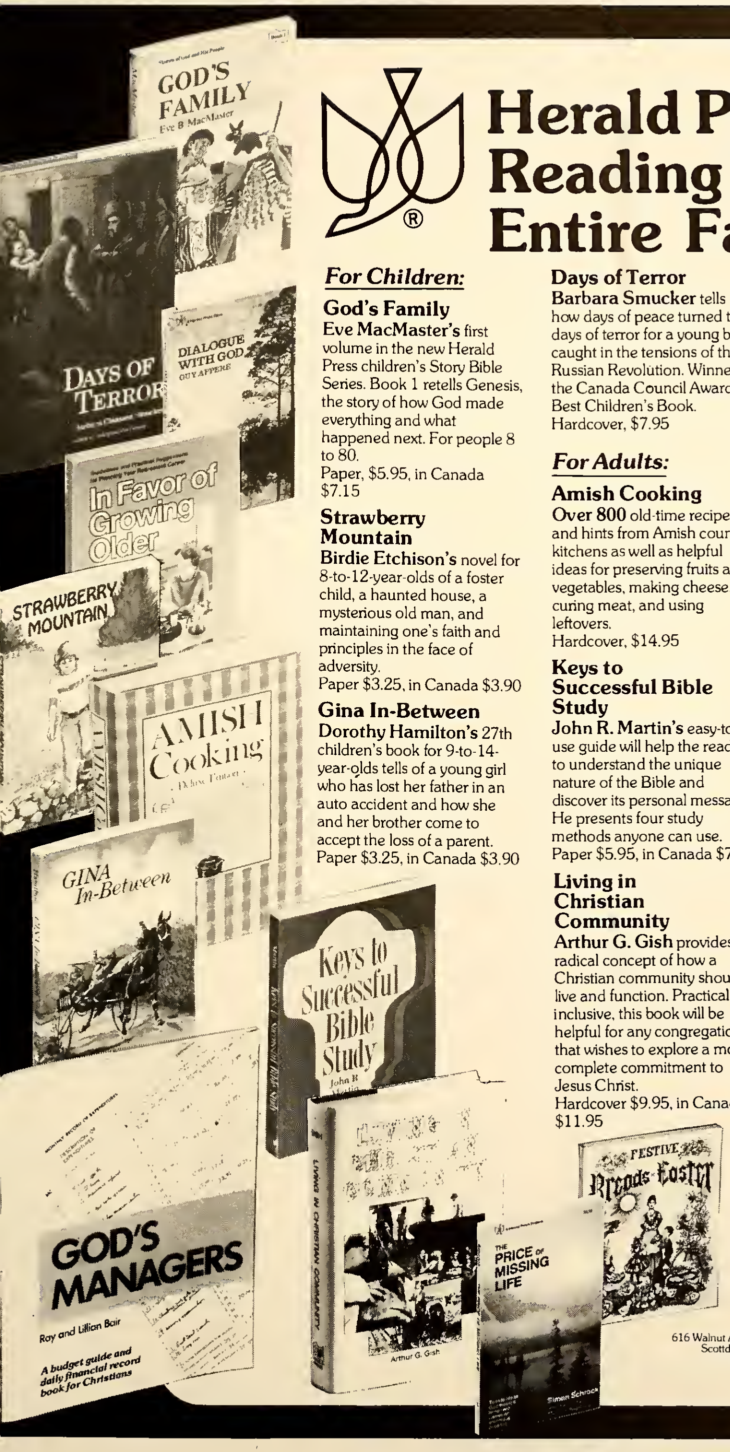
Moses told his people, "Be careful that you do not forget the Lord your God." For the Hebrew community, to forget would mean living as though possessions and plans were all important. To forget would involve putting self at the center of the universe and pushing God out to the edges of life. To recollect, to remember, meant organizing one's life around a sacred memory of a creation done by God and entrusted to humanity to care for.

As Brethren pastor Tim Jones writes, "Creation is ours to use, God's to own; ours to enjoy, but even more to employ. Possessions are not to be seized or idolized or hoarded, but instead graciously accepted and reverently used. Said Moses to his people, 'You may say to yourself, "My power and the strength of my hand have produced this wealth for me," but remember the Lord your God, for it is he who gives.'

"The earth's abundance is a gift to be received, often shared, but not a badge we earn by our cleverness. The God who rules and orders the creation and entrusts its bounty into our hands has purposes that reach beyond our limited desires or nearsighted plans. That is why it is important to remember."

The ark imagery reminds us that after his adventure ended, Noah planted a vineyard. When our term of stewardship of creation is over, will we have "never planted even one fruit tree"? —K.T.

Herald Press: Reading for the Entire Family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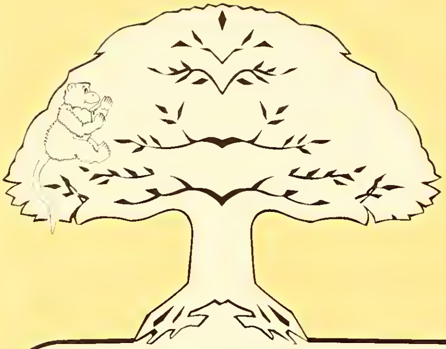

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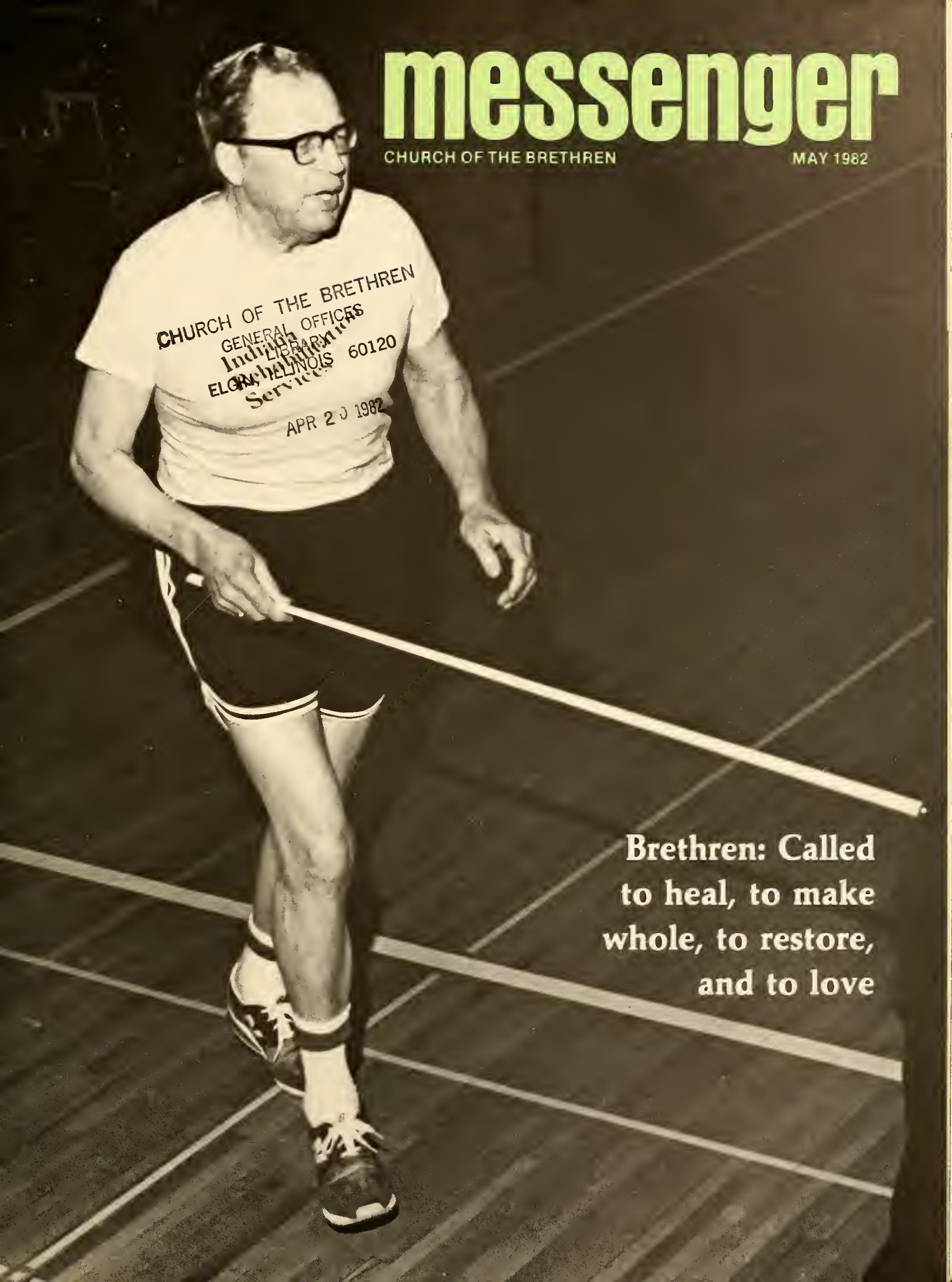
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Brethren: Called to heal, to make whole, to restore, and to love

contents

8 **Learning the River.** Warren F. Groff compares the life and work of the church to a steamboat pilot "learning the river." We experience the tension between knowledge of the things we see, and the reverence that allows mind and soul to sing in harmony.

10 **Living Legacies of Healing.** Larry K. Ulrich states a theology for Brethren health and welfare concern. Those who believe in Christ are called to be living legacies of God's love, . . . to heal, to make whole, to restore, and to love.

12 **Running the Race.** Ron Workman is a runner in the race for life. "Our concern should not be what becomes of us, but what we can become," he says. Story by Karen B. Kurtz.

15 **Commitment to Caring.** Raymond R. Peters and Ida S. Howell summarize the history and work of Brethren organizations committed to health and welfare concerns.

19 **What in the World Are We Doing?** Brethren have taken seriously the biblical charge to care for one's neighbor. Mary Sue Rosenberger gives an overview of Brethren programs devoted to health and welfare.

21 **Good Health is God Centered.** James E. Kipp says health is more than the absence of disease. Good health is evident in a God-centered life.

23 **No Cheese Stands Alone.** Going it alone is not the Jesus way. He expects us to respond within a community of people. By Maynard Shelly.

Cover: Ron Workman doesn't let blindness slow him down. To jog he attaches a long cane to the waistband of a friend. Story on page 12.

In Touch profiles Shirley Fike, Goshen, Ind.; Jim and Terri Fryman, Greenville, Ohio; and Bessie Beckner, Mount Morris, Ill. (2) . . . **Outlook** reports on Nuclear arms freeze. Nonregistrants. Peace and disarmament. UN disarmament session. General Board on abortion, arms freeze. Bethany Hospital. TV special. TV boycott. Art at Wichita. WCC assembly. Heifer Project. Somalia worker (start on 4) . . . **Update** (7) . . . **Resources**, "Aging," by Harvey S. Kline (24) . . . **Pilgrim's Pen** (25) . . . **Opinions** of Romelle S. Million, Dean Heisey, James S. Hite, James M. Beckwith (start on 26) . . . **Prayer Calendar** (30) . . . **Turning Points** (31) . . . **Editorial** (32).

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messenger

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letters

PERPETUATING THE AMERICAN LIE

Wendy Chamberlain ("Looking for a Future," February) depicts America as the land which still welcomes the politically and economically oppressed (what about America's own oppressed millions?) and encourages Brethren to continue helping in resettlement. The incorporation into America's economic system will, of course, always be easier for the "predominantly young, well-educated, and fairly well off" refugees who pass through New Windsor. Because such persons have a better chance of "making it," America's lie of prosperity and economic freedom for all is neatly perpetuated.

Chamberlain avoids the fact that a half-million Central American refugees have fled repressive regimes, which are militarily and economically financed by the US government. She encourages a simplistic analysis of very complicated issues, a danger at a time when we need to break down barriers rather than build upon old ones.

In the same MESSENGER, both Joyce Miller's article on Haitian refugees and the editorial, "Forced to be jailers," fulfill the responsibility of helping people understand the deeper realities of crucial contemporary issues.

PHIL LANDIS
West Berlin, West Germany

VIVA LA DIFFERENCE

Anent the March editorial I especially enjoy the "viewpoints that are slanted." Those are the ones that make me think.

Now here's *my* "divergent opinion." The editorial mentioned the difference between MESSENGER and *Time, Reader's Digest,* or *TV Guide.* I wish there were a *greater* difference. I recently read a number of old *Gospel Messengers.* They were not on slick paper and had no art work. But they were published weekly and had an immense amount of news about the churches and their members. The obituaries were short biographies. The photos were not of top quality but numerous and quite satisfactory.

MARY BEAHM BABER
Hyattsville, Md.

KEEP ON DIALOGING

I appreciated the March editorial which redefined the purpose of MESSENGER in terms of family dinner table dialog. It disturbs me when people do not understand the importance of dialog with varied input and insights and seem threatened by anything other than their own preconceived beliefs.

The church would be the big loser if we ever became excessively dogmatic and lost sight of the value of this dialog.

JOHN ATTAWAY
Tampa, Fla.

WHO'S WEARING THE WHITE HAT?

I have heard the illustration of pioneers and settlers (see "Western Theology," March) most of my Christian life. I agree in principle with the author's concern, but I see it as bad theology.

Movement, change, and growth are the cutting edge of the church, but settling down is just as much a part of the church. While the Apostle Paul was marking the new path, the church in Palestine was settling down. This is just as much true of the Church of the Brethren, and of American Christianity in general, as it is of first-century Christianity.

We need the "pioneers" to call the "settlers" to activity, and we need the settlers to pull in the reins so the pioneers won't run us all over the cliff. The church, as I understand it, is a whole. It is working and moving in a variety of directions, with a variety of people who have a variety of gifts and use a variety of methods. This article points out one group as the "good guys" and another as the "bad guys." The church does not need this kind of theology.

Earl Cater

Wakarusa, Ind.

THE FUTURE . . . WITH CONFIDENCE

The March Messenger enabled me at 96 years of age, to learn how deprived we have been all these years of realizing the truth. We did not have the privilege of knowing "western theology."

Also we have been deprived in never having seen a copy of *Playboy*. Now that Messenger is on the right track, perhaps it can remedy this deficiency, and oblige by bringing some excerpts from it, for our spiritual education and advancement.

Perhaps then we will be fully equipped "to lay our armor by," and face the future confidently. Truth must be stranger than fiction.

J. E. Overholser

Bradford, Ohio

QUICK, HIDE THE MESSENGER

According to the March Page One column this letter will not come as a surprise. We did read the article "Western Theology" with an open mind. It's hard to believe our denomination would print it. There must be some other way to get a point made besides comparing the church, God, Jesus, the Holy Spirit, the Christians, and ministers with the characters that Wes Seeliger used and Phil Simmons depicted.

We need to have more that "nurtures spiritual life" (March editorial) in Messenger so we do not have to look to other denominations' publications. We wanted to hide our March Messenger instead of sharing it with others.

Cletus and Velma Bowman

New Windsor, Md.

WHEN THE RIOTS START

Mike Stern's letter in the December Messenger ("A Bigger Threat Than Communism") is right. We swallow so much propaganda handed us from "the top," I think it is going to be our downfall. I was scared of Ronald Reagan when I first heard of his possible nomination, and his administration has turned out to be much worse than I had anticipated.

Military build-up, at the expense of all the things we need for a good life, comes out of the pockets of common, ordinary people.

When the riots start, what will we hear? Probably martial law, and calls for a dictator.

Kathryn Mohler

Scottville, Mich.

LOVING, BUT NOT CONDONING

Why the Father Berrigan article last December? Jesus' method of dealing with the temple's moneychangers referred to in the article is hardly analogous with the style of violence and destructive methods practiced (according to news accounts) by Father Berrigan and his colleagues.

Robert S. Young

Hershey, Pa.

ALERT TO DISTRUST AND DISTANCE

Greetings from Piqua, Ohio.

My wife and I appreciated the January editorial, "Can God Straddle The Fence?" It lifts up things we all need to be aware of in this day when there is so much distrust and distance between the "right" and the "left" in the Christian church.

W. Warren Shoemaker

Piqua, Ohio

SLIM IS BEAUTIFUL

Thanks for introducing Slim Whitman to the Brethren. Our local radio station is featuring his recordings this evening. They are beautiful.

I have always appreciated his songs and music. I hope many more people will be enjoying Slim now.

I suggest more features like this for Messenger.

Janet Dewitt

Oakland, Md.

AN AGREEABLE MESSENGER

I agree with Bob Neff ("Faith Journey to China," March) that we should not rush in with gifts and, with those gifts, expect the Chinese to follow our western ideas of worship.

I also agree with Vernard Eller ("Let's Get Straight Micah 6:8," March), lest we as humans in our rush to acquire and do things forget that God is still our king. Micah 6:8 is a great motto but let's use it all, for without God we can do nothing.

Richard F. Postma

Baldwin, Kan.

NEITHER MANIPULATOR NOR MONSTER

Bruce Wood's reference to materials that help to understand part of the Old Testament (July Opinions) should appeal to Brethren who seek to be Bible-centered. Materials of this nature for the lay student, however, seem to be scarce.

Wood's remarks proposing that God does not manipulate the processes of nature, are consistent with the teachings of Jesus, and refute the sadistic cosmic monster portrayal some Bible accounts make of God.

John A. McCormick

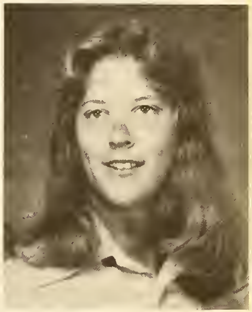
Elkhart, Ind.

page one

It was a good Christmas gift. The phone call came on Christmas Eve: "I'm Lani Wright from Elizabethtown, Pa., and I'm interested in the intern position with Messenger."

For two months we had been looking for a replacement for our latest intern, Wendy Chamberlain, who, after a month of internship, was hired as managing editor. I was desperate. Finding an available intern in "off season" was a challenge. When word of mouth provided no results I blanketed the Brethren campuses with posters advertising our plight. It was in response to that move that Lani had called.

Our interns have come to us most often as recent college graduates. Often, too, they come as undergraduates ready for a break and eager to test the journalistic waters. One was a retired editor. Lani adds a new dimension — the first ex-nanny to join our Messenger team. She spent a year after graduation from Bridgewater College as a governess for a family in Sweden.



Lani Wright

Unique also are her credentials — not in journalism, but in biology. (Well, aspiring journalists are sometimes advised to major in something besides journalism. That will be learned on the job, they say.)

The maxim is well substantiated in Lani's case. On the job since early February, she quickly learned skills in news writing and paste-up and proved her worth to the team.

That's the good news. The slightly bad news is that it is unsettling for the intern to be the daughter of a college classmate of the editor. One's age begins to show.

But the really bad news is that we perhaps ill-advisedly agreed that we'd release Lani in July to follow her real love — biology — and transfer to a hunger project in Hawaii, Kokokahi Hunger Model.

But we're grateful for this brief experience with another young volunteer, one of the joys of our job being the continuing contact with youthful talent, zest, and commitment of our interns.

Come September we'll be needing another intern. Any takers out there, among you spring graduates? I hope I'll not have to wait till Christmas Eve again, to hear our next intern's voice. — The Editor

in touch

Shirley Fike: Following God's other book

The old adage "you are what you eat" is one that Shirley Fike of Goshen, Ind., takes seriously.

Twenty-three years ago, serious illness plagued her life. During this traumatic time, Shirley began questioning the scientific nutritive methods taught as part of her nursing skills. She recognized that great gaps in these methods were at the heart of her health problems.

"I started questioning the kinds of food I was eating and started reading everything I could about good nutrition," she says. "The methods I had previously called unscientific began to make sense. When my diet changed, I regained my health. I knew I had found the truth. My whole life changed."

Shirley combines Brethren simple-living with her ideas about good nutrition as she runs her efficient household. Her larder is stocked with such staples as honey, legumes which will sprout, brown rice, unbleached flour, brewer's yeast. The refrigerator holds fresh fruit and vegetables from her organic garden, as well as butter, cream, eggs, and meat "fresh from the farm."

Shirley uses raw foods whenever possible. She modifies recipes and adapts them according to the food on hand. She stresses, "We don't give up the joys of eating. It can be exciting and creative!" Paradoxically, she admits she doesn't enjoy cooking ("Why do something that lasts only 20 minutes? I would rather do things of more lasting value."), yet Shirley has earned a reputation from her guests as a good cook.

And guests in her home at 215 Carter Road come and go daily. The Fike household is an extended family of guests joining them at mealtime, living with them, or calling on the phone for advice—both nutritional and spiritual.

Don and Shirley come and go, too. Don's duties as field director of renewal and growth in the Southeastern District, their family life seminars and renewal weekends, and responsibilities as co-coordinators of the Holy Spirit Conference take them around the country. In addition, Shirley lectures to a wide variety of groups about nutrition and spiritual growth as they relate to wholeness.

She believes wholeness includes good health practices and proper exercises. Laughingly, she says, "I guess my philosophy of life is: If it can't hurt you and might help you, try it."

And then in a more serious tone, "What God puts in food naturally makes sense for us to use. Nature is God's other book."—KAREN B. KURTZ

Karen B. Kurtz is a free-lance writer from Goshen, Ind.

Jim and Terri Fryma

"All of you are Christ's body and each one is part of it," says Paul in I Corinthians 12:27. That is his beautiful image of the church. But it can sound like empty words to a disabled person barred from the fellowship of the church by architectural barriers or non-accepting attitudes. Jim and Terri Fryman of Greenville Church of the Brethren are concerned about that.

Their concern grows out of Jim's own experience learning to live with diabetes—"a hidden disability" he calls it—and past job discrimination in the area of employment-related hospital insurance. Teaching in several public institutions for mentally disabled people has also helped to foster this interest.

Terri shares in Jim's calling to this special ministry. Her training as a licensed practical nurse has helped to sensitize her to the special needs of the disabled.

Jim and Terri and their five-year-old son, Darrell, recently moved to Greenville, Ohio, where Jim teaches at a school for those with developmental disabilities. Terri works part-time at The Brethren's Home.

At Annual Conference in 1980 they joined forces with a handful of other Brethren to form a steering committee to develop a network of support and assistance for people with disabilities and for those who live or work with them.

Such a group "was not a very high priority for the church and its funds," Terri recalls. "But Jim is well-known for his persistence. That's how he got his first job. That's why I married him. He just keeps bugging to get something done."

"The Church and Persons with Disabilities" network is now related to the Parish Ministries Commission as a special-interest group within the

abling the disabled

denomination and has received a small grant from the health and welfare budget.

Currently they print and distribute a bimonthly newsletter (which Jim and Terri coordinate) and plan awareness-raising presentations on the needs of disabled persons for Annual Conference and other Brethren conferences. Further plans include the compilation of a directory of church-related disabled people and resources available to them.

The group would also like to become a direct referral source to assist disabled people and those within the church who are concerned about them. The network's center of operation is the Greenville church basement.

"The church is a more hopeful agent of change than any other social agency," say Jim and Terri. "Lasting change can only come from within the church. Society is more geared to profit, individualism, and self-interest, but the church's task is the inclusion of *all* people into God's Kingdom."—MARY SUE ROSENBERGER

Mary Sue Rosenberger, from the Greenville Church of the Brethren, is a former member of the General Board.

Bessie Beckner: Gardening for God

Life, as Bessie Beckner likes to describe it, is a series of doors. When one closes, another opens. As doors have closed in her 85 years, she has always opened another and found new opportunities to serve.

Bessie's career as a teacher in her hometown of Defiance, Ohio, was interrupted before it began when she assumed the responsibility for three orphaned nephews. A second postponement came when she made a home for her aging father. During these and later years she grasped every opportunity to be of service to children as a teacher in church and vacation school, 4-H clubs, and in the camping program at Camp Alexander Mack in northern Indiana.

In all, Bessie finished 25 years as a high school teacher. She moved to Elgin, Ill., when she married W. O. Beckner. After her husband's death Bessie decided to settle in a retirement home "while I was able to be of some help before I became helpless." When she entered Pinecrest Manor in Mt. Morris, Ill., in 1976, she asked permission to bring some of her roses with her. Thus began what is known at Pinecrest as Bessie's Garden.

Bessie's gardening hobby soon involved her with other residents in producing vegetables for the Pinecrest kitchens in a large truck patch behind the buildings. Last year that garden furnished about a thousand dollars' worth of fresh vegetables.

When the corn and beans were harvested, the kitchen soon filled with men and women eager to help in the quickly remembered chores of preparing food for processing. The crew prepared 10 gallons of corn alone to be frozen for winter dinner trays.

"We had such a good time working together," says Bessie, with eyes dancing. "The Lord has given me, so far, good health, so why shouldn't I help him here in volunteer work?"

"Bessie's a delight," says Gary Montèl, administrator of Pinecrest. "She is everywhere doing what she can. She visits the folks in the nursing wing, helps with the sewing and mending, she helps in the hobby room, and assists in the gift shop.

"But most of all she loves her garden, and we love her flowers. Bessie has a quality of spirit that helps make a residence such as this a real home—a giving, cheerful, cooperative, encouraging spirit."

Paul said that his secret of life was to determine that in whatever state he found himself therein to be content. The Bessies in our retirement homes, the men and women who find their contentment beyond themselves, bring a nobleness of spirit, a Christian love that enriches the lives all around them.—LOIS TEACH PAUL

Lois Teach Paul, free-lance writer and part-time YWCA staffer, is a member of the Highland Avenue congregation in Elgin, Ill.

Disarmament issues gain importance nationwide

Vermont voters favor nuclear arms freeze

(RNS) Vermont voters called for a bilateral US-Soviet Union freeze on nuclear arms production in 155 of 185 town meetings where the question was raised.

The motion was rejected in 22 towns and tabled without a vote in eight others. The question was on the town meeting agendas of more than two-thirds of the state's 252 cities and towns.

Now being compared with the taxpayers' revolt of the late 1970s, the nuclear freeze petition drive is spreading nationwide, with church critics of the arms race among its strongest supporters. Freeze sponsors say more than 1,700 volunteers are now campaigning in most of the 50 states.

The Vermont ballot question asked the state legislature to call on Congress to request that President Reagan seek a mutual freeze on the production, testing, and use of nuclear weapons. The question is expected to be introduced soon in the Vermont House of Representatives.

A freeze resolution has been introduced in Maryland's legislature, where it is expected to pass. Others are expected in Ohio, Minnesota, Kansas, Maine, and Washington. Resolutions have already been passed in one or both houses in Connecticut, Massachusetts, New York, and Oregon.

Boyer: Nonregistrants serious about peace

The Reagan administration underestimates the depth of resistance to draft registration, says Chuck Boyer, peace consultant for the Church of the Brethren.

"I think the government believes the great majority of nonregistrants do not have great moral conviction," Boyer said. "The government believes they'll register by prosecuting a few."

He said the government will not be able to prosecute more than one-fifth or one-seventh of the nonregistrants. Boyer knows of 31 Brethren young men who have not registered, and three have been contacted by draft officials.

Chuck Boyer

Warren Hoover

His office has established a fund to give grants or loans to any Brethren nonregistrant needing financial assistance during prosecution.

Boyer contrasts current nonregistrants with anti-war protesters of the 1960s: "It's a different mood. It focuses on the whole idea of nuclear war and a concern for human rights in countries like El Salvador."

Boyer is chairman of the National Interreligious Service Board for Conscientious Objectors, a national support group in Washington, D. C.

Executive director Warren Hoover has called administration plans for prosecution "selective and unfair."

He reports that 927,000 young men have not registered and that an additional one million are felons because they have not reported a change of address. The Selective Service therefore has a new class of Federal felons that numbers almost two million.

"We know," said Hoover, "that an unusually large number of those who have been targeted for prosecution are religious nonregistrants. It is significant that the Justice Department deems this religious witness as its greatest threat."

Washington roundup: peace, disarmament

Staff in the Church of the Brethren Washington Office are lobbying for several pieces of legislation that promote peace and disarmament.

Academy of Peace. Support for a US Academy of Peace is growing. The bill now has 93 co-sponsors in the House of Representatives and 53 co-sponsors in the Senate. A hearing is scheduled in the Senate Committee on Labor and Human Resources, and a hearing in the House Committee on Foreign Affairs is a possibility.

The legislation calls for an appropriation of $66 million (about one-sixth the estimated cost of one B-1 bomber) to be spent over four years.

Chemical weapons. Religious leaders have banded together to protest President Reagan's plans to produce new lethal nerve-gas weapons.

Called the Coalition Against Lethal Chemical Weapons, the group represents 25 national religious, environmental, scientific, and women's organizations, including the Church of the Brethren.

Recently, President Reagan told Congress that new nerve-gas production was "essential to the national interest." Last year the administration requested $20 million to install production for the new nerve-gas agents at Pine Bluff arsenal in Arkansas.

New nerve-gas production would end a more than 12-year moratorium on chemical warfare manufacture, adhered to by both the United States and the Soviet Union, says the Coalition.

Nuclear freeze. Legislation has been introduced into both the House and the Senate to call for resolutions favoring a nuclear freeze. A resolution expresses the will of Congress on an issue that cannot be legislated.

"It's the first step that Congress can make," said Ron Hanft, of the Washington Office. "The hope is that it gets more and more popular in the grassroots."

United Nations to hold disarmament session

Peace groups around the world are looking toward the second United Nations Special Session on Disarmament, to be held June 7 to July 9 in New York.

The Non-Government Organizations are planning a number of activities, and the Church of the Brethren will take part, says Shantilal Bhagat, UN representative for the denomination.

The General Board Peace Team has given $500 to the Fellowship of Reconciliation, which is sponsoring coffeehouses during the five-week session. The coffeehouses will feature a variety of lecturers and entertainers.

Bhagat has tentative plans to arrange for students from the six Brethren colleges to attend several days of the meetings.

Nuclear Weapons Freeze proposal

To improve national and international security, the United States and the Soviet Union should stop the nuclear arms race. Specifically, they should adopt a mutual freeze on the testing, production, and deployment of nuclear weapons and of missiles and new aircraft designed primarily to deliver nuclear weapons. This is an essential, verifiable first step towards lessening the risk of nuclear war and reducing the nuclear arsenals.

General Board acts on abortion, arms freeze

The Church of the Brethren General Board has adopted a revised abortion statement and endorsed the Nuclear Weapons Freeze Campaign.

The abortion paper adopted at the Board's March meeting in Elgin, Ill., is an updated version of the paper passed at Annual Conference in 1972. Though the basic intent remains the same, the statement has undergone some structural rearrangement, addition, and revision.

One major rearrangement was to move the position statement from the end to the beginning.

"Brethren oppose abortion because it destroys human life," says the paper's opening paragraph. "Our position, however, is not a condemnation of those persons who reject this position or of women who seek and undergo abortions. It is a call for Christ-like compassion in finding creative alternatives to abortion."

The paper also says, "We support persons who, after prayer and counseling, believe abortion is the least destructive alternative available to them."

Basing this conviction upon biblical teachings of sacredness of life and love for people, the General Board says that laws regarding abortion should seek to protect human life, protect moral choice, and make available good medical care. But the paper also points out that Brethren will differ as to how such principles should be carried out in law.

Board members feel that the newly adopted statement on abortion is consistent with the church's pacifist foundation.

The Nuclear Weapons Freeze Campaign, which the Board endorsed, calls for a halt to US and Soviet testing, production, and deployment of nuclear weapons.

The General Board's action was prompted by a request from Pacific Southwest District.Several other district boards have already endorsed the freeze.

The Church of the Brethren 1970 statement on war goes much further than the Freeze Campaign, and General Board members said that their endorsement simply reaffirmed the Brethren position and showed support for others involved in opposing war.

The General Board statement endorsing the freeze will be presented at Annual Conference. The freeze is also the topic of a query from Virlina District.

Bethany Hospital, EHA merge to solve deficit

The Bethany Hospital Corporation has voted to permit a merger of Bethany Hospital and the Evangelical Hospital Association, which has been providing substantial financial subsidies as an outside corporation.

A compelling reason for this merger is a sharp decline in revenue—for Bethany Hospital and for all hospitals nationwide—caused by changing government health care regulations.

EHA has been willing to continue to support Bethany, but there is a legal limit to the amount of funds it can invest as an outside corporation. In order to cover the increased deficit, it was necessary for EHA to accept Bethany Hospital into its corporation as a fully merged entity, said William Cable, chairman of Bethany's National Development Board.

"Merger, as I see it," said Cable, "is the only means of assuring that the needy people served by Bethany Hospital can continue to receive the care they so desperately need."

The Church of the Brethren will still be represented in policy-making decisions of the hospital through the Bethany Hospital Foundation, and a mutual agreement ensures the continuation of the hospital's name. The foundation will control funds provided by Brethren congregations and individuals and will report yearly to Annual Conference. There will be a full report of 1981 activities to this year's Conference in Wichita.

Olin Mason, director of church relations in Annville, Pa., echoed Cable's approval of the merger.

'We don't regard this as loss, but as survival of the mission. I don't feel any uncomfortableness with this at all."

Mason is also optimistic about current giving to the Bethany Hospital campaign. The total in cash and pledges from congregations and individuals is about $1.1 million, more than halfway to the goal of $2 million by the end of 1983.

Despite a harsh Chicago winter, concrete walls have been poured and structural work is underway at the new Bethany Hospital. Completion is set for mid-1984.

More-With-Less show shared by Brethren

A one-hour television special based on the book *Living More With Less* is being produced by the Inter-Mennonite Media Group, of which the Church of the Brethren is a partner.

IMMG has approved a 22-page film treatment prepared by Tapper Productions of New York. The film will be built around three More-With-Less workshops in the US and Canada and will cut away to vignettes featuring various individuals.

About $300,000 is still needed to complete the project, according to Barth Hague, IMMG project director. The group is appealing to foundations, corporations, and private sources. A large expense will be purchasing air time on US and Canadian television stations.

IMMG representatives plan an extensive follow-up program, which could include a toll-free telephone number for responses and local More-With-Less workshops in each of the 60 cities in which the show will be telecast.

The other IMMG partners are the Mennonite Brethren Churches, the General Conference Mennonite Church, and the Mennonite Church. Fred Swartz is the Church of the Brethren representative.

TV critics don't agree on RCA/NBC boycott

The Coalition for Better Television (CBT) has called for a boycott of RCA/NBC products. But another media watchdog, the National Coalition on Television Violence (NCTV)—in which the Church of the Brethren participates—doesn't support the boycott.

The CBT is asking the public to refuse to buy any RCA products including televisions and disk players or to do business with Hertz car and truck rentals, Coronet carpets, and C.I.T. Financial Corporation until certain requests are met.

The CBT's requests deal with television portrayal of drugs and alcohol, violence, sex, profanity, stereotying of business people and Christians, and advertising for feminine hygiene products.

The NCTV, which monitors violence only, says that NBC is "clearly the least violent of the three networks since September" and reports that ABC carried the programs with the most acts of violence.

Leaders check signals on Rocky Mt. plans

Worship and resource leaders for National Youth Conference gathered recently in Elgin, Ill., to coordinate plans for the August event in Estes Park, Colo. Pictured here are Howard Miller and Deanna Brown-Ciszek, morning worship leaders. Others are Bonnie Kline Smeltzer and Willard Dulabaum, evening worship; Joyce Stoltzfus, interpretive movement; Shirley Fike, choir/vocal music; Nonie Detrick, instrumental music; Joyce Miller and Kathy Kline, environmental.

Conference art events aid Brethren programs

Once again the Association for the Arts in the Church of the Brethren (AACB) is sponsoring an "Art for Hunger" exhibit and a quilt making and auction at Annual Conference.

Artists who participate in the "Art for Hunger" exhibit receive 50 percent of the price of their work. The other half is donated to Church of the Brethren General Board programs that help the hungry.

Patricia Kennedy Helman (1400 East St., North Manchester, IN 46962) is coordinating the exhibit.

The quilt auction also benefits General Board programs, as well as the Association for the Arts. All congregations are invited to submit one quilt block. Inquiries and quilt blocks should be sent to Rachel Weybright (13394 County Rd. 48, Syracuse, IN 46567).

WCC Sixth Assembly to be in Vancouver

Though the event itself won't happen for more than a year, a 14-member committee has been laboring since early 1981 to prepare for the next assembly of the World Council of Churches.

About 4,000 people are expected at the Sixth Assembly, meeting July 24 to Aug. 10, 1983, in Vancouver. The last assembly took place in Nairobi in 1975.

The overall theme, "Jesus Christ—the Life of the World," is divided into four sub-themes: "Life, a Gift of God"; "Life Confronting and Overcoming Death"; "Life in its Fullness"; and "Life in Unity."

Documentation on the assembly theme and issues is being tested in an extensive program of visitation and consultation among the 301 WCC member churches in more than 100 countries. Lamar Gibble, Europe and Middle East representative for the Church of the Brethren, is vice chair of the pre-Assembly team touring the Middle East.

Hotlines

Two hotlines have been set up by Washington lobbies. The Council for a Livable World has a peace hotline for legislative information on peace and arms-control issues. Call 202-543-0006 for information updated every Monday.

The Friends Committee on National Legislation has instituted a recording on peace and justice issues. Call 202-547-4343.

Heifer Project sets up projects with Haitians

Heifer Project International and Service Chretien D'Haiti have signed an Agreement of Cooperation and Understanding, which continues the long-standing relationship between the two agencies.

Through Service Chretien D'Haiti, Heifer Project International will provide animals, training, and funds for loans in nine villages in Haiti. The projects will include Nubian goats, dairy heifers and bulls, beef heifers and bulls, rabbits, and honey bees. Total value of the projects is $58,280.

Reproductibility—not just productivity—is the key to a project's success in Haiti, says Ron Angert, who's directing the projects from Port-au-Prince.

"Most of the best and brightest or biggest schemes to develop the resources of the poor farmer in Haiti fail—or they stop working as soon as the technical specialist or missionary leaves," he says.

"What you have to realize if you hope to make a difference in the living conditions of the people here," Angert adds, "is that the only projects worth doing here are those that the small farmer can reproduce on his own when you and your agency are gone."

Fifth Brethren worker goes to Somalia camp

Roma Jo Thompson, of Union Bridge, Md., has begun a four-month term of service in a refugee camp in Somalia.

Thompson is support staff for the medical team at the Ali Matan camp, and her duties include cooking, buying food and supplies, and training two refugees to carry the cooking responsibilities when her term is over.

She is working through Church World Service, one of the three organizations forming the Inter-Church Response, which runs Ali Matan and other refugee camps in the Horn of Africa.

Four other Brethren—medical personnel Harold J. Forney, Ruth Stump, John Glick, and Caroline Hatcher—have served previously in the same camp.

update

GENERAL BOARD ... met March 3-6 at the Elgin offices under the theme "Seeking God's Will."

ADOPTED ... an updated abortion statement that now goes to Standing Committee of Annual Conference.

ENDORSED ... the Nuclear Weapons Freeze Campaign, which calls for a halt to US and Soviet testing, production, and deployment of nuclear weapons.

AGREED ... to set aside up to $10,000 to assist Brethren conscientious objectors who face prosecution.

RECEIVED ... reports from the Mutual Mission Team, the Communications/Stewardship Team, and the Congregational Renewal and Development Team on their progress toward meeting program objectives.

ESTABLISHED ... the Germantown Trust Fund to insure maintenance of the buildings, grounds, and museum at the site of the first German Baptist meetinghouse.

HEARD ... an evaluation of the Quest I and II conferences and agreed that similar conferences for those in "set-apart" ministries should continue to be held.

ADOPTED ... a preliminary budget of $4.8 million for 1983, a nine-percent increase over the comparable 1982 budget.

COMMENDED ... Hiram and Miriam Frysinger, who are retiring from their administration of the District Filmstrip Library.

GENERAL SERVICES COMMISSION ... reviewed the responsibilities of the treasurer; noted that sales for Brethren Press services and products are increasing but that there is a need for capital funds; discussed MESSENGER's increased postal costs; and commended maintenance director David Ingold for his role in the major renovations of the General Offices building.

PARISH MINISTRIES COMMISSION ... adopted *Guidelines and Policies for Developing New Congregations*, pending some additions to the document; discussed the needs of the congregation in the next decade; approved continuation of the Student Loan Fund; heard a report on the upcoming National Youth Conference; authorized interim conditions for granting capital loans to congregations; requested the General Services Commission to promote the Church Extension Loan Fund toward increasing the fund to the authorized level of $2.5 million; and approved a loan of $85,000 to the Broadfording church.

WORLD MINISTRIES COMMISSION ... heard a report on the growth of the church in Nigeria; received updates on many programs, including building needs at New Windsor and the current situation in Poland; approved temporary support for a new camping program in Ecuador; approved continued dialog with Eje Ecumenical, a Protestant agency in Nicaragua, to consider establishing a mutual mission relationship.

Bible study

Learning the river

Read Colossians 1:15-29.

"Old Times" is one of the earlier writings of Mark Twain. The theme of the work is "learning the river," and in it Twain reflects on his own experience of being initiated into the art of piloting a Mississippi steamboat.

No books, no school, no theory can adequately equip one for the task. Important aspects can only be learned by direct encounter with the river. What the river pilot has to master is nothing less than a new language, the language of the river. The pilot must read that language by day and by night, in summer and winter, when skies are clear and when treacherous fog closes in, whether heading upstream or downstream. If the pilot is to be effective, the river must become an open book that delivers up its most guarded secrets.

But, in acquiring this knowledge, Twain asks, will something priceless be lost? Will one lose a sense of the grace, the mystery, the poetry of the majestic river?

Huck Finn's journey down that river, with Jim—the runaway slave—as his companion, repeatedly faces, but finds no easy resolution to, the tension between a knowledge that issues in mastery and control and a still higher wisdom that one must receive with the humility and spontaneous enjoyment of a child.

We are tempted to bypass this life tension. Either we understate the importance of the practical down-to-earth competencies to be learned by a trained steamboat pilot, for example, or we overstate the ease with which we retain a joy-filled sense of a larger mystery, of "how things are held together" on terms other than our own.

It is a large step from the world of Huck Finn's Mississippi River to that special world of the Bible. The terms of reference change. In the Scriptures we are confronted by the God of all creation, the God in whose hands the rivers and the lakes and all living creatures are held, the God of the Lord Jesus Christ in whom "all things hold together."

But in the Scriptures, too, we find versions of that tension we have been describing. We are reminded of the important difference between knowledge as human mastery and control and the higher wisdom that is at the same time reverence.

Colossians speaks of the "mystery hidden for ages and generations but now made manifest to the saints." The apostles and the faithful at Colossae are to witness to this mystery that centers in Christ, the one in whom "all things hold together." This is the higher wisdom in which everyone is to be trained and instructed so that all might be made perfect in Christ.

Recall Alfred Tennyson's words in the well-loved hymn "Strong Son of God, Immortal Love":

. . . knowledge is of things we see;
  And yet we trust it comes from thee,
A beam in darkness: let it grow.
  Let knowledge grow from more to more,
But more of reverence in us dwell;
  That mind and soul, according well,
May make one music as before.

Knowledge "of things we see" issues in the ability to do things, and we may rejoice that it is so. If we were still traveling the Mississippi by steamboat, we would want competent pilots. In the life and ministry of the church, we also want competent, well-trained people, both lay and ordained.

So the aim is appropriate: "Let knowledge grow from more to more!" And so is the urgent admonition and prayer: "But more of reverence in us dwell."

In these poetic phrases Tennyson captures the central focus of our Colossians passage. Attention is not merely upon competence in doing things, but even more upon the reverence that goes with a sense of "what gives things coherence and harmony" and how to respond to that One in whom "all things hold together."

Walter Brueggemann, in *Living Toward the Vision,* tells of a friend who wanted to learn carpentry:

> Finally after much frustration for both eager learner and patient teacher, there was a moment of truth. The real carpenter said to the would-be carpenter: "I can't teach you to be a carpenter, but I can teach you how things are put together."
>
> "And now," said the friend triumphantly, "I never see a piece of furniture without a great deal of curiosity and delight in seeing how it is put together."

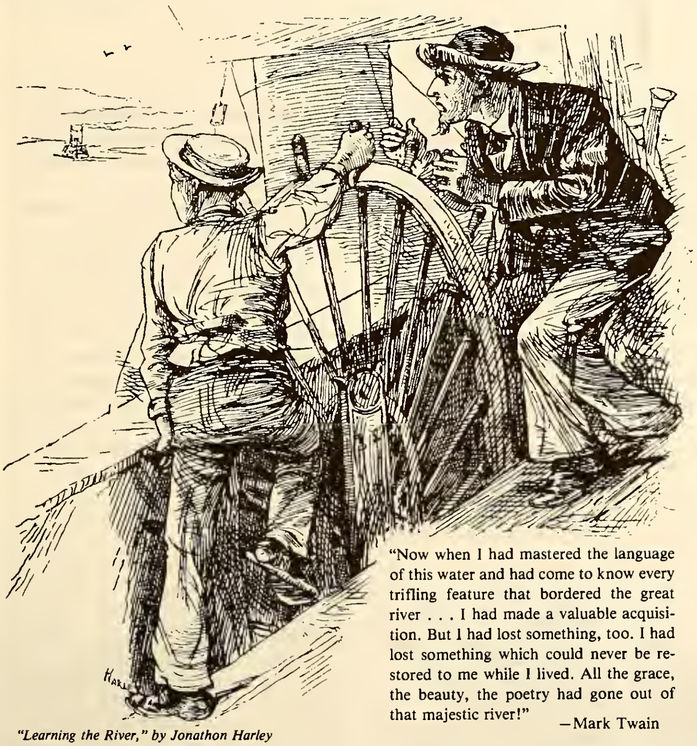
Disciplined balance is needed between knowledge as competence and knowledge as reverence. We live in a competence-oriented culture. That same urge is understandably present also in the nurture and witness programs of the church. We strive for competence—in the scriptures, in Brethren and church history, in church ideals and lifestyle practices. We seek competence in our organizational structures. We work toward competence in all our district and denominational patterns and activities as well.

But the unexpected perils of "learning the river" may have their analogy in our strivings for competence in the entire life and work of the church. Brueggemann's friend reminds us of the importance of reverence as the necessary complement to competence. Even though he never became a skilled carpenter, he developed curiosity and delight in seeing "how things are put together." In his own way, he was expressing that higher wisdom of Colossians. He was reminding us that our strivings for competence need always to be tempered by reverence, by the joyful awareness of "how things are put together" in Christ.

Disciplined balance is also needed between the proper humility that refuses to claim too much for ourselves as members

Balance knowledge as competenc

/by Warren F. Groff



"Learning the River," by Jonathon Harley

"Now when I had mastered the language of this water and had come to know every trifling feature that bordered the great river . . . I had made a valuable acquisition. But I had lost something, too. I had lost something which could never be restored to me while I lived. All the grace, the beauty, the poetry had gone out of that majestic river!"
—Mark Twain

and congregations of our denomination and a legitimate corporate self-esteem. Recall James A. Gittings' admonition to the Church of the Brethren in the August 1981 MESSENGER.

"Somebody," says Gittings, "the adversary perhaps, has cheated the Brethren out of a legitimate pride in their witness . . . and infused them, instead, with a low corporate self-esteem that is . . . the first reason for their lack of growth." Gittings commends the Brethren for their pacifism, their activism, their service orientation, their corporately understood lifestyle and understanding of the believer's mandate that is vitally Christ-centered and yet open to light from elsewhere. But, he asks, where is the élan, the spirit, the joyous affirmation of what God has enabled the Brethren to do?

"The fault in the Brethren," he writes, "is not that they do not love and serve Jesus. It is that they do not recognize the work of God's Holy Spirit when they see it in their own number, and thereby cheat themselves, and the world, of the sight and sound and joy of evident grace at a time when much else is dark."

Perhaps it takes a brother from outside our own fellowship to call us to a disciplined balance between excessive self-pride and an equally sinful, excessively low corporate self-esteem. Another of the perils of "learning the river," of being so familiar with ourselves as a particular church family, is that we may miss the signals of God's Spirit at work in our very midst! Can we accept Gittings's assessment? "Brethren are lovely people; it is a pity that they cannot believe it of themselves!"

Colossians reminds us that only centeredness in Christ can give us the disciplined balance which we so urgently require, and for which we need God's grace. "In him all things hold together." That affirmation reaches to bedrock. There one touches no shifting sands, only a firm foundation. It is a foundation already laid, one that precedes every advance we shall ever make toward maturity and faithfulness.

That foundation gives us a place to stand. We are not automatically released from the tension between knowledge "of the things we see" and the reverence that allows mind and soul to sing in harmony. Nor are we released from the tension between lack of proper humility and the lack of legitimate rejoicing in evidences of God's Spirit at work in our midst.

"Learning the river," and its many equivalents in the life and work of the church, still brings unexpected perils. But we confess, with renewed hope and commitment, that the One in whom "all things hold together" has faced life's deadliest perils and deepest conflicts, and has been victorious.

In the strength of that victory, let us continue in the faith, stable and steadfast, not shifting from the word of hope we have heard. For so it is that "more of reverence in us dwells, that mind and soul, according well, may make one music as before." ☐

Warren F. Groff is president of Bethany Theological Seminary in Oak Brook, Ill.

with knowledge as reverence.

Living legacies of healing

Those who believe in Christ are called to be living legacies of God's love, . . . called to heal, to make whole, to restore, to love.

by Larry K. Ulrich

If there was a "wrong side" of humanity, Jesus found it and, with his presence, made God's love come alive.

Shunning the privileges of isolated priestly sanctuaries, Jesus sought out the needy who were rejected in his society. Challenging a religiosity that diminished the dignity and worth of persons, he positioned himself with the poor, the weak, the invalid, and the anguished.

No physician, or even mid-wife, had assisted at his birth. No one would come forward to console him in the torturous hours of his dying. Yet he came into this world, as Dietrich Bonhoeffer writes, "incognito as a beggar among beggars, as an outcast among the outcast, despairing among the despairing, dying among the dying."

When questioned by followers of John the Baptizer as to whether he was the anticipated Messiah, Jesus verified his identity by pointing to deeds of healing and acts of preaching the "good news." While others put conditions on healing, he did not, nor was he selective of those he would heal.

At the commissioning of the Twelve and the Seventy, Jesus extended a dual authority—both for proclaiming the kingdom of God and for healing. Health and salvation, healing and saving, are interchangeable translations in most of the New Testament for the Greek words *sozo* and *soteria,* which mean saving, restoring, healing, and making whole, well, or complete.

This fusion of healing and saving was radically in opposition to the Jewish cultural and religious norm that illness, suffering, and disease were punishments from God because of a person's sins or the sins of one's parents. (Even the Greeks held that while the spirit of a person was inherently good, the body was inherently evil.)

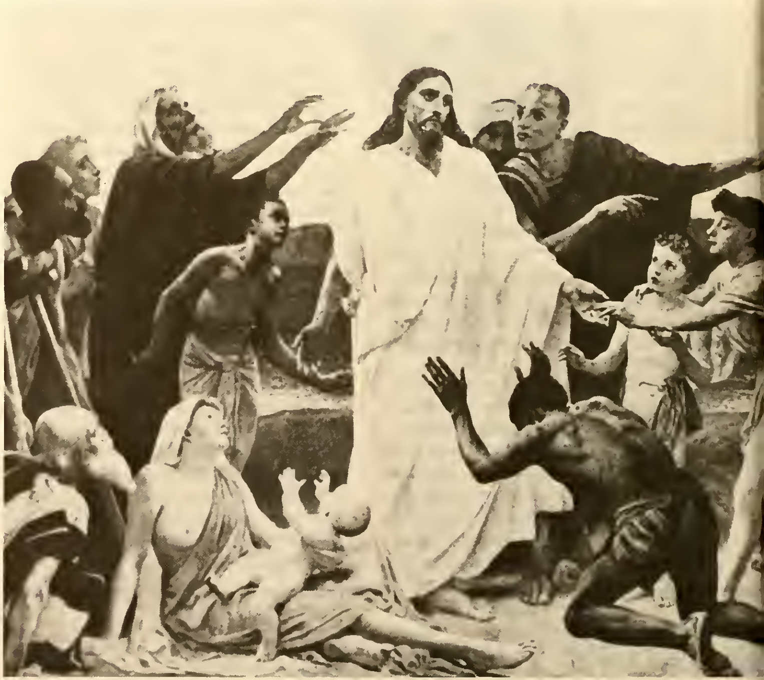
Jesus also challenged the norm that the sick were unworthy of human concern. Along with the poor, sinners, women, slaves, and others oppressed, he affirmed them as worthy of God's healing, freeing, and redeeming grace.

Finally, Jesus refused to establish healing as a benefit available only for those who would follow him, or for a certain religion, or for any other exclusive or elitist category. He healed because they were God's creation, and they were in need. God accepts our full humanness—which includes disease, affliction, brokenness, and malaise—and God can restore to wholeness our dysfunction, whether emotional, physical, spiritual, or relational. Even the cross as a symbol of despair and destruction, defeat and death, was converted by the sacrifice of Jesus to a symbol of hope overcoming despair, wholeness breaking out of destruction, victory coming out of defeat, and life emerging from death.

At the commissioning before the ascension, Jesus conveyed the power for preaching and healing to his immediate apostles and to all who would believe. The words of love would be confirmed by direct acts of love. We who believe are called to be incarnational, not just instructional. We are called to be living legacies of God's love. We are called to heal, to make whole, to restore, and to love.

Our becoming living legacies can be

"By the Sea of Galilee," by F. Goodall



manifest in our discipling, our serving, our shepherding, and our stewarding.

Discipling. We claim to be followers. But discipling is more than merely trailing after a leader; it means learning. Our proclaiming isn't "good" news, nor is our commissioning of Christ's power if we flounder in ignorance, practice indifference, or remain comfortably isolated from the real hurts and pains of people in need.

Diet, exercise, stress, abusing alcohol or drugs, smoking, illness, life crisis, family tension, divorce, death — we resist being honest with each other about our lifestyles, mostly because we want to protect ourselves from being confronted with the realities of truth and the necessities of change.

The mandate to be agents of healing isn't given just to those Christians who enter the healing professions; it is given to all of us. We can be faithful to our call by learning about Christ's vision of health and salvation, disciplining ourselves so that our lives and our bodies are witnesses of wholeness, courage, and full living.

Preventive health care education isn't just for social agencies; it's for us because we are the church — we care. We care about ourselves personally. We care about our families. We care about others in need.

Serving. We of the Church of the Brethren remind ourselves of our direct serving of others individually and collectively. From our historic concern for the "widows and orphans," deacons' visits for welfare, the establishment of homes for aging people in need, the support of a hospital in the inner city of Chicago, we carry a tradition of willingness to reach out a cup of blessing for the broken and the helpless.

Our servanthood has meant passionately caring for the poor, making our peace witness a reconciling intervention to correct social injustices, and sending medical missions to India, Nigeria, Ecuador, and Puerto Rico as outreaches of our bounty and models of our concern. We help nourish members who enter the healing professions. Through Church World Service, CROP, and other ecumenical witness, we reach out.

We're seeing that service — direct, immediate service — is imperative now to help the poor with food, warmth, shelter, clothing, and health care, because our government is withdrawing health and welfare programs in favor of armaments for warfare.

Shepherding. Our shepherding ministries aren't just internal in our congregations. We are called to guide, companion, and seek out the lost, the wounded, the broken, and the distressed.

There's a lot of guiding and companioning to do: Our nation has never set a national health policy; medical care is increasingly expensive and technologically complex; health facilities and professionals aren't accessible to rural and inner-city poor; professionals continue to emphasize specialization in health care rather than at-home care.

Prophetic challenging of these issues is just as real a service as binding a bleeding cut. The church must call for effective methods of educating the public about personal health care, prevention of disease, and activities to improve the quality of health care services and personnel.

Stewarding. Our stewardship of health care facilities is a trust: They witness to our faithfulness.

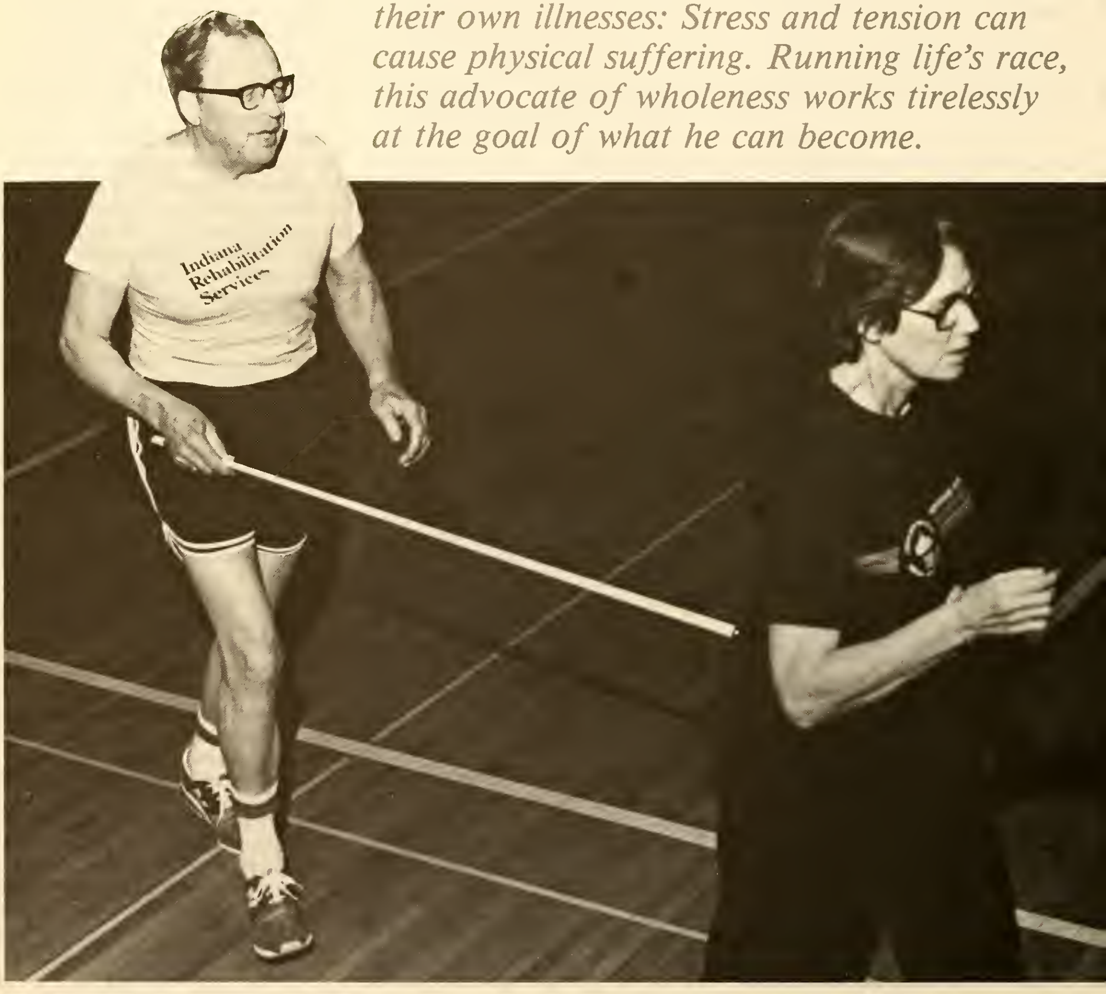
Our stewarding also stretches to decision-making, identifying values, functioning with integrity, and living out morality. Normal growth, crisis, and change force us to choose; and in our choosing we discover what has meaning and value for us. Our lives are gifts from God, and they include being co-creative with God and being responsible to God for our co-creating, our choosing, our stewarding. Helping people discern God's will and activity in their lives, helping people make ethical decisions, and helping people use their talents and limits, their strengths and weaknesses — these are acts of stewarding.

We stand in need of continuously learning what Christ calls us to do and to be in this time. We travel together in the pilgrimage, companioning and guiding as we can. We reach out and serve because God's love is extended through us. We choose and help others to choose because of our faith. God isn't limited to us, but God acts through us as we are living legacies of saving and healing. ☐

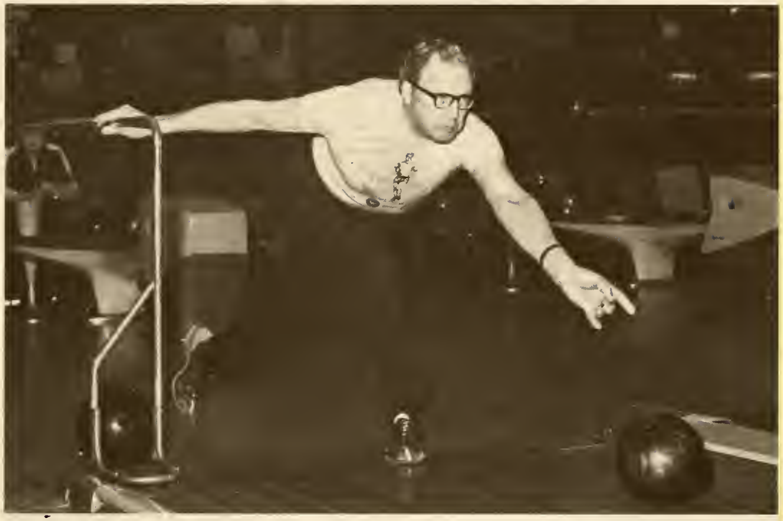
Larry K. Ulrich is an associate professor at DeAndreis Institute of Theology in Lemont, Ill., where he teaches pastoral care and counseling.

Running the race

Ron Workman believes people participate in their own illnesses: Stress and tension can cause physical suffering. Running life's race, this advocate of wholeness works tirelessly at the goal of what he can become.


Indiana
Rehabilitation
Services

by Karen B. Kurtz



Above: Ron bowls in a blind bowling league. To bowl straight down the alley, he uses a portable bowling rail (left). By running a hand on the rail, he maintains his bearings. Opposite: Friend Doris Inbody acts as Ron's eyes as they jog around a gym, using a cane clipped to Doris' waistband. In summer, outside, a neighbor boy on his bike is the guide.

A distance runner, in training for the marathon, competes against himself. His self-determination creates a force beyond the tiredness and the steady-state plateau, pushing past the pain and breaking down the wall of resistance. Each runner must set his own course to complete the distance. For some, running is a matter of getting and staying in shape; for others it can be psychological therapy.

Ron Workman, of Goshen, Ind., is a distance runner. Literally as well as symbolically, Ron Workman is a runner in the race of life.

An optimistic philosophy that life can be accepted or rejected peppers his life. During the Great Depression, the Workmans, like their American neighbors, had little money. Ron sold farm-fresh eggs, pale yellow churned butter, butchered meat, and tangy *schmier kase* to his door-to-door customers.

Later, persuaded by his friends to attend college, he earned money at the county fair by helping herdsmen show their animals in the ring.

"I went to Manchester College that fall with $10.65 in my pocket," says Ron. "Seven dollars of that went for room and board. I did it on faith."

After college, he worked at Westinghouse Electric Corporation.

"I began at the dirtiest job in the factory—a cleaner in the paint shop," he laughs. Today, Ron is president of his own successful insurance agency.

Twenty years ago Ron coped with a major disability. "I never knew a blind person until I lost my sight," he says. "It hit me at the gut level. I remembered John Fuller sitting on the streets of Goshen selling shoestrings and pencils. There was another person in town—a man playing the accordion. He had a sign, 'I am blind,' and a tin cup. As I lost my sight, I was haunted by these men."

At first he tried to hide his disability; ultimately he was unable to drive a car.

His rare (it appears in one person out of a quarter-million) and incurable condition known as choroideremia, or degeneration of the retinal nerves, led him to Western Michigan University at Kalamazoo, Mich. He studied with a peripatologist to master orientation and mobility training and received a long cane so he could move in a sighted world of dangerous obstructions.

"The turning point for me was at Kalamazoo," says Ron. "With my independence I knew I would be able to live a normal life, to be a person of worth who can hear and think."

Ron is "a brave man," says close friend Sara Faye Blickenstaff. "He does things that most of the rest of us wouldn't even attempt. Led by a sighted person, he canoes in the cold northern Michigan rivers and cross-country skis. He does not do these things to ward off depression; activity is part of his personality."

Through the years, Ron's house has been a second home for people of all descriptions, ages, and races. In 1974, the Workmans hosted a delegation from the Blind and Sighted Citizens Action Society of Japan. Ron and his wife, Mary, have also been regional coordinators and hosts for students of the International Christian Youth Exchange.

They in turn have traveled to Europe, Scandinavia, Mexico, the Soviet Union, the Orient, and the Holy Land, visiting their new friends in their homes. Having had the advantage of seeing before, Ron knows the colors of the sky, the rivers, and the lakes, and can picture the scenes as Mary describes them to him.

"We believe that international contacts can reconcile people to each other," says Ron, "and perhaps serve as the beginnings of world peace."

In addition to international guests, the Workman house has been the community home for out-patients from the Oaklawn

After college, Ron was employed by Westinghouse Electric Corporation, working his way up from the assembly line to the sales department. Today he is the president of his own successful insurance agency. Ron's wife, Mary, serves as his eyes for the business. She reads printed material for Ron and he dictates his responses.

Psychiatric Center, Elkhart, Ind. Ron has also instigated programs for the blind and visually impaired at the Elkhart Rehabilitation Center. And in 1978, Ron organized the Hoosier Northstars, one of the first beep baseball teams in Indiana.

Beep baseball, a feeling sport for the blind and visually impaired, uses regulation bats. The battery-operated balls, developed by the Bell Telephone Company, emit a beeping sound when activated. The rubber bases can also be alarm-activated. The game uses a home plate and two bases on the half diamond. It requires a sighted pitcher and catcher, and other sighted players may participate by wearing blindfolds.

About two years ago, doctors diagnosed pelvic cancer in Ron.

"My first reaction," says Ron, "was: Cancer always hits somebody on the other side of town, not at 1611 West Pike. It threw me for a loop for a couple of days. My first question was: Is there a support group for people in my situation?"

He recognized, he says, that God gives people gifts to be used for the good of humankind, and "I gave a prayer of thanks for the technology and the knowledge of the doctors and nurses."

Traveling to and from the radiation therapy room at South Bend Memorial Hospital, he met others who were struggling with the same fears. He had found especially helpful a book called *Getting Well Again,* by O. Carl Simonton and Stephanie Matthews-Simonton, and gave copies to his new friends.

The Simonton bestseller, a step-by-step, self-help guide for cancer patients and their families, combines medical and psychological treatment to create the most favorable environment for recovery.

Ron believes people participate in their own illnesses, that is, stress or tension can cause physical suffering. By controlling these stresses, a person can recover. Ron established both short-term (more frequent vacations) and long-term (continuation of his strong marriage) goals for his recovery. He hopes for 80 to 90 percent eradication of cancer from his body. Regular exercise keeps him fit and active, and he had no side effects from radiation treatments.

For him, the Simonton resources were an anchor in the agony of cancer. He transcribed the relaxation and visualization techniques and played the cassette three times daily.

"I would relax and close my eyes," he says. "As the tape played, I became conscious of breathing in and out. I visualized calmness and peace and exhaled frustration and fear. I saw quietness entering from above."

Ron was able to see himself "healthy and open to the meaning of life" and to visualize "cooperation among all the systems in the body."

Within each of us is built an immune system which fights disease," he says. "It works in our behalf to scrub out the unwanted cells."

Ron Workman is a person who takes charge of his life. For this active man, life is full of purpose. He has often said, "Our concern should not be what becomes of us, but what we can become."

Mary adds, "We are in partnership with God. In other words, we not only pray and sit and wait, we bring all our resources to bear on the problem at hand."

Ron Workman is a runner. His self-determination spurs him beyond the tiredness, the frustration, and the pain, and toward the achievable goal. ☐

Karen B. Kurtz is a free-lance writer from Goshen, Ind.

Commitment to caring

The Church of the Brethren has been compassionate from its beginning. Their 'neighbor's good'—and need—has been an ongoing concern. Three organizations in particular reflect the caring community.

Brethren Homes and Hospitals Association

My generation is fortunate. When we were young people, the youth movement and the camping program in the Church of the Brethren had its beginnings.

Now, as I am in retirement, there is a growing appreciation for our age group. There's awareness that we have definite needs—but some valuable contributions, too.

Wisdom comes with experience. Attitudes toward older persons reflect the quality of a people, whether it be the family, the church, or society as a whole.

The church has been compassionate from its beginning. Brethren, in particular, have been known as a caring people responding to human need at home and abroad. This concern has taken different forms: caring as good neighbors, helping the needy, disaster relief, health care ministries, and services for the elderly.

Concern for orphans and "old folks" grew into action when the Brethren began building about a dozen homes more than 90 years ago. While programs for orphans declined over the years, services for the elderly have expanded. Today there are 24 Brethren-related retirement homes cooperating in the Church of the Brethren Homes and Hospitals Association.

That expansion has meant more than just bigger numbers. Homes began enlarging their scope: Some that had focused mainly on nursing care created new facilities for retirement living. Centers offered what is known as total care—everything from independent living to skilled nursing care.

Some 6,000 people live in Brethren homes now, and waiting lists for entrance are common.

Not all older adults choose a retirement home, of course, but it's important for people to accept their age and to make definite retirement plans. More and more people see an advantage in the security provided in a total-care retirement setting.

But many wait too long to make these plans. Couples who plan ahead for retirement are fortunate. After one is left alone, the planning is much more difficult.

My wife and I moved into the Palms Retirement Center in our early 70s. It's hard to explain the feeling of security gained—a sense of well-being in knowing that concerned friends surround you with love and support.

On the practical side, there's a conve-

'Wisdom comes with experience. Attitudes toward older persons reflect the quality of a people, whether it be the family, the church, or society as a whole.'—RAYMOND R. PETERS

Craftwork at Timbercrest Home, North Manchester, Ind.

nient call system to the Health Care Center, where nurses are available to respond to any emergency.

Soon after moving into the Palms, I had to leave for several days. My wife said, "I feel so secure living here even while you're away."

For five years during the mid-1970s, I visited our Brethren homes as a consultant—first as a member and later as executive secretary of the Annual Conference Committee on Health and Welfare. Sitting in on board meetings and sharing with staff and residents reassured me that the church is involved in a high-quality ministry for and with older adults.

One on-going problem is shortage of funds: In some homes, 25 to 50 percent of the nursing care residents have used up their money. Since no one is turned out, someone must provide these funds.

The government picks up part of the cost through Medicaid but seldom covers the full amount. Homes rely heavily on churches, individuals, and other agencies to contribute.

Retirement home development is one indication of the growing support from the church. Board and staff personnel saw a need and pursued a vision. They worked for their dream in spite of doubters and critics. And ironically, some of the most energetic critics are now satisfied residents in these centers. Such is life.

But the task is not complete. Hundreds of people are working hard to reduce indebtedness, improve facilities, and enrich quality care.

The future will see a larger number of people over age 65.

The future must also see in the Church of the Brethren a continued strong commitment to the needs of all older adults. —RAYMOND R. PETERS

A former general secretary and moderator in the Church of the Brethren, Raymond R. Peters of Sebring, Fla., has for many years been associated with health and welfare concerns.

A chaplain's visit to the infirmary, The Palms, Sebring, Fla.

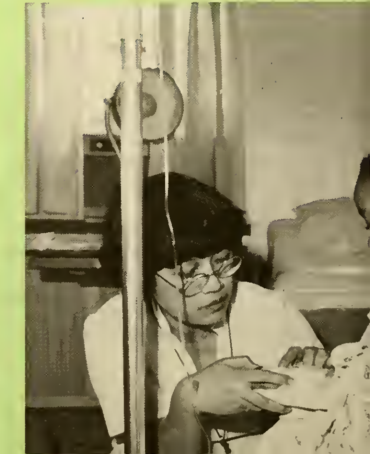
Brethren Health and

The Brethren Health and Welfare Association is physicians, nurses, social workers, chaplains, home administrators —anyone interested in caring for those in need. Membership is open to both individuals and institutions engaged in the ministry of social welfare and the healing arts.

The purpose of the Association is to promote fellowship among Brethren interested in social services, to challenge young people to consider social welfare as a worthy Christian vocation, and to call upon all church members to be supportive of both people and institutions, rendering service to those in need.

It's encouraging to see more and more young people receiving a medical educa-

Ministering to the sick at Bethany Hospital, Chicago, Ill.



Nurses training at Bethany Hospital, Chicago, Ill.

are Association

tion to serve people with low incomes. Often these people live in economically depressed communities. Social work as a career is attracting a growing number of capable young people.

The Association issues a newsletter three times a year to its members and friends and is eager to reach more people. Membership costs $5, and payments can be made at Annual Conference time.

The highlight of the year is the luncheon held on Friday of Annual Conference week. At Wichita, Paul H. Bowman will chair the luncheon, and Raymond R. Peters will be the speaker, using as his subject, "I'm Hurting, Too." Every member of the church is invited to attend this luncheon. — RAYMOND R. PETERS

Brethren Health Education Foundation

Many Church of the Brethren members will recall that from 1949 to 1958 Bethany Hospital was authorized by Annual Conference to solicit funds from the denomination to reopen the School of Nursing, which had been active during the 1930s. When this project was found not feasible, the funds were assigned to Bethany Hospital to be used for education of nurses in approved institutions of their choice.

The hospital administered this program until Nov. 13, 1971, when the Brethren Health Education Foundation was incorporated as an independent organization. About $525,000 was available to be administered by a board of directors to promote and implement a program of education and research in the healing arts, including nursing education, for the Church of the Brethren. Approximately $260,000 has been expended for loans, scholarships, and special grants since the foundation was established.

The first priority for scholarships and loans has always been for Church of the Brethren students, and second priority is for students of Brethren-related institutions and progams. Similarly, the first priority is for students in nursing education, then in other fields in the healing arts as funds are available.

Any interested and qualified student is invited to apply for funds. Applications should be made well in advance of actual need, as information must be assembled for consideration by the Board of Directors, which usually meets in March, June, and November.

For further information, write to Brethren Health Education Foundation, 1415 Dundee Ave., Elgin, IL 60120 — IDA S. HOWELL

Ida S. Howell of LaVerne, Calif., retired educator, has had a long-time association with Bethany Hospital activities.

Church of the Brethren retirement homes

Brethren Hillcrest Homes, Inc.
La Verne, Calif.
The Brethren Home
New Oxford, Pa.
Brethren Village
Lancaster, Pa.
The Brethren's Home
Greenville, Ohio
Bridgewater Home
Bridgewater, Va.
Cesa de Modesto
Modesto, Calif.
The Cedars
McPherson, Kan.
Church of the Brethren Home
Windber, Pa.
Fahrney-Keedy Memorial Home
Roanoke, Va.
Friendship Manor
Roanoke, Va.
Garden Terrace and Garden Terrace West
Wenatchee, Wash.
Good Shepherd Home
Fostoria, Ohio
John M. Reed Home, Inc.
Limestone, Tenn.
Lebanon Valley Brethren Home
Palmyra, Pa.
Long Beach Brethren Manor
Long Beach, Calif.
Morrisons Cove Home
Martinsburg, Pa.
Northhaven Retirement Residence
Seattle, Wash.
The Palms
Sebring, Fla.
Peter Becker Memorial Home
Harleysville, Pa.
Pinecrest Manor
Mt. Morris, Ill.
Pleasant Hill Village
Girard, Ill.
Spurgeon Manor
Dallas Center, Iowa
Timbercrest Church of the Brethren Home, Inc.
Manchester, Ind.
West View Manor
Wooster, Ohio

BRETHREN VILLAGE

Brethren Village, Lancaster, Pa., one of 24 Brethren-related retirement homes.

What in the world are we doing?

Brethren have taken seriously God's will of peace, health, and well-being for humankind, and express their concern in many ways around the world.

by Mary Sue Rosenberger

QUESTION: What do the following people have in common?

- A Polish agriculture student studying in the United States;
- a BVSer providing kindergarten education for Palestinian refugee children on the West Bank;
- a community development specialist working in the Republic of Sudan;
- staff at hospitals in Castañer, Puerto Rico, and Dahanu Road, India;
- a Brethren pastor and deacon administering the service of anointing for healing.

ANSWER: They are all part of a far-flung network of Brethren concern for wholeness, part of the Brethren health and welfare ministries.

Being a "people of the Book," Brethren are guided and motivated by Biblical images in these ministries of shalom. Shalom is the peace, health, and well-being that result when human beings live in harmony with God, themselves, their neighbors, and their environment.

The New Testament accounts of Jesus' healing ministries grow out of an Old Testament understanding of shalom as God's will for humankind. Brethren have taken this biblical guidance seriously—and carry it around the world in a wide variety of programs.

Africa. The rural health care program in Nigeria is using a variety of methods to live up to its name, Lafiya, meaning good health. Improved medical facilities, a self-help well-drilling program, and the training of village health workers are all part of the program. The creative technique of health education by story-telling is especially effective in the rural areas of the country where oral tradition is more common than printed word.

In Sudan, Roger and Carolyn Schrock and Steve and Karen Metzler have begun a new program with the nomadic Nuer and Dinka people, who struggle daily with difficult climate, limited diet, water-borne disease, and a soaring infant-mortality rate. This new Brethren ministry, carried out in cooperation with the Sudanese Council of Churches and the local Christian fellowship, stresses water resources, agriculture, medicine, and literacy/education.

In Kenya, the Miriu Health Center, constructed primarily by local women for the benefit of their own community, will soon have a water-purification system installed with the financial help of the Global Women's Project and the World Ministries Commission.

Brethren Ralph and Flossie Royer in Niger continue to work with Church World Service in an innovative program of well-drilling in a dry, sandy climate. They also teach gardening and marketing skills to promote better health with pure water and improved diet.

Europe and the Middle East. In Europe and the Middle East, poverty and oppression result more from conflict, warfare, and international misunderstanding than from disease and illiteracy. BVSers in Northern Ireland and the West Bank work in community centers and kindergartens with people of all ages whose lives have been scarred by bitter conflict.

BVSers also serve in Poland, through the Polish Agricultural Exchange Program. In return, Polish agriculture students study in the United States.

Asia. Brethren continue health and

In Nigeria's Lafiya program, rural health workers maintain health centers in their home villages, dispensing medicine, giving medical advice, and teaching disease prevention.

Left: *A nurse cares for a newborn at Chicago's Bethany Hospital.*
Below: *Brethren Disaster Service offers counseling and care for children caught in the chaos of disaster experiences.*

welfare ministries through support of Dahanu Road Hospital and the Rural Service Center at Anklesvar, in India. Both are the result of dreams and dedication of early Brethren missionaries committed to sharing the gospel of Jesus Christ in a way that would enrich both physically and spiritually.

A new ministry in Asia that promotes health and welfare—as well as international understanding—is the China Agricultural Exchange Program, modeled after the Polish Agricultural Exchange Program. After much preparation, the new endeavor is now a reality with the arrival in February of Chen Chao-ming from the People's Republic of China. He is doing agricultural research at Pennsylvania State University.

Latin America and the Caribbean. In Puerto Rico, two BVSers continue the long-time Brethren relationship with Hospital Castañer. And through Misión Industrial, health and welfare are promoted through programs working toward environmental and social justice on the island.

Mona Lou Teeter in Haiti assists pastor Luc Nérée in the administration of the Aide aux Enfants program. Food, medical care, and basic education are provided to children in this, the poorest country in the Western Hemisphere.

Also in Haiti, two BVSers serve in the Haitian Christian Center for the Deaf, and International Child Care has requested a BVSer.

United States. Here in the US, Brethren concern for health and welfare extends far beyond the well-known work of Bethany Hospital and Brethren homes. BVSers work in childcare centers, group homes, orphanages, halfway houses, and community welfare organizations from Vermont to California, from Oregon to Florida.

The Interchurch Medical Assistance program housed at the New Windsor Service Center in Maryland continues to receive contributions of drugs and medical supplies from major pharmaceutical companies. These are processed and sent to Christian health agencies world-wide.

The Brethren Disaster Network, for many years a material aid and reconstruction ministry, has added a new dimension. Trained childcare volunteers provide compassionate assistance, supervision, and counseling for children caught in the chaos of a disaster experience so parents may pursue the tasks of reconstructing their family's lifestyle.

The Washington, D. C., office of the Church of the Brethren is also a part of the health and welfare ministry by lobbying for national legislation to promote more equitable health care, prevent infant formula abuse in developing countries, and deal helpfully with the problem of domestic violence in our own society.

Linking the Christian discipline of meditation with the newly discovered techniques for health maintenance, the Parish Ministries staff of the General Board has recently been leading meditative prayer retreats for congregations and districts. These training experiences seek to introduce Brethren to the age-old practice of meditation, which modern medical research is now finding helpful to treat stress and tension.

And across the denomination week after week, health and welfare ministries occur in local congregations. Faithful pastors, committed church leaders, and active laypeople counsel, provide assistance to families in need, anoint for healing, cry with the grieving, pray regularly for the sick and distressed, modify church houses for the special needs of the disabled, and contribute generously to the health and welfare ministries of the church.

Jesus told his disciples, "Preach as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay" (Matt. 10:7-8).

For Brethren, these marching orders are current. ☐

Mary Sue Rosenberger, from the Greenville (Ohio) congregation, is a former member of the General Board. She served as a nurse in BVS in Vietnam.

Good health is God centered

'Health is more than the absence of disease. It needs a broader definition that fits all individuals.'

by James E. Kipp

Health is more than the absence of disease. Health can occur in the face of disease. Disease can occur when health is evident.

These statements are nonsense if the usual definitions of health and disease are followed. People commonly believe that not having an active illness is being healthy. For them, sickness occurs when physical illness strikes. Being healthy then means not having pneumonia, a head cold, diabetes, or hypertension.

But what about people whose physical health is fine, but who live their lives with looks of worry, sadness, or stress on their faces? Are they healthy?

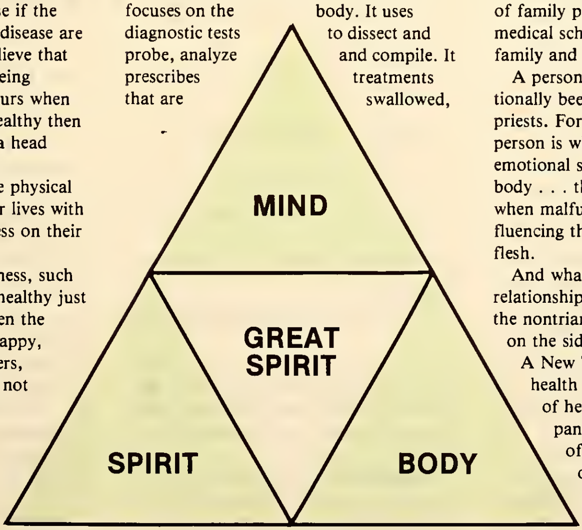
Are people with a chronic illness, such as arthritis or heart disease, unhealthy just because of their affliction? When the chronically ill are productive, happy, caring, loving brothers and sisters, thinking of them as sickly does not seem sensible.

Health is more than the absence of disease. It needs a broader definition that fits all individuals. Healthfulness is an encompassing idea involving all of life.

Ed Montachi is an American Indian medicine man from Arizona who presents this model for health:

Each corner of the triangle represents a part of a person's life. It is symbolic of total health. All the small triangles are of equal size. The three outside triangles each have a border forming the central one of the Great Spirit. The large triangle is made of four smaller ones, but it is solid. None of the smaller triangles stands alone. In this model, God (the Great Spirit) is at the center of a healthy life.

Western medicine of the 20th century has cut this model apart. Usually it focuses on the body. It uses diagnostic tests to dissect and probe, analyze and compile. It prescribes treatments that are swallowed, injected, infused, or massaged into the body. Often in modern medicine, disease is defined in this limited way: Disease is an attack on the physical body. Defeating the attack restores health. And death, of course, is the ultimate defeat.



Psychology and psychiatry have isolated a subtriangle also. The mind is split from the body, and sometimes even from the person's family and cultural surroundings. Fad therapies appear and disappear with maddening quickness.

In more recent years, psychosomatic medicine has tried to rejoin the mind and body. This influence is seen in the rebirth of family physicians. The curriculum of medical schools now includes courses in family and society.

A person's spiritual health has traditionally been delegated to ministers and priests. For them the spiritual life of a person is what matters most. Usually the emotional state is of concern also. But the body . . . that is of little concern except when malfunctioning with disease or influencing the spirit with desires of the flesh.

And what of God? How does a person's relationship to God relate to health? In the nontriangular view of health, God is on the sidelines, not in the center.

A New Testament understanding of health is one of wholeness. Jesus' acts of healing of the body were accompanied by proclamations of healing of the spirit and mind. Forgiveness of sin went hand-in-hand with restoration of physical health. Those healed were expected to live a different style of life after their bodies were healed. Their new direction in life was to be a sign of the kingdom to others. Their healed state reflected a change in body, mind, spirit, and relationship to God. Their healing was to be a total one.

Non-Western societies today continue to have this encompassing view of health and healing. When a child is cured of malaria by a village health worker of the Rural Health Program of the Church of the Brethren mission, the parents praise God *and* the village health worker for the act of healing. Daily appreciation is expressed to God for ongoing health and for acts of healing.

In some areas of Nigeria, friends part at the end of a day with the statement, "May you live to see tomorrow." In the morning they greet each other with, "Thank God! I have seen the day." Appreciation for being alive pervades such societies and gives a broader dimension to the idea of health than is commonly expressed in the West.

American Indians view health as involving all aspects of a person's life. Traditional societies see good health as a gift to be appreciated. Jesus healed more than sick people's illnesses. Should these observations influence a concept of health which can be espoused by Christians? Can health for Western Christians become more than an absence of illness? Can it be a healthful lifestyle which acknowledges God to be the center of life and of health? The Brethren tenet of simple lifestyle is in keeping with this expanded view of health.

Lifestyle for Brethren has emphasized simplicity of dress, manner, and language. A healthful addition to this is simplicity of diet and exercise. The Brethren lifestyle which is to be spiritually healthy can be expanded to be healthful to each person's body, mind, and spirit.

A rabbi was speaking to a group of seminarians. One student asked the rabbi why Orthodox Jews continue to follow dietary laws. He explained that following the Jewish dietary laws is like "doing theology. If a Jew does not eat meat with blood in it, he may think about blood as a symbol of killing." He may be a more peaceful person.

Eating is a daily activity necessary to sustain life. For many, it is done automatically. But it could be a purposeful activity. If done with forethought, eating a meal can add an element of wholeness to daily living. This activity of the body will influence a person's mind, spirit, and relationship with God.

Choosing a reduced protein meal for Sunday dinner may aid a parent in discussing world hunger and world food supply. Choosing not to eat one meal a day helps with weight reduction and sensitizes a person's thinking to the suffering of those who are always hungry. Counting calories can bring body weight to where it should be. This awareness of the calorie content of food may help the dieter realize that daily food needs are far less than commonly believed.

> *Can Western Christians learn to maintain a healthful lifestyle which acknowledges God as the center of life and health? Brethren 'simple living' is in keeping with this expanded view of health.*

Fasting can improve health. By not eating for a day, or even for part of a day, attention can be focused on other areas of life. A person may fast to get reacquainted with the importance of food in daily life. The absence of food brings moments of awareness of what hunger is. It builds an identity with the hungry.

The biblical roots of fasting are strong. These roots give the one who fasts a spiritual dimension to his or her hunger. It reminds the participant and the observers that eating is not the center of life. Thus wholeness in health can be facilitated by fasting.

Daily exercise enhances healthful living. For many people, physical conditioning, "keeping fit," "staying in shape," ends with graduation from school. Fewer Americans labor for a living today than a century ago. Flabby muscles, weak hearts, and unconditioned lungs are now the norm for American society. Again, the triangle is fractured. The body is not viewed as relevant to emotional and spiritual health.

Walking, cycling, jogging, swimming, or other aerobic exercise will improve heart and lung function. Exercise does not prevent heart disease, but it can improve survival if a heart attack occurs. Regular exercise will also bring an awareness of the body's muscles. It allows people to feel the strengths and weaknesses of their physical selves. The body consciousness which comes with exercise draws attention to healthful living. It makes dieting easier and can add stability to emotional health.

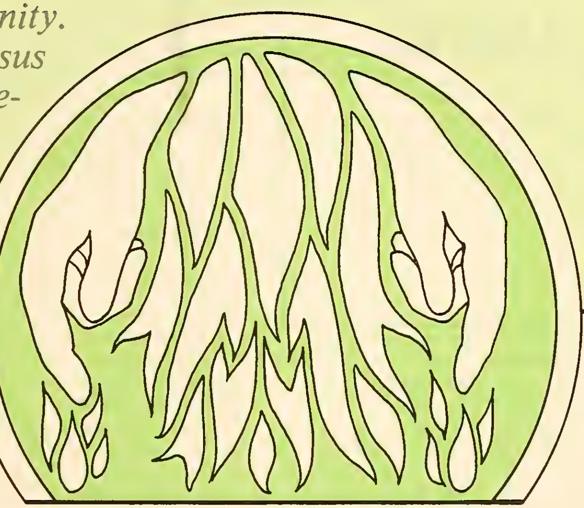
The message of spiritual health can have more impact if the person delivering the message looks healthy. Can a chain-smoking doctor easily convince a patient to quit smoking? Can a coach who is winded after walking up a flight of steps inspire a team to condition themselves? Can Paul's teaching of the body being the temple of God be convincingly presented by a Christian who appears not to believe the message?

Christians believe that change is possible. People can redirect their lives toward the kingdom of God. God can come to be at the center of a life. And that is what a healthful lifestyle is all about. God is at the center.

The manifestations of the God-centered life can be observed by others. The Christian's body, mind, and spirit demonstrate the wholeness of salvation, the wholeness of health. Daily healthful living becomes a part of the Christian message. The evident healthiness of a Christian will serve to amplify whatever message is spoken. ☐

James E. Kipp, of the Elizabethtown (Pa.) congregation, is a medical doctor with Norlanco Medical Associates.

Pentecost created a community. Going alone is not the Jesus way. He expects us to respond from within a community of people, with those who are God's family.



No cheese stands alone

by Maynard Shelly

I met the cheese under the shade of a giant oak tree near the door of a red brick schoolhouse in eastern Pennsylvania.

Remember the Farmer in the Dell. He's given his name to one of those beautiful non-competitive games that I learned long before I could tie my shoes. Everyone joins hands and sings about that famous farmer and about his large and unusual family.

As children, we took on the roles of the members of this family. The farmer takes a wife, the wife takes a child, the child takes a dog who takes a cat who takes a rat who takes the cheese.

And with the arrival of the cheese, the game falls apart. Everyone scurries back to his place in the circle except for the cheese.

The cheese stands alone!

As if the scandal of aloneness were not enough, the solitude of the hapless wretch is bruited abroad in a rousing last chorus.

When first the first cheese stood alone—right then and there—I wanted to ask the question. But I didn't know whom to ask or what words to use. After all, I was only in first grade and only five years old.

Today, 50 years later, I've finally found the words. Why does the cheese stand alone? Tell me, how dare we celebrate the aloneness of even the lowliest member of the family?

You say, the definition of the family has been stretched too far. Here's a family that included a cat and a dog and a rat. Do stop. The line must be drawn someplace. Let's draw it at the cheese.

I've no special logic with which to press the argument. I can only feel and can only remember how it felt to be the cheese and to stand alone. To be alone is the saddest of all sadnesses. It's the underside of happiness.

John Driver, in *Becoming God's Community* in the Foundation Series for Adults, dangles before us the most coveted fruit to be found in the age of the Messiah—a restored fellowship. "At Pentecost," says Driver, "the fundamental work of the Spirit of God was the formation of the new community of the messianic era" (p. 60).

And, then, he gives us two words to whet our appetites for this new age. "In this community," he says, "persons find *wholeness* and *salvation.*"

Jesus saves us from many evils, not the least of which is aloneness and standing alone.

How long have we had this blind spot in our vision of Jesus? We know Christ called us to be the servants and the feet-washers of the world's poor and outcast. But we've responded to the call as lone rangers and solitary scouts.

But going alone is not the Jesus way. He expects us to respond from within a community of people, with those who are God's family.

For in the world of the Messiah, when it comes to standing for Jesus Christ, no cheese stands alone.

We are a community on pilgrimage. We're on our way from Galilee to Golgotha to the garden of the new Jerusalem. We're on the way to the cross and we will give ourselves more fully than ever we have before. We do all from within the community of God and with the support of God's people.

We are, in a special sense, members of the family of Jesus—for Jesus said, "Here are my mother and my brothers. Whoever does the will of God is my brother, and sister, and mother" (Mark 3:34-35, NEB).

Really, the church is a remarkable and unusual body through which God wants to do remarkable and unusual things. Let's look about us at what God has given us and we'll find what we can do together. ☐

Maynard Shelly is a free-lance writer from Newton, Kan.

AGING

We may say that the church has been late in coming to recognize that one of her "housekeeping" tasks is to help us comprehend the aging process.

The eight phases of life set forth by psychologist Eric Erikson, the reference in literature to age as "the best is yet to be," and the scriptural description of age as "a blessing when righteously lived" make it difficult to understand why church and society are only now coming to grips with the fact of aging. Of course, we can suggest that the reason is people are now getting older. This is true, but people have always been born, lived, and died.

Universality

Aging happens to everyone everyday, but there is no average 65 + -year-old; indeed, there is great individuality. The elderly can be divided into three groups—the frail, the fragile, and the frisky. It has been said that what we are in our old age is a sum of what we have always been.

Aging in the 1980s (American Psychological Association, 1200 17th St., NW, Washington, DC 20036, 1980) is a scholarly paperback seriously pursuing the universal implications of aging. Neuropsychological, psychophysiological, cognitive, stress and coping, environmental, and interpersonal relationships are among the issues thoroughly discussed.

Family

We age in context. The aging process and our reactions to it both affect the family, and family conditions our reactions to aging. Fortunate is the person who has a family that understands and accepts the changes taking place.

"Elderly parents and their children are each in critical stages of their lives," say Stephen Z. Cohen and Bruce Michael Gans. They suggest goals for interaction with an aging parent in their book, *The Other Generation Gap—The Middle-aged and Their Aging Parents* (Follett Publishing Company, 1978).

Empathy

It is admittedly difficult to understand people older than we are because they've obviously had experiences we've never had. We can understand youth because we were once youthful ourselves. But with aging we must depend upon empathy, and true empathy is difficult to achieve.

A Future With Hope—Aging Creatively in Christian Community (The Brethren Press), a paperback by Warren M. Eshbach and me, covers a broad range of concerns related to aging. Written from a pastoral perspective, this volume is based on first-hand experiences of the authors within a retirement/nursing home community and presents the importance of congregation and family.

Alternatives

An important posture for the 65 + person is that of recognizing that there are alternatives. The American Association of Retired Persons (215 Long Beach Ave., Long Beach CA 90801) produces publications on many facets of the senior citizen's daily interests. Their magazine, *Modern Maturity*, is broadly based. The February/March issue, for example, evaluates various states' suitability for retirement based on climate, medical facilities, housing costs, leisure activities, special services for seniors, and taxes. Though the article overlooks the church, don't forget this in relocation. The AARP study on the role of the widow is especially valuable. Memberships are $5 and include the magazine.

A kindred group is Action for Indepen-

Best Years
Dynamic Years
Modern Maturity
The Gerontologist
Aging in the 1980s
Psychological Issues
The Other Generation Gap
The Middle-aged and Their Aging Parents
by Dr. Stephen Z. Cohen and Bruce Michael Gans

dent Maturity (AIM) at the same address. The annual dues are $6, and their publication is *Dynamic Years.* The March/April issue includes an article on the three-generation household, but not at the age levels you suspect!

Another group is the National Association of Mature People (2212 NW 50th St., Box 26792, Oklahoma City, OK 73126). Among services offered is a quarterly magazine, *Best Years,* which is included with the annual membership of $5.

For those interested in retirement studies, there is the International Society of Pre-Retirement Planners (821 S. Gilbert St., PO Box 287, Iowa City, IA 52244).

Another alternative is that of nursing care. It's true that only five percent of the over-65 population receives institutional care, but often overlooked is the fact that 20 to 25 percent of this age group will need short- or long-term nursing care at some time.

Though our society insists on speaking of "alternatives to nursing care," nursing care is itself an alternative. Become acquainted with the 24 Brethren retirement/nursing home communities across the country. Become acquainted now, so you can make a better choice when the need is at hand. Better yet, become a volunteer.

Two additional resources might be suggested. On a professional level, *The Gerontologist* is published quarterly on varied themes by the Gerontological Society of America (1835 K St., NW, Suite 305, Washington, DC 20006). The February issue deals with community services and grandparents.

A very economical and helpful resource is the District Filmstrip Library (Roy D. Frysinger, 7105 Sterling Rd., Harrisburg, PA 17112). Ask about the #473 and #564 series that set forth "cradle to grave" issues. The topics include "Middle Age—Making the Most of It," "Planning Ahead for Retirement," "How Would You Like to Be Old?" and the series "Human Development—Successful Aging."

Possibly if we had the choice we would not age, but that choice is not ours. Our choice is one of adding quality to our daily life experiences. By the grace of God, life is intended to be both abundant and eternal.—HARVEY S. KLINE

Harvey S. Kline is administrator of The Brethren Home in New Oxford, Pa.

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- In looking back over the Pilgrim's Pens of the past three years, I was surprised to note that I had never written specifically about Mother's Day in the opening essay. The lack of such attention seems poignant at this moment, for 1982 is the first Mother's Day in my fifty-plus years of life that I am without a mother to address in as grateful and loving a way as possible. During the hard winter that is behind us, I fought an extended battle with viral pneumonia. Lying in a hospital bed day after day, many childhood memories attended me . . . particularly the memory of childhood illnesses wherein my mother, the registered nurse, lavished professional and loving care upon me and my siblings.

When my brother Joe got his smallpox shot at the age of five, Mother decided I should have one too, since she had never been satisfied that the first one "took." So as a twelve-year-old I underwent the process again, and the doctor was either too generous or too careless about the vaccine. At any rate, both Joe and I became ill with a mini-case of smallpox. As Mother herself was nursing daily at the hospital, we were left in the charge of a "day girl" who could not have cared less that we both thought we were nigh unto death. The lovely trays that Mother brought us with special food and tiny favors were not to be seen. Neither were the cold water and luscious eggnog. We were lucky to get a glass of lukewarm water and a dish of cold cereal sans tray.

After a particularly trying day, Mother arrived home and stood in the door of our sick room in her crisp white uniform, her pointed and banded hat in hand. At the sight of her, Joe set up a howl and she came quickly to comfort him. "Why, what's the matter, Joey? Are you feeling worse?" Joe's loud response was, "Rita doesn't know how to take care of sick folk!"

And that may be what mothering or parenting of either gender is all about . . . to take care of sick folk . . . of the frail body, the bruised ego, the scarred soul, the confused sense of self. I know without equivocation that the grace and love of God flowed through my parents in their care of us, and I'm grateful for the many years allotted me to say "Thanks!" "Happy Mother's Day" and "Happy Father's Day" as well.

- With spring surging about us, with buds bursting into blossoms and gardeners hard at it, I can't resist a grandmother story. When our family all gathered recently, the two sons-in-law were advised by the three women of the household to take the three grandsons and get a lot of fresh air. (This advice was given after two days of indoor mayhem.) So the fathers and sons went to a nearby state park and observed the lake and the huge Georgia pines and had as strenuous a hike as you can have when two-fifths of the hikers are only 2½ years old.

They returned with eyes shining and cheeks rosy. I said to my elder grandson, "Well, Hamilton, did you all have a great nature hike?" His response was, "Packy, we didn't go to see nature; we went to see the lake." "Hamilton," I said, "everything God made for us is nature: the sky, the grass, the trees, the lake, the flowers . . . the great outdoors is nature." One of the little grandsons was listening to all this very seriously and when there was a slight lull between Hamilton and me, Matthew said beseechingly, "Let's go nature! Let's go nature!" And he still prevails upon his parents, "Let's go nature." And the beautiful month of May is surely "Let's go nature time."

- Some time ago in a New York paper a Mrs. Ufland wrote of an encounter with the latest variant of the numbing cliche, "Have a nice day." Attending a memorial service, she reports what was remarked when the officiating clergyman came to the end of the service. With high seriousness he intoned toward the casket: "Have a nice eternity."

- Art R. Simon, executive director of Bread for the World, made a pointed statement at a recent forum discussing the politics of hunger. He said, "One stroke of the President's pen carries more weight than the monetary contributions of millions. By our silence in public policy we tend to lock in hunger. We haven't learned very well how to extend our concern to the people who make decisions."

- See you on the journey.—P.K.H.

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opinions

On Pat and pandas, Sarah an

Romelle S. Million

Putting pandas in their place

As a member of the group from Manchester College which toured China in 1981, about which Patricia Kennedy Helman wrote in her column, Pilgrim's Pen (July), I must, with all due respect, take strong exception to the reply of Jane and John Coffman, Opinions (December).

In our society it is not only acceptable but desirable to offer opinions and commentary on matters which concern and affect us. I would have hoped that the Coffmans, however, might simply have written of their admiration for and conclusions on the Chinese people and government *de novo* without taking a single phrase quite out of context from Helman's column apparently to advance their own views. They suggest, further, that she implies a "lack of spiritual concern on the part of the Chinese." Helman's column speaks of "religion," Christianity in particular, the absence of which hardly excludes a "spiritual concern," I would submit, and certainly not God's influence.

To make the statement, as the Coffmans did, "She 'fell in love with the pandas'; we came away loving the people," is a very serious mishandling of Helman's writing, in my opinion. I am speaking now of actual scholarship in the sense of quoting both correctly and fully. The unfortunate and trivializing headline, "Putting Pandas above People," assigned by MESSENGER compounds my concern for responsible journalism, without which differing opinions cannot be rationally discussed.

Patricia Helman's columns speak for themselves, and I find it difficult to believe that any regular, careful reader would doubt her warmth, humor, love, and Christian compassion for her fellow pilgrims, wherever they are. Thus, Helman needs no defense from me. It should be stated for the record, though, that our 17-day trip through China was not merely a tourist junket, although it included the usual tourist sights; we visited educational institutions from kindergarten through college, attended cultural events, had discussions with commune residents, and shared a moving conversation and service with Pastor Yin and his colleagues at the Protestant Christian Church in Peking.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum that "Opinions" are invited from readers.

Any trip to China, that vast and wonderful country that is the home of one-quarter of the world's population and which has a history longer than any on earth, is so complex, so challenging, and so unlike the Western societies to which we are accustomed, that any thoughtful person must necessarily spend months following such a trip absorbing and analyzing what he has seen. Indeed, it is *only* impressions that are failsafe initially. Helman does impressions well.

In order to truly *know* a society in which one does not participate, it is necessary to spend extended periods of time living in it, learning and speaking the language and, for the widest possible understanding, become familiar with a host of people and institutions in a variety of circumstances. For most of us, this is not possible; we must rely on our impressions and the scholarship of those who have the requisite knowledge. Furthermore, what knowledge we do gain from any short visit is what we are told and what we can directly observe of the daily routine that passes us by. These direct observations are valid, real, and even correct; they are not sufficient to claim intimate knowledge of a society.

I remember a young man from Africa inquiring of me on a visit to the US, "Why can't Americans eat without first taking a drink of water?" I thus began to notice what I had never noticed before, that we do indeed sip water before we eat—one assumes simply because it is there! But it has no inherent meaning, as the young African sought to attach to it. I imagine that we, too, when we visit another country attach meaning where none exists or, conversely, fail to grasp meaning when it is central.

The Coffmans are decidedly right in saying that we should welcome the opportunity to be friends with the Chinese. For many years I have worked with and

ialog, God and hang-ups, COs and war

visited people from all over the world, and I know from personal experience that this is the surest way to begin to erase the suspicions, misconceptions, and bigotry that so despoil our world. In fact, there is no other way to know the thrill of shared humanity when all else is different.

I, too, am a "scattered Brethren," often regretfully so, for I deeply appreciate the abiding values of the Church of the Brethren, which in its very name celebrated the "brotherhood of man." It was precisely because of this that I decided to tour China with a Brethren group. I knew, even before receiving the roster of fellow travelers, that such a group would be far more likely to be dignified, cooperative, appreciative, and open than, say, a randomly selected gathering of Americans from my local travel agency.

My expectations were justified. Included in the group were men and women with hundreds of combined years of Christian and humanitarian service, millions of miles of international travel, and, I believe a deep and abiding affection for the Chinese and their country. The Chinese are gracious to all by their nature and culture, but I am quite certain the exceptionally gracious and accommodating reception we consistently received was even more freely given because of the public decorum and genuine warmth and interest shown its hosts by the Brethren group. I was privileged to have been a member. ☐

Romelle S. Million, a "scattered Brethren" living in Alexandria, Va., is a graduate of Manchester College.

Dean Heisey

Dialog: It's good for what ails us

I see that Sarah Alexander-Mack has surfaced in MESSENGER again (January, page 28). She's really interesting. I'd like to know more about her and maybe enter into dialog with her. But that's where I get into trouble. Is Sarah one who is open to dialog, or is she a closed-to-dialog Brethren? What it really comes down to is the question, do Sarah and I need each other's views? Since that is an important question for all Brethren to ask, I want to share some thoughts about it. As Brethren, do we need each other's views?

We do need each other. The church has, however, become divided by those who believe theirs is the only correct belief position. Doctrinely formulated expressions of that position are used as a divisive force between these folks and others who are outside those doctrinal expressions. History shows bad consequences for the church when Christians exclude others for not believing as they supposedly should. I have recognized that and changed from being a non-dialog to a dialog person.

How do I now describe sincere dialog? Sincere dialog does not mandate compromise or require that either party yield its position. It is not an attempt to find the middle ground. Sincere dialog is instead a relationship in which each side seeks honest presentation of itself to the

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other and also seeks to know the other accurately. This eliminates any attempt of either position to impose its view on the other. Dialog is sharing for the sake of understanding, not for the sake of proving right or wrong. To unconditionally accept each other requires a great deal of maturity. If Brethren do need each other and want to understand each other we need that maturity.

Dialog does not weaken Christian belief or dilute one's identity. Entering into dialog means I need to re-examine my beliefs so I can explain how I acquired them. Dialog means I will not judge others, but will try to see why they believe in this way. This kind of dialog will not cause me to forfeit my personal commitment to truths I hold. Really, knowing *why* I believe as I do will not dilute but strengthen my belief. Dialog means accurately understanding what we both believe and why we both believe that way.

So why do I pick on Sarah Alexander-Mack? Well, I like her writing style and think if her articles were condensed I would like to see them become a regular MESSENGER column. But more than that, I can use her for my example because I am . . .

Earnestly,
Earnest Alexander-Mack ☐

Dean Heisey is a Bethany Seminary student from Denton, Md.

James M. Hite

Praise God for our hang-ups

As an individual, and as a member of the Church of the Brethren, I admit that I have some hang-ups. Let me name a few.

I have a hang-up concerning the person of Jesus Christ. First of all, I believe he is the only way to Heaven, and all other ways are false. Secondly, I believe he was virgin-born, and I have serious doubts as to the salvation of those who believe otherwise. I believe he lived a sinless life and that it is through his shed blood on Calvary's cross that I have my (initial) salvation. I doubt the validity of those who teach otherwise.

Another hang-up I have is the reality of the Trinity. From my study of scripture, I find God the Father, God the Son, and God the Holy Spirit. Those who teach otherwise are false prophets.

Then there is my hang-up on the sanctity of human life. I believe God gave life (which, by the way, brings up another hang-up I have: a literal six-day creation belief), and only God has the right to take it. Therefore I see abortion as a sin. I also see it as a sin for a Christian to take human life for self-defense or "in the name of his country." Likewise, a Christian should not participate in the act of capital punishment.

I also have to admit to a hang-up about independent movements. I feel it is dangerous to not have to answer to someone besides God. (The Bible does not teach denomination, but it does teach that there were those who were put at the head of churches. This would seem to indicate more than one congregation.)

I have to acknowledge a hang-up about those individuals and groups who claim to have all the truth. On the other hand, I have a hang-up concerning those who refuse to take a stand on anything.

Then there is the hang-up I have about our peculiar Brethren distinctions. Along with our MESSENGER editor, I have a hang-up about having love feast without feetwashing. This also reminds me of the hang-up I have concerning the love feast itself. I also have the hang-up of wanting to defend those things we believed historically (which are found in scripture) that are no longer considered valid by the majority of those called Brethren.

For those who like to use labels (which is another of my hang-ups), all the hang-ups seem to belong to the "conservatives." But it would appear that many have hang-ups about our hang-ups.

To all of this I say, "Praise God for hang-ups," whether they are hang-ups of my fellow "liberals" which cause me to study my Bible more, or my own hang-ups which make me feel closer to my God.

Except for the first two hang-ups mentioned, I say with Paul in Philippians 1:18, "What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in that I rejoice." (By the way, I use the Revised Standard Version here, although I have a hang-up about using the King James Version in my personal studies, because MESSENGER has a hang-up about changing all KJV versions into RSV quotes.) I do not have the hang-up of some who say the KJV is the only version that can and should be used, although I do think it is the best.

Let me close by saying two things. First of all I hope no one feels I have a hang-up on "I" since I used it so often in this writing. (I usually use "we.") Secondly, I hope the Brethren never lose the hang-up of loving one another despite our differences (although I do not see these differences as good, as do some who have a hang-up in this area). ☐

James H. Hite is a member of Spring Creek Church of the Brethren in Hershey, Pa.

James M. Beckwith

Visiting Canada for Vets Day

On November 11, our local newspaper ran its usual comic strips, among them "Ben Swift, retired," which depicted a boy talking with his grandparents as they watched the Veterans Day parade. The boy said, "There's a kid in my class and his father is a conscientious objector."

"Now, Petey!" his grandmother responded. "Give him credit for standing by his convictions."

"I wonder how he celebrates Veterans Day?" Petey persisted, and Grandpa responded, "Maybe he flies to Canada and back."

For the most part I giggle with the cartoons, but being aware of how hard it is for the youth in our church to consider taking the CO position because of society's snickering about fleeing from duty, I wrote a letter to the editor:

Dear Editor:

How does a conscientious objector celebrate Veteran's Day? I certainly don't do it by flying to Canada and back, as the comic strip "Ben Swift, retired" teases in your Wednesday edition of the *Evening Phoenix*. Maybe draft dodgers can look back on memories of refuge in Canada, but we conscientious objectors who have given those early adult years of our lives to work without weapons for a better, more free, more secure world through programs acceptable to our government have memories of serving our country well rather than of fleeing duty the way that comic strip implies.

Ever since the Civilian Public Service opportunities of World War II, the United States has been honorably served by thousands of conscientious objectors to war. My own alternative service was with ghetto children and their families through

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Reuel B. Pritchett (1884-1974) was a minister and elder in the Church of the Brethren. His home was Dandridge, Tennessee.

Dale Aukerman is a freelance writer and peace advocate, Union Bridge, Maryland.

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prayer calendar

May 16-22: Remember in prayer the Brethren in Puerto Rico: Río Prieto, Vega Baja, Culebra, and Castañer. Pray for BVSers Deborah Ritchey and Joyce Shadburn at the hospital in Castañer.

Support in prayer Yvonne Dilling, Dan McFadden, and Steve Newcomer in their work with refugees in Honduras. (See February, page 7.)

May 23-29: Pray for the Oregon-Washington District assembling at Central Washington University, Ellensburg, Wash., May 29-31.

Pray for the Virlina District Family Bible Conference at Camp Bethel, Va., May 28-30.

Remember in prayer the Voice of Calvary, Jackson, Miss., and the BVSers working there: Brenda Fahnestock, Miriam Ocker, Wanda Jean Weber, and Teresa Witmer.

May 30-June 5: Pray for the Health Care Conference at Juniata College, Huntingdon, Pa., June 6-9, and coordinator Jay Gibble.

Pray for all children, especially those having special needs. Remember BVSers working in daycare centers: Deb Smalley, Norborne Daycare Center, Martinsburg, W.Va.; and Dalene Williams, Open Sesame Daycare Center, Dixon, Ill.

Remember Palestinian children on the West Bank, and pray for Helen and Clarence Fairbanks, supervising a preschool program there.

June 6-12: Pray for the second United Nations Special Session on Disarmament, June 7-July 9 and for Shantilal Bhagat, Church of the Brethren UN representative.

Pray for Bethany Theological Seminary and its work for the church. Remember those graduating from Bethany on June 6 and pray for their continued ministry in the service of Christ.

opinions

Brethren Volunteer Service for the two years required and accepted by our government.

How do I, as a conscientious objector, celebrate Veterans Day? First of all, I mourn the lives that have been cut short by the terrors of war and I thank God that some, both friends and relatives, survived, in this country and abroad. Secondly, I celebrate the armistices ending past wars (the original November 11th holiday was "Armistice Day"!), and I pray that wars may cease taking away the husbands, fathers, and sons of our world.

I know that many who have seen the hell of war will also be praying that their children never experience it. In the midst of the present mushrooming of military weaponry, all voices in favor of armistices and alternatives to violence are sorely needed. Veterans Day can remind us that the best way to honor those who have died and those who have survived is to use every alternative we can find to avoid future war and enhance peace.

Sincerely,

The Rev. James M. Beckwith, Pastor
Green Tree Church of the Brethren ☐

James M. Beckwith is pastor of the Green Tree Church of the Brethren in Oaks, Pa.

ANNUAL CONFERENCE BULLETINS

INVITATION—Attend Ankeny (Iowa) Church of the Brethren homecoming on way to Wichita. July 17-18. Reminiscing Sat., 4-9 p.m.; Worship Sun., 10:30 a.m.; fellowship meal Sunday noon. contact: Pastor Clifford Ruff, 417 SE Grant St., Ankeny, IA 50021. Tel. (515) 964-5144.

INVITATION—Brethren needing lodging around Beatrice, Neb., call Joan Dell, phone (402) 228-0603. Worship with Holmesville congregation. Sunday school 9:30 a.m.; Worship 10:30. For further information, call Joan Dell (402) 228-0603 or Leonard Snyder (402) 696-4304.

INVITATION—The Cerro Gordo, Ill., Church of the Brethren welcomes travelers to or from Annual Conference in Wichita to stop overnight with us. We have parking space, hookups, and toilet facilities. Address: 102 E. Durfee St., Cerro Gordo, IL 61818. Phone: (217) 763-8641. Cerro Gordo is 14 miles E of Decatur on Rt. 105; 20 miles SW of Monticello on Rt. 105; 7 miles N of Rt. 36.

INVITATION—Haxtun Church of the Brethren invites Brethren traveling to Wichita for Annual Conference to stop and visit, overnight accommodations, tour, etc. Also persons traveling to National Youth Conference. Call Roy Pfaltzgraff (303) 774-7338.

CLASSIFIED ADS

WANTED—Responses from all members of 56th BVS unit for a newsletter. Send news of yourself to Carolyn Bechtel, 257 W. Reliance, Souderton, PA 18964 or Lora Brehm Bucher, 572 East King St., Chambersburg, PA 17201. News deadline: Aug. 31.

WANTED—Active retired couples to make their winter home in old town residence. In Sunbelt. Trailer hookup. No fees. Country church. Contact Roy White, 407 State St., Citronelle, AL 36522. Phone 7 to 8 a.m., (205) 866-7154.

LODGING—Need lodging at World's Fair? Camper space and cabins available at Camp Placid, Tenn.; 100 miles n. of Knoxville, just off I-81. Contact Al Manis, Tel. (615) 323-8844.

CAMPING—Harmony Haven. No frills camping. Less than an hour from Knoxville World's Fair or Gatlinburg in the Smokies. Quiet, clean, family camping at reasonable rates. Dedicated "to the Glory of God and our neighbors' good" by a Brethren family. For information and reservations write William Kimmel, Harmony Haven, R.R. 2, Box 291A, White Pine, TN 37890. Tel. (615) 397-7166 evenings.

SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college-preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write, or call (319) 643-5636.

TRAVEL TO CHINA—Nov. 16-29, 1982 (13 days) with 11 days in China. $2,650 from West Coast. Sponsored by Menno Tours in cooperation with Goshen College, Indiana. Wendell and Joan Bohrer, tour directors. For information write Menno Tours, 310 S. Main St., Goshen, IN 46526 or Wendell Bohrer, P.O. Box 67, Middlebury, IN 46540.

TRAVEL—To Annual Conference in Wichita via Shenandoah Valley, Smoky Mountains, and World's Fair in Knoxville, Tenn., July 14-28, 1982. Rooms at Conference included. Write Ken Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Christian Heritage Tour Aug. 2-16, 1982. England, Netherlands, Germany, Switzerland. Visit locations of beauty, fame, and historical beginnings for Quakers, Methodists, Lutherans and Brethren. See Schriesheim, Kassel, and Schwarzenau for Brethren. $2,079 from Chicago. Write John D. and Naomi Mishler, 168 East 6th St., Peru, IN 46970. Tel. (317) 473-7468.

TRAVEL—Juniata College Tours 1982: March 1982—Hawaii deluxe (one or two weeks). July 26-Aug. 4—the Pacific Northwest with Harold B. Brumbaugh (Banff, Lake Louise, Victoria, and more). Aug. 15-29: Yugoslavia hosted by President and Mrs. Frederick M. Binder. Aug. 17 from London: the Central Kingdoms Express—train from London to Hong Kong with Harold Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

INVITATION—Retired ministers and missionaries are invited to consider minimum-cost living at Long Beach Brethren Manor. Brochure will be mailed upon request: Long Beach Brethren Manor, 3333 Pacific Pl., Long Beach, CA 90806.

INVITATION—If you are visiting or moving to the Tampa, Fla. area, you are cordially invited to worship with us at the Tampa Church of the Brethren, 4705 18th Ave., Tampa. Tel. (813) 626-2884. Write or call if we can be of any assistance to you. John Attaway, pastor.

WANTED—Executive Administrator for Pleasant Hill Village Church of the Brethren Home in Illinois. 92-patient intermediate care facility licensed by state; meets all health and state codes. Surrounded by 5½ acres of land near Sangamon State University, Springfield, and Lincolnland Community College. Community supportive; home actively involved with local Church of the Brethren. Need administrative experience, budget skills, and N.H.A. certificate. Open July 1, 1982. Send resume with salary history to Elmer Dadisman, Pleasant Hill Village, 1010 W. North St., Girard, IL 62640.

WANTED—Executive Administrator for established Church of the Brethren Home. 86 ICF and 50 assisted living units. Need N.H.A. Certificate (or be qualified to obtain license in Ohio), experience in administration, skills with older adults. Responsibilities incl. overall management, finances, church and community involvement. Open Oct. 1, 1982. College setting close to urban areas; strong community and church support. Send resume with salary history to: Board of Managers, West View Manor, 1715 Mechanicsburg Road, Wooster, OH 44691.

turning points

153rd BVS Orientation Unit

(Orientation completed January 29, 1982)

Fahnestock, Brenda, Myerstown, Pa., to Voice of Calvary, Jackson, Miss.
Keller, Darlene, Lebanon, Pa., to Lewiston Housing Authority, Lewiston, Maine
Meyers, Timothy, St. Thomas, Pa., to Lewiston Housing Authority, Lewiston, Maine
Negley, Shannon and Marian, Chambersburg, Pa., to Lewiston Housing Authority, Lewiston, Maine
Ocker, Miriam, Williamson, Pa., to Voice of Calvary, Jackson, Miss.
Rittenhouse, Phillip, Castañer, Puerto Rico, to Lewiston Housing Authority, Lewiston, Maine
Weber, Wanda Jean Wellsboro, Pa., to Voice of Calvary, Jackson, Miss.
Witmer, Teresa, Greencastle, Pa., to Voice of Calvary, Jackson, Miss.

Licensing / Ordination

Bailey, Danny Ray, licensed Jan. 24, 1982, Maple Grove, Western Pennsylvania
Bayles, Gordon, D., ordained Feb. 7, 1982, Round Hill, Shenandoah
Byers, Earl T., ordained Feb. 7, 1982, Oronoco, Shenandoah
Thomas, Donald C., licensed Jan. 17, 1982, Markleysburg, Western Pennsylvania

Pastoral Placements

Allen, Leola, from other denomination, to Kingsley, Brethren-United Church of Christ, Northern Plains, youth pastor
Bowser, Harold L., from Gettysburg, Southern Pennsylvania, to East Fairview, Atlantic Northeast
Breiner, Sue, from Goshen City, Northern Indiana, to English River, Northern Plains
Eash, John E. Jr., from Arbutus/Locust Grove, Western Pennsylvania, to Ridge, Southern Pennsylvania
Gerster, Daniel F., from Pleasant Plains, Southern Plains, to Cedar Grove/-Mount Lebanon, Shenandoah, youth pastor
Henry, Barry K., from Cedar Grove, Southern Ohio, to Sugar Ridge, Michigan
Main, Rick, from Jackson Park, Southeastern, to Paint Creek, Western Plains
Morrow, Michael R., Bethany senior, to Carlisle, Southern Pennsylvania
Redekopp, Orlanto, from Mennonite, to First church, Chicago, Illinois/Wisconsin, half-time
Renn, Henry L., from Mingo, Atlantic Northeast, to Lancaster, Atlantic Northeast, associate
Wenger, William, from college, to Denton, Mid-Atlantic
Willis, Donna Jean, from secular, to Bridgewater, Shenandoah

Anniversaries

Albert, Mr. and Mrs. Harry B., Saint Petersburg, Fla., 61
Connelly, Chester and Pauline, Dryan, Ohio, 55
Fifer, Mr. and Mrs. Willie, Mount Solon, Va., 50
Forney, Paul and Mary, Annville, Pa., 53
Henry, Mr. and Mrs. Tobias, Martinsburg, Pa., 58
Huber, Vernon and Alva, Elkhart, Ind., 50
Keiper, Mr. and Mrs. Foster, Johnstown, Pa., 62
Koontz, Mr. and Mrs. Ralph, Johnstown, Pa., 57
McLeary, Mr. and Mrs. Cecil, Johnstown, Pa., 51
Myers, Mr. and Mrs. Harry, Norton, Kan., 50
Powell, Vernon and Theresa, Flora, Ind., 50
Roudabush, Mr. and Mrs. John, Johnstown, Pa., 55
Schneider, Mr. and Mrs. Walter, Johnstown, Pa., 55
Stuver, Mr. and Mrs. Wallace, Johnstown, Pa., 57
Wine, Mr. and Mrs. Jesse, Bridgewater, Va., 69
Yost, Mr. and Mrs. Edward, Johnston, Pa., 55

Deaths

Annewalt, Minnie, 93, Greenville, Ohio, Dec. 20, 1981
Barley, Iva, 91, Sebring, Fla., Dec. 18, 1981
Barnhizer, Helen, 84, La Verne, Calif., Dec. 19, 1981
Bates, Charles, Zephyrhills, Fla., July 2, 1981
Baugher, Bessie, 86, Dover, Pa., April 30, 1981
Bechtel, Charles, 68, Gettysburg, Pa., Jan. 14, 1982
Becker, Ruth, 54, Manheim, Pa., Feb. 6, 1982
Blosser, Gertrude, 80, Wakarusa, Ind., Aug. 24, 1981
Boyd, Joseph 83, Warren, Mich., Nov. 4, 1981
Brinson, Robert, 62, Edgewater, Md., Jan. 19, 1982
Button, Blanche, 89, La Verne, Calif., Dec. 31, 1981
Craig, Clayton, 82, Alexandria, Va., Jan. 6, 1982
Crouch, Donald, 90, Brethren, Mich., Jan. 6, 1982
Dankers, Marlyn, 64, Ephrata, Pa., Jan. 8, 1982
Decker, Russell, 68, Dover, Pa., July 27, 1981
Engle, Emma, 92, Fowlerville, Mich., Jan. 8, 1982
Fasnacht, Reuben, 80, Ephrata, Pa., Jan. 12, 1982
Fitzwater, Frank, 87, Harrisonburg, Va., Jan. 5, 1982
Flora, Esther, 91, La Verne, Calif., April 10, 1981
Fralin, William L., 76, Roanoke, Va., Feb. 12, 1982
Ginger, Grace, 69, Greenville, Ohio, Oct. 14, 1981
Glover, Elmer, 67, Titusville, Fla., Jan. 31, 1982
Grohowsky, Betty, 59, La Verne, Calif., June 3, 1981
Heatwole, Earl, 77, Keezletown, Va., June 24, 1981
Heatwole, Ruby, 76, Keezletown, Va., Oct. 30, 1981
Hershberger, Blanche, 81, Hooversville, Pa., Aug. 22, 1981
Houck, Paul, 62, Union Bridge, Md., Jan. 16, 1982
Hutchinson, Elizabeth, 71, Easton, Md., Nov. 7, 1981
James, Betty, 55, La Verne, Calif., Sept. 14, 1981
Kampmeier, Lulu, 88, La Verne, Calif., May 17, 1981
Lehman, Emory, 70, Johnstown, Pa., Feb. 2, 1982
Link, Ida, 86, Covington, Ohio, Dec. 24, 1981
Miles, Minta, 80, Leonard, Mo., July 26, 1981
Miller, Margaret, 65, Brodbecks, Pa., Oct. 4, 1981
Minnich, Eva, 89, La Verne, Calif., July 5, 1981
Peters, Chet, 75, La Verne, Calif., Sept. 9, 1981
Peters, Edith, 71, La Verne, Calif., July 7, 1981

Getting the dread over with

Daddy had a saying, "Come on, and let's get the dread over with." He used it ostensibly to encourage the faint-hearted to begin an unwelcome task. But often it was addressed facetiously to guests, as a sly compliment to one of Mother's Sunday dinners.

Twice before, I have written on this page about "things you dreaded knowing." And we haven't got "the dread over with" yet. Here goes again, another tongue-in-cheek self-interview with the editor.

Do you get letters from readers about these self-interviews?

Not too many. Either I answer the questions so adequately that no response is needed, or everyone really does "dread" hearing about the issues I raise.

Do you get lots of letters . . . more than you print?

Lots more. We just print a sampling . . . and we edit those down to just a few lines. That bugs 90 percent of those persons whose letters get printed . . . which generates more letters.

Do you get "unprintable letters"?

You wouldn't believe what ugly things Brethren will write in letters to the editor . . . things they wouldn't dream of saying to a "brother" face-to-face. It amuses me when I get a chance, say, at Annual Conference, to introduce myself to writers of such letters.

Is hostile reader response the reason you haven't printed any articles on homosexuality lately?

Not directly. But it seemed to me the dialog we had going wasn't constructive. And after last year's Annual Conference decision to create a position paper on human sexuality by 1983, I thought the committee might be glad for a calmer atmosphere in which to do its work.

But the position paper isn't on just homosexuality, is it?

No, but all the paranoid brouhaha we hear gives that impression. It's too bad we didn't call it a "sexuality" paper. *Human* sexuality is a redundancy, and besides that, it sounds too much like *homo*-sexuality.

What about another controversial subject—scientific creationism? You created a ruckus over that too, didn't you?

Well, I found out that there are a lot of Brethren believers in a literal interpretation of the Genesis creation stories . . .

Story, or stories? There's just one, isn't there?

Thanks for getting at the heart of the issue so quickly. Let's move on to another subject.

Okay. What should we do about the Reagan administration?

Go back and read Arthur Schlesinger Jr.'s book, *The Age of Jackson.* It was written in 1946 about American politics of the 1830s, but it reads like a satire on the 1980s.

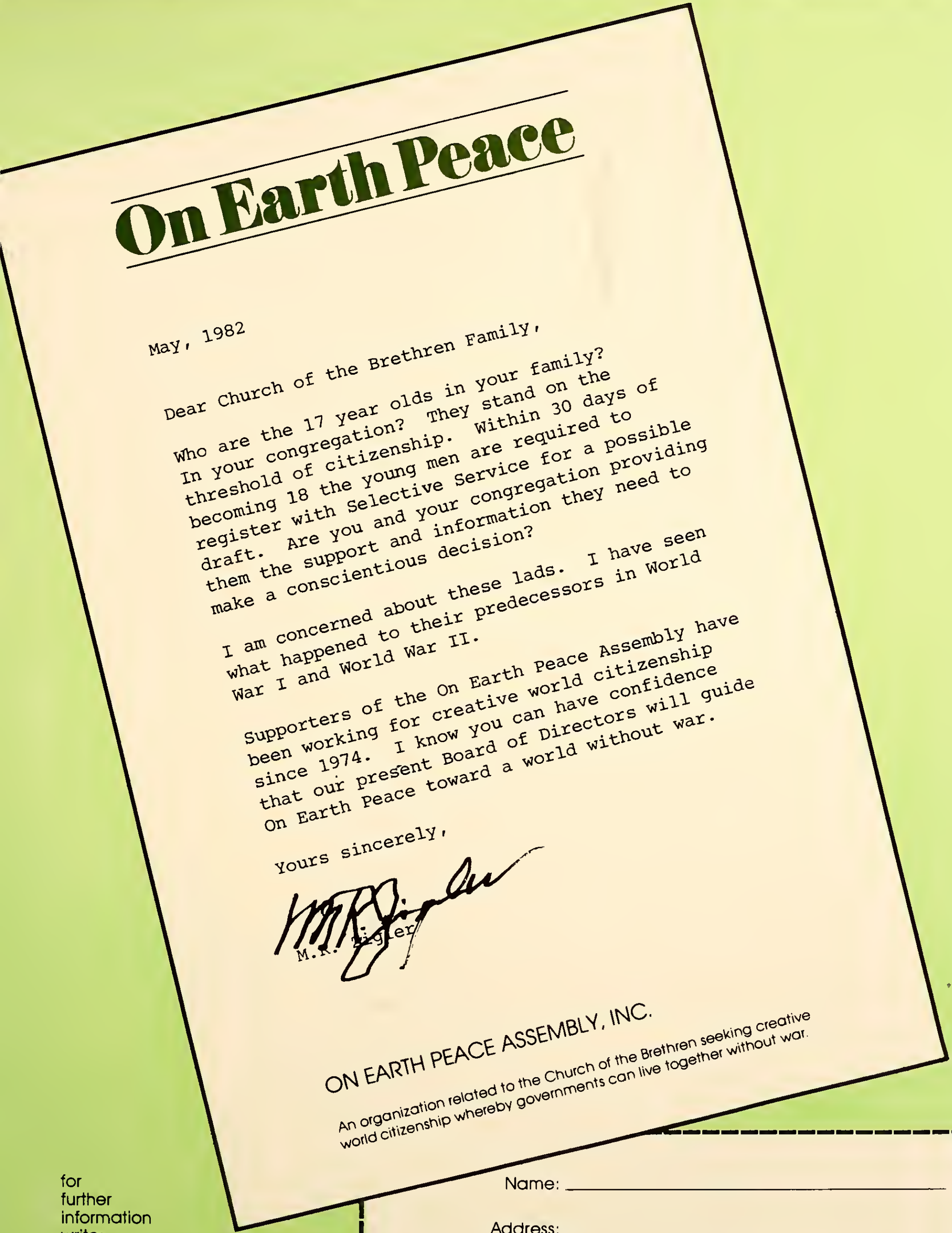
So, what else is new?

Go back and read Ecclesiastes after you finish Schlesinger. I'm getting depressed . . . or at least I am making a discovery each person probably makes at a certain age: We never learn *anything.*

I thought the issue of evolution—like the earth being round—was settled. But it's not. I thought the gains of the 1960s were nailed down—civil rights, environment protection—but they're slipping away again. I thought we'd learned to be more caring. But greed and callousness are treated as virtues now. I thought we'd gotten a little open-minded. But tolerance is regarded as a vice.

So, why don't you write some hard-hitting editorials about these problems?

Look, would you move from in front of my booth? You're blocking my view of Nineveh. —K.T.



On Earth Peace

May, 1982

Dear Church of the Brethren Family,

Who are the 17 year olds in your family? In your congregation? They stand on the threshold of citizenship. Within 30 days of becoming 18 the young men are required to register with Selective Service for a possible draft. Are you and your congregation providing them the support and information they need to make a conscientious decision?

I am concerned about these lads. I have seen what happened to their predecessors in World War I and World War II.

Supporters of the On Earth Peace Assembly have been working for creative world citizenship since 1974. I know you can have confidence that our present Board of Directors will guide On Earth Peace toward a world without war.

Yours sincerely,

M.R. Zigler

M.R. Zigler

ON EARTH PEACE ASSEMBLY, INC.

An organization related to the Church of the Brethren seeking creative world citizenship whereby governments can live together without war.

for further information write:

On Earth Peace Assembly
Brethren Service Center
New Windsor, MD 21776
(301) 635-6464

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____

Please place my name on your mailing list.
Check enclosed, payable to On Earth Peace Assembly.

This new congregation has 700 in worship. That's just for the first service.

Seven hundred regularly in worship for the English service. A thousand more for the Hausa service. A new church building. A women's choir of 200 voices. A full-time pastor, a parsonage, a relief offering for a neighboring country: These are the activities of one three-year-old congregation.

The congregation is Maiduguri, part of Ekklesiyar 'Yanuwa a Nigeria (EYN), the Hausa rendering of Church of the Brethren in Nigeria. Maiduguri is the capital of Borno State, and EYN's presence is a breakthrough for a church so traditionally rural.

In still another state capital, Yola in Gongola State to the south, the Vinekelang congregation is forming. Across the plains and plateaus as well, new congregations and districts regularly take shape. EYN now embraces 81 congregations, 439 preaching points and 40,000 members—a growth in membership of 300 percent since 1966.

EYN is in the vanguard of the Christian movement sweeping sub-Sahara Africa. Few places today offer greater opportunity to speak for Christian values and to claim lives for Jesus Christ.

Yet such phenomenal gains place an enormous demand upon leaders to guide and to nurture the new faith community. The challenge is to match numerical growth with the growth of clergy and laity prepared to lead and unite.

In this task the two Churches of the Brethren—in Nigeria and in the USA—are partners. Through theological extension programs, Kulp Bible School, Theological College of Northern Nigeria, Bethany Theological Seminary, and other centers of learning, leaders are being trained to help the church not only to endure change, but to be an active agent of change.

Next year marks 60 years of Brethren witness in Nigeria. This celebration can become your own by contributing to the work of the General Board in Nigeria, especially through this year's Annual Conference Offering, by praying for the flourishing church, and by giving to and receiving from the sisters and brothers of EYN.

Enter into the creative moment that is EYN's—and yours.

Annual Conference Offering
Church of the Brethren
General Board

messenger

CHURCH OF THE BRETHREN

JUNE 1982

IN THIS ISSUE:
CONFERENCE PREVIEW

would that you knew the things that make for
luke 19:42
PEACE
RAX
PAX
HED TO

WICHITA 82:
Brethren
study war
some more

contents

8 **Annual Conference 1982.** Wendy Chamberlain previews the 1982 Brethren gathering at Wichita, ticking off the main events and leaders, the sideshows, and the business agenda items. Lani Wright interviews the candidates for moderator-elect.

13 **Kansas.** Irene S. Reynolds of Lawrence, Kan., takes a look at this year's host state for Annual Conference, and invites Brethren to take their time to and from Wichita to see the sights and to pause at the various Brethren shrines. A sidebar suggests the art in Wichita worth seeing.

16 **Celebration.** Ruby Rhoades visited the Nigeria church recently, and came back glowing with enthusiasm for what's happening there. She calls for celebration as Ekklesiyar 'Yanuwa a Nigeria (EYN) enters its 60th year.

19 **Straighten the Record.** Donald B. Kraybill insists everyone can do something to help stop the nuclear arms race. To get us brainstorming he offers 15 ideas for action.

Cover: Ellen Mellinger (left) of Elgin, Ill., and Gene Meiser (right) of Mount Airy, Md., carry signs in the April 10 peace walk in Chicago. Some 30,000 marched under the theme "End the Arms Race, Save the Human Race." The increased visibility of public repudiation of the Reagan administration's nuclear arms push is reflected in the Church of the Brethren Annual Conference agenda, on which almost a third of the new business queries deal with the nuclear arms race.

In Touch profiles Mattie Whitmore, Bridgewater, Va; Carolyn Hatcher, Broadway, Va; and Jung Chu Te-Chi, Ping Ting, China (2) . . . **Outlook** reports on Dahanu Road Hospital. Fort Wayne flood. CO tax protest. Church union. Immigration. Food stamps. Arms race. Nestlé policy. WSCF switch. Nicaragua. UME program (start on 4) . . . **Underlines** (7) . . . **Book Review,** "Books on lifestyle, racism, cooking, support groups," by Fred W. Swartz (20) . . . **Pilgrim's Pen** (21) . . . **Resources,** "Latin America," by Karen Calderón (22) . . . **Opinions** of Sam Detwiler, Mary Velma Ober, Brian K. Lapp, John Attaway, W. A. Martin, and Jeffrey P. Beard (start on 24) . . . **Prayer Calendar** (27) . . . **Turning Points** (30) . . . **Editorial** (32).

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messenger

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letters

JUST A TAD CRAZY

The March MESSENGER came at a low point in my spiritual life. I was beginning to wonder if I was crazy. Reading the marvelous article "Western Theology," my faith was joyously reaffirmed and I realized you have to be a little crazy to be a pioneer. Praise the Lord!

GINNY MILES
Hanover, Pa.

SOMEBODY KNOCKING AT THE DOOR

Does R. Jan Thompson in his March letter mean that if the Church of the Brethren accepts military men, it is not a peace church? Does he suggest that the soldiers are the warmakers and we can be peacemakers only by denying military people the right to worship with us?

If we are to deny admittance to the warmakers, we will certainly have to add to the list. Soldiers are the easiest part to see in the war context we have all created in this world. We put them in uniforms. Those of us who demand 80 percent of the world's wealth for our comforts are more subtle participants. All sinners are promised admittance to Christ's church. If we knock at the church door and no one answers, Christ isn't there.

CHERYL STAFFORD
Bradford, Ohio

RESPECT THE SCRIPTURES

In reply to Joe Van Dyke ("In Praise of Split Decisions," March) I suggest we read an article by Norman Hideng, "Stop the Voting; You're Wrecking My Church (*Moody*, March 1982).

"In the process of assimilating a variety of New World influences" we have discarded the fundamentals of Christian faith. If Alexander Mack and the small group of Brethren had had no more respect for the Scriptures than do too many Brethren today, we would never have had the German Baptist Brethren and in turn the Church of the Brethren.

PAUL L. NEFF
Manheim, Pa.

PRESS FOR PEACE IN PALESTINE

The Polish crisis and Central-American fighting grabbed lots of media attention in recent months. But few people remember that 1,800,000 Palestinians still struggle for their basic human rights in the land of Jesus' birth.

The Israelis' creeping annexation in the West Bank and Gaza Strip continues despite United Nations resolutions and Arab protests.

New Israeli laws continue to hamper Arab progress. Funds coming from Arab countries for private organizations such as the Red Cross in Gaza have been blocked during the past year. Land reclamation projects of the Middle East Council of Churches in the West Bank have been halted since July 1981 by the military governor until he can set up a committee to screen each application.

The recent closure of Bir Zeit University is yet another example of Israeli harassment. Salee Rizkallah, a student body officer, is under house arrest. Like the other officers, for six months he must report to the Jerusalem police station twice a day to sign his name. He cannot leave the city or attend classes.

Unless pressure is put on the Israelis to begin negotiations with the Palestinian leaders, peace in the Holy Land is a long way off. Let us not forget our Christian and Moslem friends in the Middle East who need our love and support, now more than ever, to keep their spirit and sanity in the midst of daily hardships.

Becky Baile
Nicosia, Cyprus

PIONEER AT THE ICE CREAM PARTY

I have read "Western Theology" (March) four times so far. I'm trying to find out whether I really am a pioneer. I go along with pioneer theology and the pioneer conception of God, Jesus, and the Holy Spirit. I also think clergymen should be cooks. But am I really a pioneer? I think I stay with the wagon train most of the time, but I'm sure I sneak into the ice cream party occasionally, and perhaps tend a small garden. (I attend "women's fellowship" sometimes, and teach a Sunday school class.) A pioneer could do these things if she stirred things up, broke new trails, couldn't she . . . shouldn't she?

Lois McGuffin
Roanoke, Va.

HEIFERS AND HEAVEN

For the Christian, life has more joys than sorrows. Memory focuses on victories and renewal experiences. Each new day is aglow with wonder, thankfulness, and loving relationships. These qualities add a lot to Social Security. They endure.

As the dark earth does not destroy the germ of the seed, so death does not destroy these eternal values. They sprout and grow in the hearts of those who care and share. Dan West's "Heifer Project" (March, page 12) is a fine example. It apparently will keep multiplying for years to come. It will touch many of the earth's tomorrows with a little bit of heaven.

J.S. Rittenhouse
Arcadia, Fla.

FOLLOWING THE BALANCING ACT

In the 1920s I handed an article to the editor of *The Gospel Messenger* which was never published. The editor explained that my article was against the official position of the church and *The Gospel Messenger* was the official publication of the church.

Succeeding editors have maintained an awareness that they are editing the official publication of the church also. But they have tended to allow differences of opinion to be aired.

The church today is more liberal, and this is reflected in Annual Conference statements and decisions. Those Brethren who hark back to the church that *was* are often in conflict with the church that *is,* which Messenger must reflect.

It is unfair to assert that Messenger, in presenting liberal views, is responsible for 60 congregations not having pastors. The preponderance of small churches makes it likely that most of the 60 lack the resources to support a pastoral program and lack both the ability and the will to initiate a viable lay program.

Nor can Messenger be held responsible for diminishing membership because it presents more liberal than conservative views. The Committee on Diminishing Membership points out that the greatest growth in church membership began in the 1920s and that was when the church had thrown off many of its conservative tenets and practices.

It seems far more worthwhile to read Messenger with an open mind than to read it with calculator in hand trying to determine whether there is an imbalance between liberal and conservative viewpoints.

Chauncey Shamberger
Fruitland, Idaho

THE PEN OR THE SWORD

Since its founding in 1946, the Fulbright Exchange of Professors and Students between countries, has involved thousands of persons. A recent alumni survey among such exchanges revealed that almost 100 percent of them felt that they had been greatly benefited by teaching or studying abroad and that they had achieved deep friendships with the universities, professors and students, government officials, professional and laboring people among whom they had lived and worked. The exchange brought mutual understanding of one another's cultures, problems, and aspirations. They felt that if this kind of program were enhanced it could presently remove the fears and suspicions that separate us and make war both unnecessary and impossible.

Recently the Reagan administration recommended the termination of this program in 61 nations, primarily in the developing world, where the Soviet Union already offers more than 10 times as many fellowships as does the United States. In addition, the administration would greatly reduce or eliminate many cultural exchanges and international visitor programs.

On the other side of the budget, within the last few weeks the administration has asked for $8.7 billion for military and other security-related assistance to other countries in addition to our own military appropriations, which up until now, seem to be the one area of our national life which does not experience reduction.

Under the Fulbright program many youths who were assisted in coming to American Universities and Colleges, including our Brethren colleges, have become capable professors, engineers, doctors, government leaders in their own countries. Those like myself who were involved in such programs in universities overseas and in America feel the discontinuance of them is a threat to future international understanding and an injustice to the youth of the world. "The pen is mightier than the sword," really.

Caring persons should write to their members of Congress about it.

Desmond W. Bittinger
San Diego, Calif.

page one

The sheer logistics made me cringe: Getting a film crew and equipment to Nigeria to shoot a film about the Nigeria Brethren (see April, page 5), orchestrating church events in 120-degree temperatures, traveling long distances over uncertain roads, getting the 10 hours of shooting done, and in and out of Nigeria all in 10 days. With forced optimism, I wished Howard Royer Godspeed, my heart devoid of all envy for his trip to Africa.

Ten short days and he was back . . . and he did it! By George, he did it! But, come to think of it, I shouldn't have been surprised that Howard Royer would pull it off. After some 30 years on the staff here his youthful zest, energy, imagination, enterprise, and panache seem undiminished.

Howard Royer

In fact, if anything about Howard irks me, it's the way he stays young while the rest of us are wearing out or falling apart. I checked his bio file for a photo to go with this column and found so little difference between the Howard Royers of 1953 and 1982 that I decided to run a photo from each era.

My immediate predecessor in the editor's chair, Howard is now director of interpretation for General Board program. His qualifications for that post are reflected in the keen observations he made of the church in Nigeria during his whirlwind visit . . . such as: "At least for the incumbent leadership of EYN, we in America make a much bigger thing of indigenization than the Nigerians do. Could it be that they have a concept of mutuality and interdependence that eclipses even our own?"

Compare Howard's elation and spirit of celebration with that of Ruby Rhoades as you read her article on Nigeria in this issue (page 16). And note the photographer. Typical of Howard, he bounced into my office first thing on his return, offering up-to-date photos. Who else but Howard would find time in that film-making marathon to do photography on his own? Thanks, Howard, for your continued devotion to your work that inspires the rest of your colleagues. — The Editor

in touch

Mattie Whitmore: A contagious faith

"I *want* you to know!" punctuates conversations with Mattie Whitmore, the "lay therapist" of Bridgewater, Va. Her statement does not imply that she is telling you something undisputed; it is her affirmation of what you have discovered or shared with her. When it comes to a therapeutic environment, Mattie's softly darkened sitting room, comfortable rocking chairs, ticking clock, and her warmth and openness to all of human experience ranks with any professional office setting.

Mattie wonders aloud about what she is "good" for now at 91 years of age and recently resituated in the Bridgewater Home.

What *is* she good for? She offers her enthusiasm for life, interest in each person's experience, her observations, and her humorous commentary on life in general and natural wonders in particular. Mattie is a firm believer in the signs as presented in the Hagerstown Almanac and has organized many of her life's activities around this belief. She is aware when friends plan to move, when they plant their potatoes, onions and peas, suggesting what the outcome might be should they fail to follow this guide.

Her garden, long her pride and joy, is now in the care of a nonconvert to the signs; there are regular conferences about which is the right time to plant each item. Her interest and delight in the growing season are as intense as ever and she enjoys the good-natured kidding exchanges with the gardener. She provides a never-ending stream of folk stories from her many years of watching, listening, and living.

Mattie keeps up with all the new additions to her family, all the marriages and birthdays of her many nieces and nephews. She has been known to call a birthday celebrant and sing "Happy Birthday" to start their day. Members of her Sunday school class at the Bridgewater Church of the Brethren keep her informed of their class discussions and church council meetings. Neighbors advise her of happenings on High Street and the town council.

Mattie's two sons, from North Carolina and Texas, make regular telephone calls and visits to check up on their indominitable mother. Her "adopted" families keep her up-to-date on their families' progress, and hear reassuring words about their parenting and the changes in their own lives.

Mattie follows baseball and politics on TV and the newspaper, and stays primed to discuss either with her visitors. Her ready laughter, her optimism and refreshing points of view, as well as her honest and realistic acknowledgement of pain, hard times, and sacrifice combine to make up her wholesome faith which is contagious and inspiring. An hour with Mattie restores perspective and places the world in balance again.—SHIRLEY KIRKWOOD

Shirley Kirkwood of Mount Solon, Va., is a member of the Bridgewater (Va.) congregation.

Carolyn Hatcher: Sent

When nurse Carolyn Hatcher quit her job "to be available for some volunteer work," she didn't have in mind "the wilds of Africa" as the locale. Yet volunteerism led Carolyn from her comfortable suburban home, her husband and children, and her supportive congregation at Linville Creek to a remote refugee camp in Somalia, living and working in primitive conditions she had never before experienced.

"I mean, we lived in tents, scrounged for our own firewood, toted our own water, and cooked over a fire," Carolyn emphasizes, laughing now at her own softness in matters of domestic comfort.

She goes on to point out, however, "I didn't get sick, I never felt I needed anything, and the Lord was good and blessed me. I really felt God's presence throughout the whole experience."

The experience began with a sermon at last year's Annual Conference that stirred Carolyn with the charge, "We grow in faith by going." She agreed to give three months of service at the Ali Matan refugee camp in Somalia, which was sheltering 19,000 persons, most of them fleeing from fighting in Ethiopia. Carolyn was recruited by Brethren Disaster/Refugee Service to work with Church World Service, which provides medical service for Ali Matan.

From August through November last year Carolyn worked with TB patients at the camp, distributing medicine and food, and teaching the basics of health to her charges. "By basics, I mean things like each person should have his own drinking cup," Carolyn explains.

Were the refugees cooperative and appreciative? "Oh, yes," Carolyn emphasizes. "They were attentive to my instructions, and the smallest

Somalia

thing I could do for them drew thanks. The worst moments came when my patients got better and we discharged them and stopped the food rations. They had a difficult time appreciating that sign of returned good health."

Carolyn returned home to her husband, Wallace, and children—Michael, Gayle, and Lisa—shortly before Christmas. "That was hard. I had no spirit to go Christmas shopping. It hurt to see all the wealth around me and remember how people were suffering, hurting and had nothing where I had just come from. I ended up giving my family a camel bell and a donation to Church World Service."

Would she volunteer again? "Oh, yes," Carolyn replies quickly. "I'd love to . . . somewhere. It gets in your blood."

Until the next time, she is busy presenting her story to churches, conferences, and other interested groups, telling others the message she received at Annual Conference. Carolyn Hatcher's faith grew, and she hopes others will heed the message also.—K.T.

Jung Chu Te-Chi: Grace through the years

Were we going to miss seeing Nurse Jung after all? We had come all the way to China to revisit the places we had worked in the 1930s, and were determined to see our old friend and co-worker of those days.

Late last October we arrived at the railway station in Ping Ting and took a bus to the old hospital we had worked in. Then we searched in vain for Nurse Jung's home all over town. Sadly we returned to our hotel and got ready for bed.

The phone rang. The desk clerk said, "There's an old lady in the lobby asking for you." There with a basket of fruit was Jung Chu Te-Chi—our beloved Nurse Jung—waiting to greet us. She had gotten a taxi driver friend to bring her the five miles to our hotel.

"Nothing was going to stop me from coming here to see you," Nurse Jung said.

During the Japanese occupation of North China in 1938, Nurse Jung came to help us at the Ping Ting Brethren Mission Hospital. She had been teaching in the Women's Bible School when we asked her to be superintendent of nurses. Her reply was, "No, during the occupation it is better for an American to hold that position." So Martha agreed to take the name if Nurse Jung would be the assistant. When problems came up she would say, "Let us go to the office and pray about it."

When all the missionaries had to leave China and the church and hospital were closed, Nurse Jung set up a clinic in her own home and cared for the patients. She also maintained a "house church" in her home during the Japanese occupation and during all the years under the new government of the Peoples Republic of China. The new regime wanted to put her on trial but could find no one to testify against her. She was loved by everyone. Later she was honored by the local officials and made vice president of the community hospital.

When we were planning our trip to China last fall we wrote to Nurse Jung. In her reply written by a granddaughter she told us that she was now 83 years old and had retired. Her three sons, one daughter, and one daughter-in-law were all doctors. And her oldest daughter is now dean of Bethel Bible Seminary in Hong Kong. One of her sons wrote us before we left for China and said, "We thank our Lord for his leading, keeping grace through these many years." And Nurse Jung closed her letter, "My family has had special love from God."

Mrs. Jung, her youngest son, and her granddaughter.

Our late night visit ended far too soon. Nurse Jung is so disabled that we had to help her back into the taxi, but she is still her cheerful, trusting, praying self, and is carrying on in spite of her handicaps. God, indeed, has kept grace through these many years.—MARTHA AND DARYL PARKER

Martha and Daryl Parker, of Greenville, Ohio, have served as medical workers for many years in China, Puerto Rico, and Nigeria.

outlook

Dahanu Hospital given to Mission Society

The Dahanu Road Hospital, a long-time Church of the Brethren mission in India, has been turned over to the Brethren Mission Hospital Society.

The decision was made during a recent trip to India by Ruby Rhoades, executive of the World Ministries Commission, and Wanda Button, chair of the commission. They met with members of the Society and members of the Church of the Brethren Trust, which has administered the hospital up till now.

Under the agreement, "all funds currently being held for the hospital will be turned over to the Society, along with the land, for their continued administration," said Rhoades. Dwellings and educational plants on the property are not included and will go to the Bombay Diocese of the Church of North India (CNI). The agreement stipulates that the hospital continue to be used for medical services.

The mission station was founded in 1902 by Adam and Alice Ebey, and the hospital was dedicated 14 years later.

Rhoades and Button also visited the Rural Service Center and churches in Bulsar, Vyara, and Anklesvar. The purpose of the trip was to attend the annual meeting of the Related Mission Committees (whose denominations comprise the Church of North India).

"We had good sessions with the breakaway group," said Rhoades, referring to a group of leaders who want to leave CNI and return to the Church of the Brethren. "We think some progress was made, but it's hard to tell now."

Though "disagreements do remain," said Button, none of the dissident leaders could state any theological reasons for wishing to break away.

"I expressed the love and concern of the Brethren for all Christians in India and my faith that truth and Christ's love would ultimately prevail."

The most promising outcome was the commitment by the Trust's former treasurer to work with Brethren missionary Laura Sewell and an accountant to get the books in order.

It was apparent, said Rhoades, that the problem of the dissident group does not overshadow the church.

"The new young pastors are completely apart from this problem. The church *is* growing, and they need leaders."

Joan Fahs and Shirley Rogers, from North Manchester, Ind., lend a hand in Fort Wayne.

Volunteers respond to Fort Wayne disaster

In response to flooding in Fort Wayne, Ind., $12,500 has been appropriated from the Church of the Brethren Emergency Disaster Fund. Clean-up and renovation could last through the summer, predicts Jan Thompson, head of the Disaster Office. Dave Wilson, of Bridgewater, Va., and Paul and Doris Hollinger, of Stuart's Draft, Va., have moved into the area to coordinate the disaster teams, taking over for Cliff Kindy, who carried the responsibility the first several weeks. Wilson is project administrator, Paul Hollinger is work foreman, and Doris Hollinger handles food preparation for the volunteers.

More than 125 volunteers—representing Northern and Southern Ohio Districts, South/Central Indiana, Northern Indiana, and Michigan—had pitched in during the first 10 days after the water receded. Many more are on standby, ready to go in as needed.

Child care service was set up immediately, before clean-up began, and was especially important while the Federal assistance center was operating.

The Beacon Heights Church of the Brethren was one of four Red Cross evacuation centers and now serves as headquarters for visiting clean-up teams. Church members provided meals and on-going volunteer support for evacuees and sandbaggers, and about half mobilized for sandbagging. Most members escaped flood damage to their homes.

High court deals blow to CO tax protest

In a setback for religious objectors to tax laws, the Supreme Court decided that employers and employees who are members of the Old Order Amish may not remain exempt from the nation's Social Security system.

A Federal court in Pennsylvania had ruled that a self-employed Amish man did not need to withhold Social Security monies from his employees' paychecks.

The Amish believe that members of the faith should be responsible for meeting the needs of the elderly and disadvantaged, without relying on a government organization to do it for them.

The Internal Revenue Service appealed the Federal court's decision.

When the case reached the Supreme Court, Chief Justice Warren E. Burger agreed with the IRS, saying, "The tax system could not function if denominations were allowed to challenge tax systems because tax payments were spent in a manner that violates their religious belief."

Such an attitude could seriously hamper efforts to establish an alternate peace fund into which conscientious objectors could channel taxes that now fund military budgets.

About the same time as the Supreme Court decision, the General Conference Mennonite Church announced its plans to file a lawsuit against the IRS, saying that its members should not be required to withhold taxes of their employees, thereby becoming tax collectors for the government.

The GCMC is appealing for recognition of religious convictions concerning payment of taxes for war.

A proposal that addresses a similar tax resistance question is the World Peace Tax Fund, now on the Congressional floor.

Church union takes small step forward

Renewing itself for a third decade of "hanging together," the 20-year-old Consultation on Church Union (COCU) has embraced "covenanting" as a sign of the members' commitment.

The hundred delegates of 10 church bodies covenanted to stick together as they continue to work toward union. Their odyssey has been an often-belittled and painstakingly slow effort to unite 22 million US Christians, represented by 10 mainline denominations, into one denomination.

At this 15th COCU plenary meeting, the church order commission—which offered the covenant proposal—urged "a relationship from which, God willing, we will not withdraw." Delegates agreed that union could only come through building relationships rather than legislating a plan.

The communions accepted six marks toward which they would work: mutual recognition of churches; claiming emerging theological consensus, reconciling ministries, starting regular fellowship in the Lord's Supper, working together in mission, and setting up councils to oversee interaction of the churches.

The commission's proposal was affirmed after "a great deal of hesitancy and uncertainty," said Harold Statler, who was an observer for the Church of the Brethren.

Emerging from the high-level anxiety of the sessions was a blunt, confrontive, and generally constructive debate.

"It was a most stimulating kind of thing to observe," said Statler. "People started really identifying problems and listening to what each other were saying."

In summing up the meeting, Statler said, "The mood was one of moving forward. I sensed a continued positive attitude of each other with little, if any, evidenced political shenanigan.

"COCU is trying to honestly and faithfully carve out new paths, and it remains to be seen if and in what shape a new church would emerge."

COCU has changed its perspective over the years, says Robert Neff, general secretary of the Church of the Brethren. There's more of an emphasis on local ecumenism, as well as this new idea of covenanting.

"'Organic union' has given way to the idea of each communion bringing its own gifts," said Neff. "It's not swallowing differences, but allowing differences to be recognized."

The churches participating in COCU are the United Methodist Church, the Episcopal Church, the United Presbyterian Church, the African Methodist Episcopal Church, the United Church of Christ, the Christian Church (Disciples of Christ), the African Methodist Episcopal Zion church, the Presbyterian Church US, the Christian Methodist Episcopal Church, and the National Council of Community Churches.

The Church of the Brethren has not participated in COCU but has sent an observer to each of the plenary meetings.

Immigration package introduced on Hill

The new immigration bill is "mixed—some very good parts, some very bad," says Ralph Watkins, who covers immigration matters for the Church of the Brethren.

Legalization provisions for undocumented aliens currently in the US "are—despite some minor problems—very generous and very good," Watkins said.

The Immigration Reform and Control Act of 1982, introduced in March, calls for requests for asylum to be handled by administrative law judges rather than by immigration officials. This will "greatly improve hearings," said Watkins. There is no right of appeal in case of denial, however.

"Most decisions will be better,"said Watkins, "but we still don't have that safety valve."

The bill includes minor changes in labor certification and the temporary workers program. Quotas for Mexico and Canada are raised.

Some immigration rules are tightened. The "fifth preference," which allows siblings of residents to immigrate, is eliminated. Proposed regulations also require that the number of family preferences coming in be no more than 3.25 times the number of non-family preferences.

"That's another example of the wooden restrictionism that's going to cause backlogs," said Watkins.

Included in the immigration package is a proposal to admit "Amerasians"—mixed-race children of US servicemen.

Also on Capitol Hill are bills that would modify the present US Extradition Law. Opposed by the Church of the Brethren Washington Office, these bills would give the State Department—rather than the courts—the right to determine what is a political crime. The bills also allow the arrest and detention of a person merely recommended for extradition.

Cuts for food stamps called unfair to poor

Proposed cuts in the food stamp program "would unfairly hurt the elderly and working poor," charged Ralph Watkins, testifying before the Senate Agriculture Committee. Watkins is a staff member of the Church of the Brethren Washington Office and spoke on behalf of the Interreligious Task Force on Food Policy.

He added that churches and other charitable organizations "simply cannot assume the massive additional burden" if cuts are made in social programs like the food stamp program.

Another group, the Food Research Council, claims that the proposed cuts will discourage poor people from seeking work. The amount of income allowed for work expenses and taxes would be so small that many families would find it more profitable to go on welfare.

The administration has proposed nearly $3 billion in cuts in the food stamp program alone. The elderly and the disabled would suffer the most because of the elimination of a minimum benefit level and a proposal to count energy assistance payments as income, said the council.

Prayer vigil protests nuclear arms race

An estimated 15,000 people braved the last vestiges of a winter cold snap in Philadelphia on March 27 to participate in an interfaith prayer demonstration against the nuclear arms race.

The protest is believed to be the largest thus far in the growing opposition of American churches to the Reagan administration's proliferation of nuclear weapons. In a joint statement by the religious leaders of the city, the demonstrators called "upon all governments, including our own, to end nuclear weapons production, to dismantle existing nuclear weapons and to agree upon a program of mutual inspection—now and forever."

The prayer service, initiated by the American Friends Service Committee, included a silent, candlelit march through the streets of Philadelphia, highlighted by a convergence of all groups—Jewish, Protestant, and Catholic—at Independence Mall, where addresses were given by Cardinal John J. Krol, of the Philadelphia archdiocese, and two leaders of the European disarmament movement. The worship included singing and scripture reading as well as a prayer vigil.

Local congregations of the Church of the Brethren were co-sponsors of the event, along with 12 other major religious bodies. Among the participants associated with the Brethren was the 154th BVS unit, which had just completed its month of orientation at the Germantown church. They joined the protest as a group as part of their parting celebration, before leaving for projects the next day.

Nestle to comply with WHO code

The Nestlé company, the world's largest supplier of infant formula, released instructions to its infant formula marketing personnel that suggest a new company policy more nearly in compliance with the World Health Organization (WHO) Code.

The action, which took place in mid-March, is believed to be a result of pressure put on the company by a growing international boycott begun five years ago. The boycott committee consisting of over 70 church, health, and consumer groups, of which the Church of the Brethren is a member, started the boycott to protest an aggressive marketing policy of infant formula in countries where possibilities for its proper use could not be assured.

This improper use, coupled with lack of income to buy sufficient quantities, has been associated with an increasingly high infant disease and mortality rate, especially in developing countries.

The WHO Code, widely supported by the Infant Formula Action Coalition (INFACT), prohibits promotion to the general public and requires that "all materials intended for pregnant women and mothers must discuss superiority of breastfeeding and hazards of inappropriate breastfeeding."

While applauding the initiative, INFACT views it with "cautious optimism," according to its national chairman, Douglas Johnson. Past violations of the Code, despite stated public policy, include free supplying of formula to doctors, sample distribution to all new mothers upon discharge from the maternity hospital, and widespread advertisment of products. Nestlé itself has agreed to form an independent marketing ethics audit committee to review such allegations.

In an effort to monitor the ways in which Nestlé plans to implement its new policies, the International Boycott Committee has requested a meeting with Nestlé officials to "identify any differences that may remain between us and determine the procedures which we hope will lead to a satisfactory end to the boycott." Nestlé has not yet consented to such a meeting.

WSCF switches banks over S. Africa policy

The World Student Christian Federation (WSCF), based in Geneva, has switched banks because of South Africa policy, reports the Africa Press Service.

The Swiss Bank Corporation "is heavily involved in South Africa's finances in ways that we believe support and stabilize an intolerable political and social system," said Emidio Campi, WSCF general secretary, in a letter to the bank. He cited a series of WSCF actions opposing racism, most recently a vote by the 1981 general assembly to cut ties with banks that "support the racist policies of the government of South Africa by providing it with credit facilities."

The Swiss Bank Corporation replied that its South African activities are relatively small and that it would be incorrect to single out South Africa for condemnation.

The WSCF is taking its estimated $1 million in annual business to Lloyds Bank International. Last September the World Council of Churches took similar action.

Youth prepare for NYC as sign-ups top limit

Registration for National Youth Conference topped the limit by April 1. Late registrants are being put on a waiting list.

As promised, those who signed up by April 1 will receive a free NYC T-shirt when they arrive at Estes Park, Colo., in August. Extra T-shirts can be bought there, as well.

Conference-goers will receive a letter of preparation in June. A total of 2,700 youth, advisors, and resource people will take part in the once-in-four-years event.

ALIVE
to love, to care, to share

Three groups of youth will perform during NYC: The Northern Indiana Youth Choir will present "Celebrate Life!" a contemporary musical based on the life of Christ. The York First (Pa.) church youth have prepared "Godspell." And the Little Swatara (Pa.) handbell choir will perform.

Other youth will have a chance to share talent during the NYC talent show.

Many youth groups have already been exercising creativity in figuring out ways to raise money to pay for NYC. Several churches have held a "dime-a-dip" dinner—a covered-dish dinner where you pay by the scoop. Elizabethtown (Pa.) youth have handled the sale of a record made by Jaime Weigle (see April, page 10). Highland Avenue (Elgin, Ill.) youth cooked for a week to hold two "Oriental dinners," complete with low tables, music, and hanging lanterns.

York First (Pa.) raised money with its production of "Godspell," and Pyrmont's (Delphi, Ind.) annual buffalo stew was so successful it covers all their NYC costs (see January, page 25).

Nicaragua evangelicals appeal to US churches

An organization of evangelical Christians in Nicaragua has appealed to US churches to intercede with the US government and protest its Central American policies.

The General Assembly of CEPAD (the Evangelical Committee for Help and Development) issued a "pastoral letter" to "the Christian Churches of the United States, the people of the United States, and all people of good will."

The message spoke of "the war-like intolerant and arrogant attitudes of the government of the United States, the occurrence of a whole series of actions which have been detrimental to the people of Nicaragua, since the new administration took over," and the "moral and, possibly, the direct backing which the American Government has given and continues to provide to groups who have the clearly expressed purpose of destroying our government and preventing it from carrying out its programs."

The letter charged that it was "groups of vandals in Honduras which occasioned" the relocation of the Miskito Indians and that US policy has supported such activity.

"We call upon you to persuade your government to cease from its aggressive policy towards Nicaragua," the letter said, "and to direct its action towards achieving justice, the messianic peace and the real signs of the just reign of the Messiah."

The Telex message was the latest of a series of messages sent to the American Baptist Churches in the USA by Gustavo Parajón, founder and head of CEPAD and an American Baptist missionary. It was signed by 26 Christian leaders.

Teaching peace taught in two UME programs

A Summer Institute on Peace Education and a Colloquium on Disarmament are two major activities on the calendar for United Ministries in Education's Peacemaking, Militarism, and Education Program.

The International Colloquium on disarmament Education in Institutions of Higher Learning will take place June 28-July 2 in New York City. Donald Shriver, president of Union Theological Seminary, and Ulrich Becker, of the World Council of Churches, will discuss disarmament education in Christian colleges and seminaries.

The Summer Institute on Peace Education, sponsored by UME and Teachers College of Columbia University in New York City, will teach educators how to incorporate issues of peace and justice into their day-to-day lessons. The classes meet July 5-16.

Participants in the Summer Institute will be the first to use a new resource center for peace studies and disarmament education, which is being set up by UME peace intern Sam Totten. Sources are secular and religious and are organized by topic, source, use, and educational level.

Shirley Heckman, staff member of the Church of the Brethren's Parish Ministries Commission, manages UME's Peacemaking, Militarism, and Education Program.

underlines

A SECOND RUN ... *Leroy Kennel*, professor of communications at Bethany Seminary, is running for the second time for a seat representing Illinois' Sixth Congressional District. The only Brethren presently running for Congress, Kennel's campaign platform is based on a "consistent and comprehensive view on reverence for life." He is backed by the Democratic party. The incumbent he opposes, Henry Hyde, represents a position that is anti-abortion, pro-capital punishment, pro-military, and in favor of qualified handgun control.

NAMES YOU KNOW ... *Wayne Buckle*, member of the Arlington Church of the Brethren and of the Mid-Atlantic District Board, has been named executive vice president of the National Executive Council of the American Federation of Government Employees, AFL-CIO. The AFGE is the largest union of Federal employees, representing more than 750,000 workers in the US, overseas, and the government in Washington, D.C. . . . *Barbara Date*, of the Springfield (Ore.) congregation, has been named Oregon's Outstanding Young Woman of the Year. She is a doctoral student in counseling at the University of Oregon specializing in small group and cross-cultural counseling, moral development, and interpersonal peacemaking. . . . *Dr. William Eberly*, professor of biology at Manchester College, was installed as the 1981-82 president of the Indiana Academy of Sciences. . . . *Charles Whitacre*, pastor of Denver's Prince of Peace congregation, has been elected president of the Colorado Council of Churches.

SUPPORT FOR TAX RESISTERS ... *Dave Leiter*, of North Manchester, Ind., is heading up a network of people interested in distributing the burden of penalties or interest levied against military tax resisters. An example of such support would be for 200 people to share a $500 penalty by each contributing $2.50. If interested, write the Tax Resister's Penalty Fund, Box 25, North Manchester, IN 46962.

JOURNEYS AT JUNIATA ... A series of "Brethren Pilgrimages" has given students, faculty, and staff at Juniata College the chance to get together informally and discuss what the Church of the Brethren has meant to them. "These discussions are a meaningful opportunity for each of us to better understand our own Brethren pilgrimage as we share the pilgrimage of others," said interim campus minister *Robbie Miller*, who began the program. Those who shared their journeys are *George Dolnikowski*, *Cees Frijters*, *Kenneth Crosby*, and *Dottie Hershberger*.

REMEMBERED ... Memorial services were held at the Highland Avenue (Elgin, Ill.) church for *Barbara Meyer*, who died of cancer April 1. She was a school teacher and the wife of Matt Meyer, of the General Board staff. . . . *David Vancil* passed away on Feb. 24, following open heart surgery. He served as pastor of the Maple Grove congregation in Norton, Kan., and was active in ministry at local alcoholic rehabilitation centers. . . . *Perry Huffaker*, long-time music teacher, pastor, and pioneer in the Brethren camping program, died April 3. He was chairman of the Music Committee that compiled the Brethren Hymnal in 1950, and a prolific poet and hymn-writer.

Annual Conference 1982

Program Activities

196th recorded Church of the Brethren Annual Conference, July 20-25, 1982, Century II Convention Center, Wichita, Kan.

Theme: "Would that you knew the things that make for peace" (see back cover for statement by moderator).

Moderator: Earle W. Fike Jr., pastor of the Elizabethtown Church of the Brethren, Elizabethtown, Pa.

Delegates: 1,050. Estimated participants: additional 5,000 to 6,000.

Fees: Delegates, $58 ($63 for late registration). Non-delegates, $10. Youth, $4. Twelve and under, no charge. Conference booklet, $4.50.

Tuesday evening: Preacher: Earle W. Fike Jr., moderator of Annual Conference and pastor of Elizabethtown church, Elizabethtown, Pa. Topic: "The Wish That Still Waits."

Wednesday evening: Preacher: H. Lamar Gibble, General Board staff for peace and international affairs, Elgin, Ill. Topic: "Shall the Sword Devour Forever?"

Thursday evening: Preacher: LaVon Widegren Rupel, psychologist and counselor, University of the Pacific, Stockton, Calif. Topic: "Innergized by/for Peace,"

Friday evening: Preacher: Ernest T. Campbell, writer, lecturer, minister in the United Church of Christ, New York, N.Y. Topic: "I Win—We Lose."

Saturday evening: Preacher: William A Hayes, General Board member and pastor of Baltimore First Church of the Brethren, Baltimore, Md. Topic: "Diversity: A Gift of God."

Concert by the McPherson College Choir, 9-10:15 p.m.

Sunday morning: Preacher, Guy E. Wampler Jr., General Board member and pastor of Beacon Heights Church of the Brethren, Fort Wayne, Ind. topic: "The Wall Breaker."

Bible studies: Wednesday through Saturday mornings, 7:30-8:45. Five sessions each morning led by 1) Christina Bucher; 2) Bruce and Clara Wood; 3) Dale C. Goldsmith; 4) Robert W. Dell; 5) Robert Bowman.

Bible study also on Wednesday through Friday evenings, 9:00-10:15. Two sessions each evening led by 1) A. Herbert Smith and Jeanne Jacoby Smith; and 2) Eugene Roop.

Weekday Bible studies will be held in the Broadview Hotel just across the street from the Century II Convention Center.

Sunday morning Bible study led by Rick Gardner in the Century II assembly hall.

Pre-Conference meetings. Standing Committee meets Sunday afternoon through Tuesday afternoon at the Holiday Inn Plaza Hotel. General Board meets Monday morning from 8-12 at the Holiday Inn Plaza.

Ministers' Association meets Monday evening through Tuesday afternoon at the Broadview Hotel. Disaster Emphasis workshop is Tuesday, 10-5, at the Broadview.

District Executives meet Tuesday, 1:30-4:30 at the Broadview. The Womaen's Caucus will meet Tuesday, 2-4 p.m., Broadview. And the Bethany Theological Seminary Tea begins at 3:30 at the Broadview.

Committee hearings. Tuesday, 9 p.m. Human Sexuality from a Christian Perspective, Broadview. A Vision of Unity for the Church of the Brethren in the 1980s, Broadview. Hymnal Resources, Holiday Inn Plaza. Office of Deacon/Deaconess, Holiday Inn Plaza. Review of Abortion Statement, Broadview.

General Board report. Presentation on Friday, 2:30-4:30. Formal written report to delegates on Saturday.

Breakfasts. Tickets are $4.50. Brethren Homes and Hospitals Association, Thursday. On Earth Peace Assembly, Sunday.

Luncheons. Tickets are $5.50 and $5.75. Wednesday—Ecumenical. Thursday—Christian Education, Association for the Arts. Friday—Person Awareness, Brethren Health and Welfare. Satur-

"Wheat Field," by Ben Shahn

would
that
you
knew
the
things
that
make
for
Peace

preview by Wendy Chamberlain

day—all colleges and universities, Womaen's Caucus. Sunday—On Earth Peace.

Dinners. Tickets are $6.60 and $6.75. Wednesday—New Church Development and Evangelism. Thursday—MESSENGER. Friday—World Ministries, Higher Education. Saturday—Parish Ministries, Doctor of Ministry.

Tickets for the above events will be sold at Century II ticket sales booth at Conference, but people are encouraged to take advantage of the advance ticket sales through the Conference office, using order forms in *Source* and other mailings.

Womaen's Caucus. Pre-Conference meeting Tuesday, 2-4 p.m. Topic: "A preview of Annual Conference business as it relates to women's concerns." Convener: Dena Pence Frantz.

Single adult activities (25 and older). Wednesday and Thursday evenings, 10:30-11:45, sharing times: conversation about singles issues, friendship, sharing, browsing with singles material.

Young adults (to age 25). Program and activities planned throughout week.

Junior high (6th-8th grade) and **senior high youth.** Program and activities planned throughout week.

Children's activities (1st-5th grade) and **child care.** Pre-registration is necessary.

Music workshop series. Noon hours, Wednesday, Thursday, and Friday at the Broadview Hotel. All who carry any responsibility for the local church music program are invited to attend. No pre-registration required. Teacher: William R. Eberly, assisted by Brenda Eberly Bibbee. Topics: Wednesday—Leading congregational singing; Thursday—The use of the hymnal; Friday—Piano and/or organ in the worship serivce.

Insight sessions. Wednsday through Saturday mornings, 7:30-8:45, and Wednesday through Friday evenings, 9-10:15, at the Broadview Hotel and the Holiday Inn Plaza. Some workshops are also included in the schedule. Insight sessions are related to programs of the General Board or special-interest groups.

Dinner-hour programs. Wednesday through Saturday evenings, 5:30-6:30, on the stage of the Century II exhibition hall. Informal programs, coordinated by Paul Roth, will be presented during the dinner hour. Food service will be available to carry to the stage area.

Food service will be available at the convention hall at noon and in the evening Wednesday through Saturday. Complete lunch and dinner prices are $4 and $5, including tax; children up to age eight are half-price.

Conference choirs. Combined choirs of the McPherson and Wichita churches will sing at the Tuesday evening worship service under Stephanie B. Graber of McPherson, who will also direct the Conference Choir. The first rehearsal of the adult Conference Choir will be Tuesday, 8:45 p.m., and then daily Wednesday through Saturday, 4:45-5:45 p.m.

Children will sing Saturday evening at the 7:00 pre-worship time coordinated by Chris Whitaker.

Exhibits. General Board program exhibits; 40 to 50 Board-related programs featuring Brethren groups and their interests; colleges and other agencies.

Christian Education Center. Coordinated by June Miller. Will feature Brethren-authored and Brethren-recommended curriculum and resources for many aspects of congregational life.

Ministry to deaf. There will be a ministry for the deaf, with interpretation for worship services and possibly other sessions upon request. An exhibit booth will be operated by those concerned about disabled people in the Church of the Brethren.

New Queries

Nine new items of business will be considered by the 1982 Annual Conference.

A Vision of Unity for the Church of the Brethren in the 1980s. A declaration adopted by the General Board and presented by the Committee on Interchurch Relations for adoption by Annual Conference.

A Statement on Ministry to Victims of Crime. Asks Annual Conference to adopt statement calling for changes in the criminal justice system to better meet the needs of victims. Submitted by the General Board.

Review of 1972 Annual Conference Statement on Abortion. The General Board adopted a revised position paper, which was presented to Standing Committee. The paper will be an item of new business pending action by the 1982 Standing Committee.

World Hunger. Asks Annual Conference to study the problem of world hunger. Submitted by Virlina.

Nuclear Disarmament. Asks Annual Conference to urge government officials to reduce defense expenditures by 10 percent. Submitted by Pacific Southwest.

Statement on Nuclear Weapons Freeze. Virlina District has endorsed the "Call to Halt the Nuclear Arms Race" and asks Annual Conference to endorse it. Submitted by Virlina.

Statement on a Call to Halt the Nuclear Arms Race. The General Board endorses the "Call to Halt the Nuclear Arms Race" and recommends that Annual Conference adopt this statement.

Methods and Procedures for Dealing With Issues That Come to Annual Conference. Proposes that Annual Conference improve interchange within the church by changing the processes of business coming to Conference. Submitted by Middle Pennsylvania.

Church of the Brethren Pension Plan Restated. The rewritten plan consists of a statement of organization and administration and a statement of the provisions of the plan. Submitted by the Pension Board.

A glimpse of the candidates

Lani Wright asked two questions of the nominees for the position of moderator-elect. Their responses, printed below, may help readers to get a feel for the candidates' viewpoints.

Why is it important to be Brethren today?

Donald Clague:

The witness Brethren can make out of their tradition and out of the kind of openness to receiving new insight, new inspiration, is one that the world has needed in terms of pacifism, of reconciliation among human beings, in our belief about human and spiritual values and relationships, and respect for all humankind as the children of God.

A small group or even individuals are really the sources of important new ideas and changes that need to be made. The personal nature involved in the smaller organization allows us to know people, to place responsibility, and to develop leadership on a much larger proportionate group.

Stanley Earhart:

Our unique witness is needed as much as ever. We are a New Testament church with a strong emphasis on Christian discipleship, peace and nonviolence, no force in religion, in integrity in faith and living, and a continuing concern for the total needs of people everywhere.

Paul Fike:

The Brethren send forth the support for human rights, the right to live, to love, to have peace. Some feel we are beyond the size of our denomination. We are here in the grace of the Lord Jesus Christ, and therefore we can function beyond our size in his spirit. It is important to demonstrate to others, and then feel for ourselves, the significance of the Christian faith.

Pat Helman:

Our understanding of Jesus in the servant role had never been more needed in the face of complex problems of hunger, war, poverty. The world is wounded and, hopefully, we can understand the intensive caring community. Especially the spiritual brokenness and alienation of people everywhere needs attention. Our Pietistic roots remind us that the reality of a personal relationship with God through Christ is available to all of us. The promise of his presence can be claimed here and now.

What do you see as the role of the moderator, besides parliamentary procedure during Annual Conference?

Donald Clague:

To attempt to sense the spirit and move with the church and at the same time receive something of the spirit and mood that should be transmitted to the church through the moderator. To represent those special things about the Church of the Brethren that make it important to be Brethren—to represent those things to the larger religious community. Being the servant of the church rather than the leader.

It's important that there be someone from the west part of the US occasionally who would bring the support of the people who know that individual and at the same time bring those people a greater sense of involvement in the larger church.

Stanley Earhart:

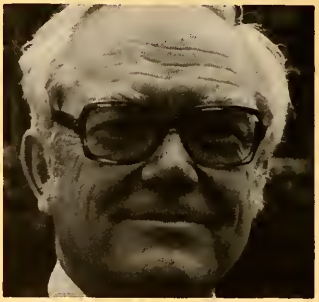
Being a listener, an interpreter, a bridge-builder, a reconciler, a representative, a facilitator, and a spokesperson.

Paul Fike:

As one of the agents of the church, but standing in the midst of leadership, publicly sharing what is happening. Having some administrative responsibilities, but primarily as a relationship experience. Responsibilities are those of encouragement, optimism, and strength. This is not a time for the negative; this is a time for the church to look at itself and appreciate itself, and then determine, where does it go from here?

Pat Helman:

One who verbalizes for many the importance of the church as the body of Christ and the crying need for the members of the body to be committed to that great company. During the entire year the moderator would be open to hearing the concerns of many different voices in a conciliatory manner. I also envision the kind of "servant/leader" that would focus on the revitalization of our faith and our mission.



W. Donald Clague:
La Verne, Calif. (Pacific Southwest), La Verne congregation. Age 61. University administrator/vice president. Local church moderator. District board chair, district moderator. Former General Board member, Goals and Budget Committee. Representative to National Council of Churches. Vice president of a state association of colleges. President of Rotary Clubs, member of school board, chair of faculty meetings. Recognized in Who's Who in the Southwest.

J. Stanley Earhart:
New Oxford, Pa. (Southern Pennsylvania), Codorus congregation. Age 61. District executive. Former pastor. Local church moderator. District moderator, board of administration. Standing Committee. Chair of council of district executives, ex-officio member of Goals and Budget Committee, pastor's salary committee, Quest committee. Colloquium evaluation Bethany Seminary. Bethany Hospital national committee. Former Central Committee member.

Paul H. Fike:
Orrville, Ohio (Northern Ohio), East Chippewa congregation. Age 63. Pastor. Member of local ministerium cooperation, youth counselor. District camp director, district youth counselor, member district board of administration (three districts), district moderator (two districts), district representative to the state council of churches, member of the state criminal justice commission. Former General Board member, Goals and Budget Committee. Annual Conference speaker.

Patricia Kennedy Helman:
North Manchester, Ind. (South/Central Indiana). Manchester congregation. Age 56. Writer/visiting chaplain. Local Christian education committee, church board chairperson. District moderator. Representative to the state council of churches, denominational representative to National Council of Churches. Spiritual Life retreat leader. Art for Hunger's Sake founder. Annual Conference speaker, Bible study leader. Author of books and religious journal articles, MESSENGER columnist.

Initial 1982 ballot

The following ballot will be voted on by the Annual Conference Standing Committee in Wichita. It has been prepared by the Standing Committee's Nominating Committee. Those selected from this initial vote will be presented on another ballot to Conference at the first business session (Wednesday, July 21). At that time, additional nominations may be made by anyone—delegate and non-delegate alike.

Annual Conference moderator-elect. (Two-year term, serving second year as moderator. Select two.) W. Donald Clague, La Verne, Calif.; J. Stanley Earhart, New Oxford, Pa.; Paul H. Fike, Orrville, Ohio; Patricia Kennedy Helman, North Manchester, Ind.

Annual Conference secretary. (Five-year term. Select two.) Esther Meyers Frey, Mount Morris, Ill.; Ruth Keller Gunn, Baltimore, Md.; Marlin L. Heckman, La Verne, Calif.; Phyllis Kingery Ruff (incumbent), Ankeny, Iowa.

General Board, district representatives. (Five-year terms. Select six.) Carolyn Young Albright, Bryan, Ohio; Esther Frantz Boleyn, Morgantown, W. Va.; Keim T. Houser, South Bend, Ind.; Harvey S. Kline, East Berlin, Pa.; Carl R. Ludwick, Keyser, W. Va.; Donald E. Miller, East Berlin, Pa.; Kurtis Friend Naylor, Mountain Grove, Mo.; Esther Wilson Petcher, Chatom, Ala.; Mary Elizabeth Swinger Petty, Essex, Mo.; Jorge Rivera, Castañer, P.R.; Phillip C. Stone, Linville, Va.; Marie Hoover Willoughby, Copemish, Mich.

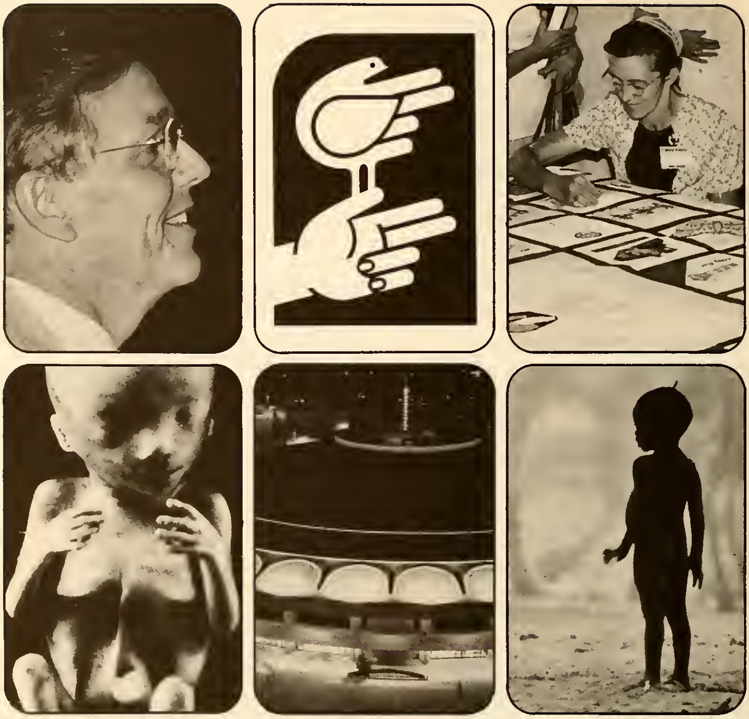
General Board, at-large representatives. (Five-year terms. Select four.) Betty Jo Buckingham, Prarie City, Iowa; William Cable, Syracuse, Ind.; Joan George Deeter, North Manchester, Ind.; Janice Dull Eller, Portland, Ore.; James Lyle Kinsey, Freeport, Mich.; Emily Metzger Mumma, Largo, Fla.; Dorothy Ritchey, N. Manchester, Ind.; Christy Jo Waltersdorff, York, Pa.

Annual Conference Central Committee. (Three-year term. Select two.) Lucille Wade Clannin, Denver, Colo.; Barbara Davis Enberg, Long Beach, Calif.; Dena Pence Frantz, Villa Park, Ill.; Opal Pence Nees, North Manchester, Ind.

Committee on Interchurch Relations. (Three-year term. Select two.) Deborah Crouse Morris, Orlando, Fla.; J. Ronald Mummert, Toledo, Ohio; Paul D. Steiner (incumbent), Union Bridge, Md.; Leland Wilson, York, Pa.

Bethany Theological Seminary electors, college. (Five-year term. Select two.) Mark C. Ebersole, Elizabethtown, Pa.; Dorothy Lehman Hershberger, Martinsburg, Pa.; Robert Samuel Keller, North Manchester, Ind.; Connie Andes Weddle, McPherson, Kan.

Bethany Theological Seminary electors, clergy. (Five-year term. Select two.) Alice Martin-Adkins, Champaign, Ill.; Floyd E. Bantz (incumbent), Lancaster, Pa.; Ronald D. Petry, Sebring, Fla.; Louise Baldwin Rieman, South Bend, Ind.



Coming up at Conference (from top left): keynote speech by Earle W. Fike Jr., moderator; three queries on nuclear weapons; Annual Conference quiltmaking; abortion paper query, pending Standing Committee action; Century II convention center; query on world hunger.

Unfinished business

Associate membership. In this query to the 1981 Conference, the Florida/Puerto Rico District asked that standards and guidelines be established for offering "associate" memberships to people who move to other areas for certain parts of the year. The 1981 Conference asked the Parish Ministries Commission of the General Board to bring a recommendation regarding polity to the 1982 Annual Conference and also suggested that districts having these problems give input to the Commission.

This item was referred to the Congregational Renewal Team, and the team requests another year to complete its work.

Hymnal resources. In response to a 1981 query from the Parish Ministries Commission, Standing Committee of the 1981 Conference set up a committee to assess the need for and feasibility of a new, revised and/or supplemental hymnal.

Based on a survey, the Hymnal Feasibility Committee—Robert L. Sherfy, Albert L. Sauls, H. Roger Miller, Earl Rowland, and Karl Schrock—decided such a hymnal would be marketable and would cost $70,000. The committee recommends that Annual Conference authorize the preparation and publication of a new Brethren Hymnal.

Office of deacon/deaconess. Acting upon a query from the General Board, the 1981 Annual Conference approved the election of five people to make a major study of the office of deacon/deaconess and to bring their recommendations to the 1982 Conference. Committee members are Chester Harley, Lauree Hersch Meyer, John L. Huffaker, Robert Over, and Beth Sollenberger.

The committee has considered the biblical setting and teaching, the historical record, the current practices, and the needs of the church in developing a statement on the "Office of Deacon," which it presents for adoption by Conference.

Human sexuality from a Christian perspective. The 1981 Annual Conference authorized the General Board to distribute the Human Sexuality paper as a study document and to collect reactions from the churches for two years. The General Board is to prepare a position paper to be presented to the 1983 Conference.

Members of the continuing committee are Guy E. Wampler Jr., Doris Cline Egge, James F. Myer, Mary Sue Rosenberger, and Clyde R. Shallenberger.

The General Board brings to the 1982 Conference a report on the work being done to assemble information for preparation of the 1983 paper.

KANSAS!

by Irene S. Reynolds

Sunrises, sunsets, and sunflowers are spectacular in Kansas, heartland of the nation. Pumping oil wells and whirling windmills dot the broad grasslands of the Flint Hills and Western Plains. Sky-scraping grain elevators tower above the wheatlands.

Sincere, friendly hospitality combines with the wide-open blue skies in the nation's breadbasket. Each farmer in this state of 82,000 square miles provides food for 69 people.

Cattle and wheat, even with prices on the downside, keep the wheels turning in Kansas. The pungent odor of cattle feedlots sometimes hangs heavy in the night air as livestock-hauling semis rumble through the state. Rail cars and 18-wheelers line up for loading at the grain elevators in Kansas.

Oil-well pumpers rock rhythmically above tawny wheat and blue-stem pasturelands. From the prehistoric stratas below the prairie come millions of dollars of petroleum products—1.8 percent of the nation's oil production and 3.5 percent of our country's own natural gas—each year. Kansas ranks third for exploratory drilling of oil wells in the nation.

Today's US Highway 56 across Kansas parallels the Santa Fe Trail that opened the great Southwest. A century ago, Dodge City was the world's largest cattle auction where Texas longhorns were sold, and it's still Kansas' largest livestock center. With Boot Hill, historic homes, and museums, yesteryear comes alive at every turn in that town. Centrally located Abilene was the end of the Chisholm Trail as well as the home of President Eisenhower. Rodeoing cowboys are as plentiful as tumbleweeds throughout the western half of the state, especially in late July when the state's largest rodeo is held.

Mennonite immigrants, coming to Kansas from Russia in 1874, brought their famous Turkey Red wheat, which thrived and thus

Oil well pumpers bob rhythmically on Kansas horizons, looking like "Star Wars" creations or giant birds probing for food. The "food" is oil, 1.8 percent of the US output.

helped establish Kansas as the wheat state. US 50 is the Turkey Wheat Trail.

Mennonite Brethren Headquarters of North America are in Hillsboro, where a pioneer adobe house is a replica of early Mennonite dwellings. The Church of the Brethren in Kansas works closely with the Mennonites.

Pony Express riders of 1860 followed US 36, and the pioneers of the Oregon Trail trekked the rocky bluffs and rolling terrain of northeast Kansas.

Now, modern industrial plants characterize the northeastern area of the state, which includes Topeka, the capital, Kansas City, and Lawrence. Brethren elder Abraham Rothrock was injured during Quantrill's Raid, a Civil War massacre, and 150 victims are buried in historic Lawrence. Bismark Grove, where the 1883 Annual Meeting was held, can be seen from the Kansas Turnpike just east of Lawrence.

History of the Brethren's self-sacrificing pioneers, such as Rothrock, Jacob Ulrich, John Y. Brubaker, D. A. Crist, A. C. Daggett, W. A. Kinzie, J. S. Mohler, John Sherfy, George W. Studebaker, Enoch Eby, and James Quinter, who all endured life on the Kansas prairie despite drought and famine, still inspire Brethren of today.

The sturdy character of Kansas pioneers is suggested by the limestone fence posts that have supported barbed-wire fences around thousands of prairie acres in north central Kansas since the 1870s. The Smoky Hill Trail, quickest route to the Denver goldfields, follows the Smoky River through this Post Rock limestone area and the High Plains.

In the western wheatlands, fossil beds and the Castle Rock chalk spire are located southeast of Quinter. There the hotel's first lodger, Ephraim Cober, preached the town's first sermon to Brethren congregated in the lobby in 1886.

Today the nearly 4,000 members of the Church of the Brethren in Kansas face wide-open spaces of sky as well as considerable distance between many of the state's 32 congregations.

Brethren have much to choose from in their travels through Kansas: Indian ruins, landmarks, museums, 269 historical sites, 21 reservoirs that provide 12,000 miles of shoreline, more than a hundred private camping areas, scenic recreation areas (some created from former strip mine pits) that abound with good fishing and hunting. And, of course, don't miss McPherson College.

Wichita First Church of the Brethren welcomes Brethren to Kansas this year. If possible, seek out some of the heartland's history and recreation. A calendar of events, listing dates and locations of fairs, rodeos, festivals, art shows, and celebrations, is available from the Kansas Department of Economic Development, Travel and Tourism Division, 503 Kansas Ave., Topeka, KS 66603. ☐

Irene S. Reynolds is a free-lance writer from Lawrence, Kan.

ART IN WICHITA

There is art in Kansas! With chisel, hammer, and knife, as well as with pen and brush, artists have internalized life in Kansas—the people and the land and sky.

John Steuart Curry was the first Kansan to paint the Kansas motif. Sometimes accused of making fun of his home state, Curry is popular as a regionalist painter, with Missouri's Thomas Hart Benton and Iowa's Grant Wood. Curry's "Kansas Cornfield" in the Wichita Art Museum is a major piece.

Charles M. Russell, noted for historically correct Western art, had a deep appreciation for nature as well as sincere compassion for the fate of the American Indian. A cherished treasure of the Wichita Art Museum is its distinguished collection of Russell's painting, sculptures, and drawings.

Many artists find the Kansas landscape a worthy artistic challenge. Brethren abstract painter Linda Faw-Neher, from Quinter, credits the western sky, mirages, and wheatlands as a major inspiration in her art.

Faw-Neher is a "participating artist," as is another Kansan, landscape artist Robert Sudlow. It's not unusual for Sudlow to be brushing paint onto canvas during a snowstorm or to stop and paint the approaching storm when he's driving into the squall line of the Flint Hills.

Sudlow calls the Wichita Art Museum's Murdock Collection "first rate . . . an amazing collection of American art, especially of 1920-1950." The museum itself is a work of art since the original cuboid structure, designed in 1935, has been centered at a 45-degree angle in an expanded new cube with curving entrance ramps and an outdoor deck for sculpture.

In July, an exhibition of works with floral motifs, called "A Garden Party," will be featured in the Kurdian Gallery.

Wichita is also home to world-renowned sculptures ranging from abstract to traditional.

A native Kansan and famous national sculptor, Bernard "Poco" Frazier, designed his ideals of an intellectual society into four statues—"Faith," "Perception," "Empathy," and "Intellect"—erected in the courtyards of the Friends University library.

Frazier's sculptured ceramic mosaic, "Be Still and Know That I Am God," at the First United Methodist Church, contains seven tons of Crawford County clay in what is probably the largest mosaic on this continent.

"Prairie Transition" is the stylized wheat shock placed in front of City Hall on Douglas Avenue, after years of contests and arguments over an acceptable design. Kenneth Bell created the design; Rex Appleby welded the art piece.

Two others of the city's most controversial sculptures are created by James Rosati and Harry Bertoia. Rosati's abstract "Tripodal," at Century II, is designed to take advantage of the Kansas light. Bertoia's contemporary bronze, "Interrupted Flight," sits in the A. Price Woodard Jr. Memorial Park.

Blackbear Bosin's "Keeper of the Plains" stands at Wichita's All-Indian Center.

Bernard "Poco" Frazier's mosaic "Be Still and Know That I Am God" covers the front of Wichita's First United Methodist Church, and is probably America's largest such work.

"Sky-Earth-Medicine," at the Garvey Building, was created by Tom Montemurro of hand-hammered pieces of bronze welded into a statue of an Indian seated upon his horse.

The brooding features of Blackbear Bosin's 44-foot "Keeper of the Plains" look toward downtown Wichita from the Mid-America All-Indian Center. The red-ochre statue was dedicated, with Indians and city officials smoking the ceremonial pipe, during the 1974 Wichitennial. It later became an American Revolution Bicentennial symbol.

Bosin, a Kiowa-Comanche and resident of Wichita for 40 years, was best known for his paintings of Plains Indians. His "Prairie Fire" attracted collectors' attention at the Smithsonian Institute's National Gallery of Art. The Farm Credit Bank Building in Wichita houses a Bosin mural, and his "Wichita, My Son" is on exhibit this summer at the Wichita Art Museum.

Thomas Russell, Kansas artist-in-residence at Baker University in Baldwin, created the colorful montage mural in the side-street lobby of the St. Francis Hospital.

"No campus in Kansas has anything near the sculpture collection on the Wichita State University campus," says Russell. Artwork is also displayed at the Ulrich Museum of Art, McKnight Art Center, at Wichita State.

Ernest Trova's "Profile" represents a synthesis of figurative and abstract qualities. John Kearney's "Best of Breed" and "Grandfather's Horse" are created of chrome auto bumpers. Chaim Gross's first major bronze piece, "Happy Mother," sits in front of the University's library.

Abstract geometric pieces include "Teddy Boy and Girl II" by Lynn Chadwick, "Skylark" by Theodore Roszek, and "Figure" by Dame Barbara Hepworth.

A detailed guide to Wichita's statuary, "Beautifying Wichita Through Sculpture," is available from the Chamber of Commerce.—IRENE S. REYNOLDS

CELEBRATION

by Ruby Rhoades

On Super Bowl Sunday I was far from the cheering crowds and spectacular half-time show in Detroit. Yet my rejoicing was as great or even greater than the San Francisco 49ers, and that which I had seen was more spectacular than the greatest of half-time productions.

That morning I stood with only two other persons, Larry Elliott and Roger Ingold. We bowed our heads and hearts in prayer beneath the wide-spreading branches of a very special tamarind tree in Garkida, Nigeria. As we stood there, a whole panorama of history passed before my eyes. I thought of the perseverance and dedication of those first missionaries, of the sheer physical effort they endured to finally arrive at that moment, of that first Christian service in that very place. I gave thanks for them and for the seed they planted in sacrifice and hope.

And then I thought of all those who had followed in their footsteps, giving something of themselves to the people of Nigeria. I had also seen the little cemetery in Garkida and knew that there was pain and grief, as well as joy and fulfillment, in that giving. All during the previous 10 days I had heard on the lips of Nigerians the names of many of those people, and I knew they would live on as the story of the church is told in that country. I thanked God for each of those many persons, that vast host of witnesses.

And then I said, "And thank you, God, for the church in this land."

And what a church it is! The three of us, Roger Ingold, Africa representative, Larry Elliott, Nigeria representative, and I had talked with leaders from 76 of the 81 churches. We had attended church in a large city church and at a small preaching point. We had visited Kulp Bible School and met with the faculty. We had spent a full morning in conversations with officers of Ekklesiyar 'Yanuwa a Nigeria (EYN). We talked with students at the Theological College of Northern Nigeria. We had spent hours talking with individual Christians, many of them persons in high places in government, education, and medical professions.

We had lived and breathed EYN every waking moment. I had reason to be grateful.

My mind was full of those experiences. The first Sunday in Nigeria we attended the new EYN church in the city of Maiduguri. The previous evening we had supper and a long conversation with the church board.

That church had started back in 1979 when one of the men invited a group to celebrate his becoming a commissioner. Eleven friends came to his house to hear him say, "I have invited you because we are going to start an EYN church in Maiduguri." Those 12 men felt called of God to begin the church. Their unbelievable prayer of faith that day was that in the 12 years to come that church would grow to 12,000 members.

And then they pitched in to help that prayer come true. They invited friends and moved to another home that could accommodate the more than 30 already coming. EYN headquarters sent them a pastor, and they moved to an open court, putting mats on the ground for the over 200 people now in attendance. On Cornerstone Day, 12,000 naira was collected—along with pledges from those present for giving between 5 and 10 percent of their monthly earnings.

Now, two years later, the church is finished and paid for, with some funds still remaining in the treasury. No official church money from the US went into that building. It is wholly theirs.

I thought of that history on Sunday morning as I worshiped first in English with over 700 persons, then in Hausa with more than 1,000. Those numbers do not take into account the 400 or so children who were scattered about the yard in their various classes. When the 200-voice Women's Fellowship Choir sang at the

Let's celebrate the Nigerian church's past and present progress, and commit ourselves to keeping faith with it for the future.

second service, the walls rang with the music of their drums and gourds and African rhythm.

The second Sunday we attended a little preaching point outside of Garkida. As we walked up from the road, I saw the mud walls and thatched roof and noted a newer part had been added, evidently to accommodate more people. We were standing outside going through the customary "How are you? How's your family and your health?" when I heard the beat of a drum and the sound of singing in the distance. Then I saw them. Walking single file in time with the drum, white tunics over their African dress, came the choir. They passed through the people, their voices raised in a song of praise. and went into the church. Our talking stopped as we all turned and followed them "into His courts with praise."

That little church usually has 120 in attendance on Sunday morning. That Sunday there was double that number sitting on the mud benches. Following the service, they asked us to walk with them about a half-mile away from the road to see where their new building is being built. The walls were just started, perhaps a foot or two in height. We prayed that many would come to know and follow Jesus Christ there and that it would be a source of strength in the surrounding community.

Between those two very different but equally inspiring Sundays we had met with leaders from 76 of the 81 churches in seven area meetings, each attended by 50 to 140 persons. The leaders began by introducing themselves, telling where they studied, and then listed statistics for their churches. The numbers were overwhelming:

- Membership: 60, 200, 650, 800, even 2,000. Attendance on Sunday morning often doubled the membership.
- Baptisms in 1981: 20, 50, 80, 125; one reported 51 just the day before our meeting.
- Covenants: 4, 35, 245, 420.
- Preachings points: 5, 10, 16.

In total there were 81 organized churches, but in addition there are 430 preaching points. Growth, exciting growth!

But they also shared problems. Problems concerning stewardship, the desperate need for trained leadership,

Top: The EYN church in Maiduguri has some 2,000 worshipers each Sunday. It's goal: 12,000 members by 1991.
***Above:** Theological Education by Extension (TEE) gives grassroots training for EYN leadership.*
***Right:** Hundreds of young people are in membership classes. Over 15 new congregations were recognized in April at the EYN annual meeting.*

Nigerians rejoice at opportunities to celebrate ties with the US church. They were curious about Ruby Rhoades' position as a top-level church executive. Women in real leadership positions are even more of a novelty in Nigeria than in the American church.

lack of respect for religious leaders. Some ethical issues regularly came up—can Christians participate in politics? How do Christians deal with the ever-increasing materialism or the common, almost necessary, practice of bribery?

Sometimes the discussions centered on things I had told them about the work of the World Ministries Commission. They asked about the peace program of our church, about conscientious objectors and pacifism. That appears to be one of the Church of the Brethren's traditional beliefs that we have not shared extensively in our overseas mission. I talked about our goals for the '80s and some of our struggles in doing justice, loving tenderly, and walking humbly.

They were curious about my position—as a woman carrying associate general secretary responsibilities. I shared some of the process, including the 1975 General Board action that called for a woman to be in that position by January 1980.

From time to time, questions were raised about the indigenization process. Some felt a sense of loss. It seemed to be those who had been close to the missionaries in some way who most felt regrets. Those coming into the church more recently looked to the future, not the past. The hope for fellowship between our two churches through some means is very important to them—and to us.

We also met that week with EYN officers in discussions about mutual concerns in our ways of working together, of divisions that exist between EYN and the Church of the Brethren mission programs, such as the rural health program and the well-digging program. We recognized the need for common policies and that a process for transfer of all programs must be established and implemented as quickly and responsibly as possible. We talked about scholarship policy, the need for it and the problems associated with it. Our conversations were an exercise in mutuality that was educational and productive.

One morning we bounced over rough back roads to see the well-digging program in action. Workers were blasting at one site; at another the villagers were cementing the sides of a newly blasted well. Many places people were gathered around the wells, drawing up the clear, cold water in their buckets. Almost 200 new wells will be completed in the current two-year emphasis.

We saw a village Theological Education by Extension (TEE) class in progress, a kind of in-service leadership training. There are 630 students in 53 classes spread all over the EYN area. Here EYN members and leaders are in training to become stronger in their personal faith and to become more capable leaders.

My prayer under the tamarind tree was that God's spirit of love and compassion would prevail, that God's wisdom would guide us all in our deliberations and our decisions, that the church would continue to grow in numbers and in commitment. But most of all, I was just thankful that the seed had fallen on fertile ground.

I prayed too for the people as individuals in the church, working together to make it grow and flower. We had met these people everywhere, at breakfast, lunch, and supper in different homes; in their work places; with their colleagues. In one medical establishment, our host kept pointing out persons such as the lab technician, the head nurse, and the receptionist, saying each was an EYN member. I jestingly suggested they might well have some little insignia for identification.

"We don't need to wear anything," he smiled. "Our actions are our identification."

I realized how important were the seeds of education we had planted. From the beginning, missionaries put strong emphasis on education, establishing primary schools in every mission station and starting an important secondary school and teachers' training college at Waka.

Now the graduates of those schools are everywhere: as professors in universities and colleges; as principals and vice principals of schools; as teachers in seminaries and Bible schools. Some are now employed in the Ministry of Education, of Agriculture and Cooperatives, of Land and Resources, of Trade and Industry; in medical professions; social welfare; in federal and state offices as senators, representatives, and cabinet officers; as a Nigerian Airways pilot; in radio and TV; and in business.

These are the people who came as children to the mission schools or met the missionaries at the hospital or leprosarium. They were encouraged to develop their minds and skills, and now the Christian witness is everywhere.

Can you understand my rejoicing? We prayed that morning for all of those persons, that they may have wisdom and courage to guide their local churches and the larger church through these years of rapid growth, of policy decision, of tempting materialism, of conflicting customs.

We prayed for them because everywhere we went they asked us to—and we agreed. It was a mutual agreement. They know the church in America also stands in need, and they said they would pray for us. I hope our church in America can feel a sense of celebration for past history and for present accomplishments, and commit ourselves to keep faith with our Nigerian brothers and sisters. ☐

Ruby Rhoades is executive of the General Board's World Ministries Commission.

by Donald B. Kraybill

Straighten the record

There's nothing I can do about nuclear war. It's too big—too complicated. What I do won't make a difference. I'm not an expert. I don't have the facts.

Now, all these excuses are probably true. There isn't much one person can do. But when everyone says that, the collective sum of thousands of shrugging Christian shoulders adds up to wide-scale support of the nuclear arms race by quiet consent.

I am convinced that the race toward nuclear war will not slow down as long as Christians shake their heads and say, "It's too bad, isn't it?" heave a sigh, and then go about their business as usual. I also believe that those who say, "I'm concerned about the threat of nuclear war, but I can't think of anything to do," really don't care. If we heard that the government planned to conscript our children into the armed forces at the age of 10, we would do *something* about it. We would act without a blueprint that spelled out the details.

Doing nothing is a sign not only of consent but also of death—a sign that death has so invaded our culture and lives that the will to live is gone. Doing something, anything, is a testimony of our personal stand on this question, and it's also a sign of hope. Our tiny little act is a sign that we believe God was victorious over death.

We must act not out of fear and panic, not because our act will make a political difference, not because our one little act will change policies or arrest the nuclear arms race. We shouldn't even be acting out of self-interest—looking out for our children and grandchildren.

For Christians, our act is simply a matter of setting the record straight. Words and statements come cheap and easy. It's easy to engage in idle talk about how naughty these new toys of war are. But actions do speak louder than words: They may erase any fuzziness about our stance on nuclear weapons. And so integrity, a clear conscience—not political effectiveness or social change—is at the root of our act.

What should you do? I really don't think it matters as long as you do something, and I'm convinced that if you truly do care you will find something meaningful to do. A few brainstorm ideas may help to get started:

1) Buy a copy of *The Final Epidemic* ($4.95 from the Physicians for Social Responsibility, PO Box 144, Watertown, MA 02172, (617) 924-3468). Read it. Ask the physicians in your church to lead a discussion on it.

2) Contact some friends and conduct a study of the effects of a nuclear attack on your community. You don't have to be a specialist. Get a copy of *Nuclear War and Lancaster County* to see what would happen to one area after a nuclear attack. (Order from Provident Bookstore, 40 E. King St., Lancaster, PA 17602.)

3) Order a film on nuclear war such as *The War Game, The Final Epidemic,* or *War Without Winners* and show it to a church or community group. Films can be rented from MCC Peace Section, Akron, PA, (717) 859-1151.

4) Offer to lead a group study in your congregation or home using the Sojourners Study Guide *Nuclear War: A Matter of Faith* (Sojourners, 1309 L St., NW, Washington, DC 20005).

5) Place peace ads in your local paper.

6) Call in to express your views on a radio talk show.

7) Call the Center for Defense Information in Washington, D.C. (202) 484-9490, and order a subscription to the *Defense Monitor.* It's an excellent source of information on the arms race.

8) Refuse to pay some of your Federal income taxes as a witness to your faith. If you're scared, try a small amount like $7.77. If that's too scary, at least send a letter describing the difficulty of praying for peace and paying for war.

9) Send weekly postcards to the President, your senators, and your representatives stating your convictions about the arms buildup.

10) Subscribe to the "Brethren Resisters Newsletter" by writing to Chuck Boyer, peace consultant, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120. This publication is prepared for people who are resisting taxation and conscription.

11) Get a copy of the New Abolitionist Convenant and examine the six steps of prayer, education, spiritual examination, peace evangelism, public witness, and halting the arms race. (Copies available from Chuck Boyer. See December MESSENGER, page 18.)

12) Support the Nuclear Weapons Freeze (see May, page 4).

13) Join IMPACT, an interreligious network that monitors legislative affairs (110 Maryland Ave., NE, Washington, DC 20002).

14) Get involved in the United Nations Special Session on Disarmament June 7—July 9. Receive daily reports by subscribing to *Disarmament Times,* Room 7B, 777 United Nations Plaza, New York, NY 10017.

15) Do something! Be creative, be persistent, be kind, but do *something* and set the record straight—so that you, as well as your friends, know exactly where you stand on this issue. ☐

Donald B. Kraybill, a member of the Elizabethtown (Pa.) Church of the Brethren, is associate professor of sociology and chairman of the sociology, social work, and anthropology department at Elizabethtown College in Pennsylvania.

Books on lifestyle, racism, cooking, support

The Mustard Seed Conspiracy, by Tom Sine, Word Books, 1981, 246 pages, paper, $5.95.

It has an intriguing title and an equally gripping message: God's strategy is to change the world through the conspiracy of the insignificant. Tom Sine, futurist, professor, Christian social activist, has much to say about the altered lifestyle required to insure the future of this earth and its inhabitants. And he is out to disprove the popular belief among Christians that one person cannot make a difference. He challenges the Christian church to take the leading role in redeeming the human situation and to implement the biblical vision for the wholeness of all people.

The early chapters of *The Mustard Seed Conspiracy* give a succinct summary of the unprecedented problems and needs of the present world—the widening gap between the rich and poor, the rapid depletion of land and environmental resources, the oppression and suffering of women in developing nations, the severe dietary deficiencies that plague so much of humanity. The author warns that the day of unrestrained affluence is over for the One-Third World.

In calling for a biblical response to the future, Sine rejects the Great Escape approach of some evangelical groups—the "born again" attitude that accepts suffering as part of the divinely ordered scheme of things and focuses inward.

"The irony of the Great Escape approach to the future," says Sine, "is that, while it claims to take God seriously, it unwittingly moves God outside history, insisting that even he is powerless 'in these last days' to feed the hungry, bring a global awakening, or change unjust economic structures. It portrays God's ability to redeem sinners and to communicate with his children, but at the same time unintentionally fashions him into an impotent absentee landlord who has lost control of his world and human history."

Sine is equally critical of the attitude that equates happiness and affluence with "the good life," especially proclaiming that God's reward to the faithful is great material blessings. The problem today according to the author is narcissism, preoccupation with self.

The Mustard Seed Conspiracy calls for both inward integrity and outward expressions of love. "As we draw closer to the Creator on our inward journey we need to develop new eyes for looking at his world." Sine recognizes that mission in today's world must be partnership (mutual mission) rather than paternalism, and the church's worship should reflect the global perspective. "Along with the bless me songs, let's sing songs that raise our consciousness of a world of desperate need and a future of overcoming hope."

The book is generously illustrated with examples of Christian individuals and groups who are planting the mustard seeds of hope and courage all around the world. Some of the examples are challenging, such as that of a young couple who dropped a sure-win malpractice suit against a surgeon because it was not consistent with Christian forgiveness.

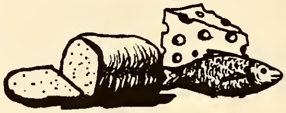
The Mustard Seed Conspiracy is a timely, challenging book. If it has a fault, it would be that the amount and variety of subject matter leaves the reader panting for breath. My reaction as I finished was, "Where do *I* begin?"—F.W.S.

Racism in America, by Robert J. McClory, Fides/Claretian, 1981, 174 pages, paper.

We should not be deluded into thinking that racism in America was solved by the strides toward civil rights in the '60s and '70s. It is still very much a phenomenon in the '80s, perhaps even making a strong comeback as evidenced by the resurgence of the Ku Klux Klan.

McClory's book documents systemic racial prejudice in housing, economics, education, employment, and the arts—in fact, just about every area of US life. His use of actual scenarios makes the reminder of this cancer all the more disturbing.

Disappointing is the fact that there is only a passing reference in the introduction to racial prejudice in the church, and in spite of the inclusive title, *Racism in America*, the book does not deal with individual prejudice and attitudes that probably have to be changed before systemic racism will be remedied.—F.W.S.



The Three-Ingredient Cookbook, by Phyllis Stillwell Prokop, Broadman, 1981, 263 pages, cloth, $7.95.

I find cookbooks interesting reading, but most of the recipes are too involved for me to consider trying. That's why *The Three-Ingredient Cookbook* was an intriguing title.

Prokop, with the help of her friends, has compiled 600 recipes covering every course of a basic meal. Each recipe calls for only three ingredients. The purpose of this amazing feat is to provide "a lifesaver for busy people," but the word "lifesaver" should be taken advisedly. Many of the recipes call for prepared or canned foods as part of the short-cut method. Other recipes call for salt and sugar as one or two of the three ingredients. It is not a cookbook for the dietary conscious or those on restricted diets.

Yet there's something appealing about simplifying meal preparation and I'll probably try some of Prokop's recipes—especially the beverage section which has some intriguing approaches to fruit punches. One questionable feature is the author's attempt to make a cookbook a religious book by prooftexting each section with a verse of scripture, viz., Sandwiches: "Feed me with food convenient for me" (Prov. 30:8).—F.W.S.

The ACTS of Johanna, by Anne Ortlund, Word Books, 1982, 158 pages, cloth, $7.95.

The ACTS of Johanna is a much-publicized book by a popular speaker and author, Anne Ortlund. The treatment is a unique interplay of fiction and nonfiction, as the author tells the story of a member of the jet-set society, Johanna Heston,

groups

but frequently interrupts the story to provide a homily on what's happening in Johanna's life.

Joanna and her husband David are an affluent, sophisticated, early middle-aged couple—Johanna typically preoccupied with appearance and a whirlwind social life, David typically obsessed with his work. The nest is empty—Steve and Missie are away at college. Then, typically, David walks out on Johanna, shattering her carefully tendered image.

Johanna desperately tries to dodge reality around her friends but finally confides in a member of the church where she and David are nominal members. The friend invites her to a small prayer group that is beginning to study a formula for spiritual happiness: A.C.T.S.—Adoration, Confession, Thanksgiving, Supplication. Even though Johanna does not get David back, through this group she finds a new fulfillment.

The story is a good one and the idea of a Christian support group for persons in crisis is commendable. But Ortlund gets a little carried away. For example, Johanna (too suddenly) gets so possessed with the serendipity of the prayer group that the *first* time she and David talk after the separation Johanna delivers a rapturous testimony. She wonders as David hurries away stunned, "Did I scare him off?" No doubt!

Then there is an entire-church A.C.T.S. session that is all sweetness and light with everybody adoring, confessing, giving thanks, and getting reconciled—everybody except David and Johanna. It's a dramatic scene but suggests the author is more interested in parading a spiritual stance than dealing with a needed theme—Christian responsibility for those in marital crisis. Nor does Ortlund deal with the economic and legal burdens that a marriage split brings, particularly to the woman. And Steve and Missie, who are summoned home by Johanna to tell them what their father has long since revealed, are incredibly apathetic and irresponsible. Is that Ortlund's view of today's youth?

The "acts" of Joanna are interesting; the application of Anne is disappointing.—F.W.S.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- In the *Revised Minutes of the Annual Meeting: 1778-1898,* published in 1899, the reader encounters a number of names assigned to the yearly event that makes a record of the history of our denomination so available. Although the book has "Annual Meeting" in its title, in 1866 Article 1 states: "The authority for holding general 'Conference Meetings' is founded on the fifteenth chapter of the Acts of the Apostles, and a strict compliance with the example therein is advisable." Elsewhere in the book, the words "Annual Council," "Big Meeting," "Great Meeting," and "Yearly Meeting" are used interchangeably to signify that the Brethren have gathered from the four corners and will "hassle" together on a variety of problems that confront the church in the world. The problems run the gamut of concern: the danger of "ardent spirits" (alcoholic beverages); sartorial advice concerning what is considered fashionable for men's neckties (any neck piece that is not worn for health or comfort); and whether it is biblical to let any of our members go to the poorhouse.

The variety of queries is astounding, though many concern non-resistance and nonconformity. But the clearly felt theme that runs through the whole official history of our church is that we want to be faithful stewards of the insight garnered from the New Testament. Particularly, we want to be faithful to God through Christ, the Son of the Holy Trinity, Jesus, the "man for others" and the paradigm by which we live.

The queries still pour into the "Big Meeting." Collectively we trust that any light shed on the complex problems to which the Church of the Brethren must address herself today be a holy light, one that illuminates our hearts and spirits and energizes us to serve with compassion a wounded world.

- Pilgrim salutes the Morrill (Kan.) church who in 1899 requested that sisters be eligible to serve as delegates to District Meeting. The response of the Annual Meeting was: "We see no good reasons why they shall not be eligible, provided they are exemplary sisters." I never knew there were any other kind.

- And in one of the more innocent requests for a decision in 1900, the Mexico (Ind.) church asks, "Is it wrong for brethren, with others, to hold reunions in a sacred way, when the object is to trace the genealogy of a certain family, and to continue the same annually by an arranged program which includes a day's exercise, with a dinner served in the grove and spread on a table?" The curt reply: "While we cannot give our endorsement to family reunions, we would not make a decision to entirely prohibit them, but advise all our local churches to carefully guard such reunions in their respective congregations."

Now the whole Brethren family is included in the "Big Meeting," the annual family reunion of the church which includes several days' exercise in the big arena at Wichita, with dinners served in every nook and cranny. And in that huge rotunda the sisters and brothers will go round and round and only a gracious God knows where we will come out!

- In the early record of the Annual Meeting, a great deal of attention is paid to the "holy kiss," or salutation—including such questions as "whether a brother has a right to withdraw the kiss from a brother without the decision of the church." The answer was no. So remember that the holy kiss has given way to the holy hug, that brother has given way to brother and sister, and accept the salutation when proffered.

- Favorite Books of one of our Favorite Brothers, Moderator Earle Fike, who shares with us that he uses the Bible more regularly than any other book. "These are basically books which I return to to reread, review, and re-enjoy: *Reflections on the Human Condition,* by Eric Hoffer; *Markings,* by Dag Hammarskjold; *The Dilemma of Modern Belief,* by Samuel H. Miller; *The Waiting Father,* by Helmut Thielicke; *Positive Preaching and the Modern Mind,* by P. T. Forsyth; *The Ecology of Faith,* by Joseph Sittler; and finally a book without any words, *Giovannetti Max,* by Wilhelm Heyne Verlag Munchen."

- See you on the journey—P.K.H.

LATIN AMERICA

"Latin Policy: Out of Focus," read the *New York Times* headline March 17. During the last several months, the newspapers, news magazines, and television have illustrated a growing uncertainty about the whole situation in Latin America.

Stories are uncovered about massacres of peasants by government forces in El Salvador; we are also told that leftist guerrillas are responsible for the unrest in that country.

We hear of Marxist Nicaraguans supplying arms to other Central American countries; at the same time, we are reminded by some members of Congress that withdrawing economic aid from Nicaragua forces Nicaraguans to look to other countries such as Libya and the USSR for financial aid.

We hear of thousands of refugees living under Honduran protection; we also hear that refugees and volunteers are murdered by uniformed men.

Our media sources are confusing. Whom do we believe?

There are many other areas of Latin America that do not receive much publicity, yet their stories need to be told. Whole indigenous communities in Guatemala have been destroyed. Mothers and grandmothers of *desaparecidos* in Argentina gather every week in front of the presidential palace to pray and protest their government's silence.

Miners striking in Bolivia for better working conditions face violence on every front. Brazilian Christian workers continue to organize nonviolent resistance based on their pacifist stance.

Repression increases in Columbia. Hundreds, if not thousands, live in exile because their lives are in danger in their homelands.

As Christians living in North America, what do we believe about the situation in Central and South America? What is our responsibility to our Hispanic brothers and sisters?

One answer is to become better informed about the people and the church in Latin America. Here are some resources that are useful in that process.

Accent on the Americas
SPECIAL UPDATE
LATIN AMERICA
Grave Of An Unknown Salvadoran Refugee
APUNTES
Reflexiones teológicas desde el margen hispano
THE GOSPEL IN SOLENTINAME
EL EVANGELIO EN SOLENTINAME
ERNESTO CARDENAL

Books

The Gospel in Solentiname, vol. 1, recorded and edited by Ernesto Cardenal, Orbis Press, 1976, 265 pages, $6.95.

The Gospel in Solentiname, vol. 3, recorded and edited by Ernesto Cardenal, Orbis Press, 1979, 312 pages, $7.95.

El Evangelio en Solentiname, vol. 1 and 2, Ernesto Cardenal, Departamento Ecumenico de Investigaciones, 1979, 261 pages.

Solentiname are small islands in Nicaragua Lake. On Sundays, the people there discuss the biblical text with the priest, Ernesto Cardenal, instead of listening to a sermon. Many of their comments—transcribed from recordings—are as profound as the writings of theologians. Their thoughts are rooted in their daily lives, and we are reminded that the Gospel of Good News was written by and for people like them.

All books can be ordered through The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Newsletters

Since changes do take place rapidly in most areas of Latin America, the following publications are helpful resources to keep readers informed.

Update, a bimonthly newsletter from the Washington Office on Latin America, 110 Maryland Ave., NE, Washington, DC 20002. $10 for a one-year subscription.

The Washington Office on Latin America is a non-governmental human rights organization supported by religious organizations and private foundations. *Update* provides readers with current information on developments in Latin American countries and on developments in the US that affect those countries. The "newsbriefs" section highlights newsworthy items on a variety of topics.

Apuntes, a bilingual, quarterly booklet available from the Mexican American Program, Perkins School of Theology, Southern Methodist University, Dallas, TX 75275.

This scholarly booklet contains theological reflections from the Hispanic's point of view. Its contributors represent a distinguished body of theologians from a variety of religious faiths.

Accent on the Americas, an occasional newsletter from the Latin America and Hispanic Ministries Office, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120. Available free of charge.

This newsletter keeps readers up-to-date on Latin America programs and projects developing in the Church of the Brethren. It features news items which may not be found in the major media, and it also highlights resources and audiovisuals available to church groups who want to learn more about Latin America and Hispanic ministries.

Audiovisuals

The following film and slide/tape presentations can be ordered from Eleanor Plagge, 1451 Dundee Ave., Elgin, IL 60120, for a $10 rental fee.

The Seeds of Liberty, 16 mm color film, 30 min., 1981.

This film is an excellent documentary on the martyrdom of four North-American churchwomen in El Salvador. It gives a good view of the role of the church there.

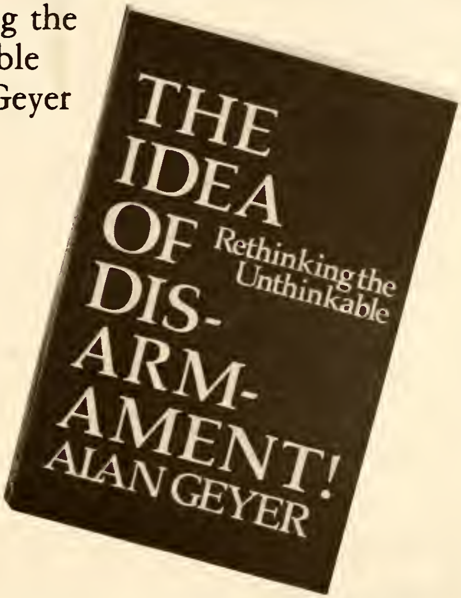
Grave of an Unknown Salvadoran Refugee, color slide set with cassette and leader's guide, 28 min.

Photographed in Honduras, this presentation shows the human side of a story that is usually reported as a military and political conflict. One learns what the Christian community is doing for a people who are too afraid to speak the names of their dead. —KAREN CALDERÓN

Karen Calderón is World Ministries staff for Latin American affairs.

THE IDEA OF DISARMAMENT!

Rethinking the Unthinkable
by Alan Geyer



This Brethren Press book examines thoroughly the proposals, counterproposals, treaties, doctrines and scenarios of the past 40 years related to the question of disarmament, then suggests strategies and components for making disarmament happen. The author not only exposes the ineffectiveness and deceptiveness of governmental policies but also indicts the secular and religious communities alike for their lack of concern over the arms control issue.

Alan Geyer is Executive Director of the Churches' Center for Theology and Public Policy, Washington, D.C. Former editor of The Christian Century, he was the first Dag Hammarskjold Professor of Peace Studies at Colgate University, 1972-77, and has lectured at more than 60 universities and seminaries. He has given leadership to national and international conferences, associations and exchanges concerned with arms control and disarmament. $11.95 cloth, plus 85¢ postage and handling.

THE BRETHREN PRESS
1451 Dundee Ave.
Elgin, Ill. 60120

On peacemaking, China, colleges,

Sam Detwiler

Bringing home our peacemaking

We are a peace church. We are proud of this heritage. We rejoice that our denomination keeps us informed on international peace concerns and speaks out to the nation and the world on peace issues. But we are concerned that our definition of peacemaking ministries is too limited.

We believe that Jesus tells us that peacemaking is an interpersonal process that must take place in one's home and community (Matt. 5:23-25). When we examine Brethren peacemaking ministries, we see the emphasis on international conflict, not local conflict; on political issues, not interpersonal issues. We believe this constitutes a basic weakness in our peace witness.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that Opinions are invited from readers.

Who are the Peace Heroes?

We've all heard the stories of war heroes. Are there peace heroes? There are. PEACE BE WITH YOU by Cornelia Lehn is a collection of stories that can be read or told to young people. It's a valuable resource for parents, teachers and ministers.

Peace education materials for children and youth available from Faith and Life Press.

PEACE BE WITH YOU
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Faith and
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Box 347
Newton, KS 67114

While we abhor hate and distrust between nations, our local congregations are torn by theological strife. While we support nuclear disarmament talks, Brethren from the same congregation are not talking to each other. While we protest our government aiding unjust and oppressive foreign governments, out local communities are plagued by labor disputes, disintegrating families, and racial and ethnic hostility. If we are to have a strong peace witness, a significant part of it must be relevant to the local congregation and must take place in and through the local church.

M. R. Zigler says, "The Church of the Brethren — and every church — should study its own structure, its own faith, its method of settling disputes, and proclaim them, rather than telling the government how to do it" (November MESSENGER, page 14). As we strive to tell the world how to live in peace, we also most learn to live in peace with our brothers and sisters in Christ and to be peacemakers in our local communities.

Another concern in local, interpersonal peacemaking efforts is preventive peace measures. Peace is threatened long before we get to guns, bombs, and armies. In his book *Dwell in Peace,* Ronald C. Arnett says violence "is present whenever the human dignity of an individual is oppressed, ignored or abused." In prevention, we need to learn to affirm each person's dignity in our congregations and communities.

Essentially, we would like to challenge the Brotherhood, the districts, and congregations across the country to address these issues and to help each other develop such peace ministries. First, we need to learn the process of local, interpersonal peacemaking. And second, we need to put it into practice.

The opportunities are endless. For example, we could learn to restore harmony when a personality conflict strikes a church, or we could mediate labor disputes, or we could offer marriage and family counseling. Further, we could find out how to reach out to inactive members who have left a church because of misunderstanding, or we could promote face-to-face dialog when a community is struck by ethnic, racial, or political hostility. We can teach our children local, interpersonal peacemaking in games, in educational groups, and by our own example.

But how do we implement these peacemaking ministries? We need help from the Brotherhood, our district offices, and from each other. We need educational materials, seminars, and programs. And, most importantly we need to remember that "he is our peace . . . between us" (Eph. 2:14 KJV).

In all this, we in no way want to criticize or de-emphasize our present Brethren peacemaking efforts. What we do want is to make peacemaking a local and interpersonal process as well. This summer, Annual Conference will have a "peace" theme. There is no more opportune time than now to bring peacemaking home to the local congregation in the Church of the Brethren. ☐

Sam Detwiler is pastor of the Wiley (Colo.) congregation, and convener of the Colorado Pastors' Support Group.

(The above opinion appearing with Sam Detwiler's by-line was written originally as an open letter from the Colorado Pastor's Support Group to the Church of the Brethren. — Ed.)

Mary Velma Ober

Christianity is alive in China

As our tour group flew into Peking last October I was filled with happy anticipation and some apprehension. I wondered if after 30 years of struggles in China I would see anybody or any place that I would recognize.

During my 10 years of Brethren missionary service in China I had spent several months at various times in Peking. I had always enjoyed the friendliness of the people and the scenic beauty of the city.

As I visited Peking in 1981, the wide thoroughfares and the immense city square made me feel rather sad, because I realized how many homes had been demolished to make room for them. In place of the former homes were six-story brick apartment buildings, and there were dozens

changing, creationism

of them in long rows.

I felt a deep sympathy for the people who seldom smiled, and I think many had a heavy heart although almost no one ever mentioned sorrow or fear.

We had a lively time during a tea at (Li, Jung Cheng) Clara and Kenneth Kan's. They were busy with hospital work and their family. They have two sons, whose families lived close.

Each has one son. (All couples are strongly urged to have only one child.) One son is studying in California at the present time.

That evening we met with Pastor Yin and some associate ministers. They feel very encouraged with the progress of their evangelistic work, the admission of new members, and growing numbers in attendance.

Yang Chuan, the railway station town nearest the Ping Ting mission, had grown and has several schools and a hospital and a hotel. I was rather disappointed to go to Ping Ting, where the only familiar thing I saw was the front ward of the former hospital. The other buildings of the mission had been sold, and the schools had been demolished.

I had been stationed in Tai Yuan, while the Communists were making their drive to occupy the country. So I was only able then to have a Bible and an English class for the young people. No one wanted strange visitors calling in their homes. In Tai Yuan on my visit I saw very few places that I remembered.

However, we met with a group of Christians and learned about the work they were able to do. They seemed to prosper and were able to support their work.

Then we attended their morning service. It was very similar to the former ones.

Women in China seem to fit into the daily life and appear to be on the same level as men. A woman led the worship service, and a man preached.

We met with some of the faculty at the seminary at Nan Ching, where we discussed the work of the church and the training of students there.

I formed the opinion that Christian people were much more free to live and worship as they pleased. But Christians must register if they attend Christian worship. Also the pastor or leader of the church is either appointed or approved by the government.

We were unable to visit a house fellowship, but I understood they are less restricted. The Christians asked for the prayers of Christian comrades and a spirit of understanding.

A group of us went to the former Liao Chow. This was where the citizens threatened to murder the first missionaries who went there. Before we were told to leave in 1939, 13 of our staff of teachers and medical workers were killed by the Japanese. So we had wondered how this group would be received.

To their delight they were received by a warm, and joyous crowd.

I came away from China feeling there was little to remind an old missionary of how it was in former times. And perhaps that is good. China is building a new Christian church, distinctly Chinese, and that is good. ☐

Mary Velma Ober is a retired Brethren missionary who served many years in China and later in Nigeria.

Brian K. Lapp

Christianity on the campus

In a very well-written paper on "Diminishing Membership in the Church of the Brethren," presented at Annual Conference in Indianapolis, there were a number of recommendations to the General Board and staff, Bethany Seminary, districts, and congregations regarding what can be done about the problem.

One institution was left out: the Brethren colleges.

As a student at the University of La Verne and 100 percent committed to doing the work of the Lord, I have a real concern about the lack of Christian attitude at the Church of the Brethren colleges. I'm sure this will shock some readers, but many students on Brethren campuses don't even know that the colleges are affiliated with a church, much less with the Church of the Brethren.

This is not to say that there is no Christian atmosphere, nor is it to say that nothing is happening at the University of La Verne. In 1981 a number of very encouraging things happened: A new "Mission Statement" listing the Christian-related functions on and off campus was

ANNUAL CONFERENCE BULLETINS

INVITATION—Haxtun Church of the Brethren invites Brethren traveling to Wichita for Annual Conference to stop and visit, overnight accommodations, tour, etc. Also persons traveling to National Youth Conference. Call Roy Pfaltzgraff (303) 774-7338.

INVITATION—The Cerro Gordo, Ill., Church of the Brethren welcomes travelers to or from Annual Conference in Wichita to stop overnight with us. We have parking space, hookups, and toilet facilities. Address: 102 E. Durfee St., Cerro Gordo, IL 61818. Phone (217) 763-8641. Cerro Gordo is 14 miles E of Decatur on Rt. 105; 20 miles SW of Monticello on Rt. 105; 7 miles N of Rt. 36.

INVITATION—Attend Ankeny (Iowa) Church of the Brethren homecoming on way to Wichita. July 17-18. Reminiscing Sat., 4-9 p.m.; Worship Sun., 10:30 a.m.; fellowship meal Sunday noon. Contact: Pastor Clifford Ruff, 417 SE Grant St., Ankeny, IA 50021. Tel. (515) 964-5144.

INVITATION—Brethren needing lodging around Beatrice, Neb., call Joan Dell, phone (402) 228-0603. Worship with Holmesville congregation. Sunday school 9:30 a.m.; Worship 10:30. For further information, call Joan Dell (402) 228-0603 or Leonard Snyder (402) 696-4304.

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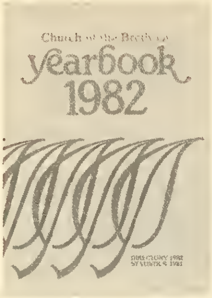

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accepted by the ULV board and staff; church-college relations have increased in confidence and support; and a number of Christian activities for the students have taken place. The effort and enthusiasm is building, but I strongly feel that many students at our colleges are blind to these things.

At Conference I wrote the following amendment to the Diminishing Membership paper with hopes that the delegates would adopt it, but I did not get the opportunity to present it:

> We recommend to the campus ministers, faculty members, and administrators at the colleges affiliated with the Church of the Brethren that increased emphasis be placed on Christian (Brethren) heritage and the commitment the churches and colleges jointly have in preparing persons for doing the work of Christ.
>
> The colleges are a very available avenue through which the church can reach out to non-Christians and non-Brethren. Let's use this means to the fullest.

I would like to have had this amendment be a part of the paper accepted by the delegate body, but more important is the action that can happen at our colleges. We don't need a directive from Annual Conference to make our campuses more Christian—only a commitment from the administration, faculty, and students.

I strongly feel that if our colleges had more connection with the Brethren churches and more emphasis upon Christianity we would draw more Brethren youth to our colleges and also more college students to our churches.

We can sit back and watch our youth grow into an era where there is no Church of the Brethren, or we can step out, reach out, or be led out by God to the youth and share with them the everlasting life we have in Jesus. I propose the latter. With a little cooperation and research, we can find some answers to why there isn't more Christian influence at our colleges and strive to correct this very unfortunate situation. I'm ready to do my part as God leads me. I've got the fire, and with the focus, too, great things can happen with and in God's people. ☐

Brian K. Lapp is a student at the University of La Verne in La Verne, Calif.

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John Attaway

We must change if we're to grow

The two study papers concerning declining membership have caused a great deal of controversy and dialog. This is good, because it is through dialog that awareness will be raised and answers will eventually be found.

It seems as though everyone's personal pet concern has been put forth as *the* cause of declining membership. I would like to add to this list my own personal observations.

The Brethren have a long and rich heritage that is primarily rural. Our churches tend to be small and family-centered and often serve as a central social activity for the community.

Our values are conservative and rural, and we have not had a great deal of experience in relating to the social, moral, and personal problems of the urban centers. We tend to pride ourselves on our separatist heritage and count on our children to carry on and propagate the future church.

There is nothing wrong with any of this except that society is changing. No longer are we a rural country. About 80 percent of us live in cities of over 20,000. Large families are the exception now. Children leave the family farm to follow careers of their own.

We might rightly lament some of the new social trends, but they are happening and as a church we have not adapted very successfully. Consequently, the church is declining in membership.

Don't get me wrong. I am not saying the church is outgrown and will die. Neither am I saying that our heritage and beliefs are too old-fashioned for today's world. I believe very strongly that as Christians and as Brethren we do have a very important witness to make and we do have some valid answers for a troubled world.

It is necessary, though, for us to try to understand how and why the world is changing and to find ways of relating to that new world. Church growth can no longer be automatically assumed.

There should be more emphasis upon professional training for our pastors, not only in theology and biblical studies, but also in psychology and sociology, in urban development, and in church growth

CLASSIFIED ADS

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SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college-preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write, or call (319) 643-5636.

TRAVEL TO CHINA—Nov. 16-29, 1982 (13 days) with 11 days in China. $2,650 from West Coast. Sponsored by Menno Tours in cooperation with Goshen College, Indiana. Wendell and Joan Bohrer, tour directors. For information write Menno Tours, 310 S. Main St., Goshen, IN 46526 or Wendell Bohrer, P.O. Box 67, Middlebury, IN 46540.

TRAVEL—Juniata College Tours 1982: July 26—Aug. 4—the Pacific Northwest with Harold B. Brumbaugh (Banff, Lake Louise, Victoria, and more). Aug. 15-29: Yugoslavia hosted by President and Mrs. Frederick M. Binder. Aug. 17 from London: the Central Kingdoms Express—train from London to Hong Kong with Harold Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Te. (814) 643-1468

TRAVEL—To Annual Conference in Wichita via Shenandoah Valley, Smoky Mountains, and World's Fair in Knoxville, Tenn., July 14-28, 1982. Rooms at Conference included. Write Ken Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Christian Heritage Tour Aug. 2-16, 1982. England, Netherlands, Germany, Switzerland. Visit locations of beauty, fame, and historical beginnings for Quakers, Methodists, Lutherans, and Brethren. See Schriesheim, Kassel, and Schwarzenau for Brethren. $2,079 from Chicago. Write John D. and Naomi Mishler, 168 East 6th St., Peru, IN 46970. Tel. (317) 473-7468.

INVITATION—Going to the 1982 World's Fair in Knoxville, Tenn.? Be sure to stay, visit, and worship with the Brethren at Beaver Creek church, Rt. 2, Pelleaux Rd., Knoxville, TN 37918. We are 8 mi. north of Knoxville, just 4 mi. from I-75, exit 113 at Emory Rd. Contact the pastor, Cliff Rogers, (615) 922-8729.

WANTED—Attention Child Educators. We are working on an anthology of plays, skits, dialogs, mimes, and songs related to peace issues, to be used with children ages 6 to 16. If you have written this kind of unpublished material and would like to see it included in the anthology, please sent it to Ingrid Rogers, Box 25, Manchester College, North Manchester, IN 46962.

LODGING—Need lodging while attending World's Fair? Camper space and cabins available at Camp Placid, Tenn.; 100 miles N of Knoxville, just off I-81. Contact Al Manis, Tel. (615) 323-8844.

prayer calendar

June 13-19: Give prayer support to the third national conference of the New Call to Peacemaking, June 17-20, at Elizabethtown College, Elizabethtown, Pa.

Pray for Heifer Project International in its ongoing service through shipping livestock to Central America, the Caribbean area, Africa, and elsewhere. (See February, page 6, and March, pages 12-14.)

June 20-26: Pray for the Holy Spirit Conference meeting at West Liberty, W. Va., June 24-27, for its leaders and for those attending, and for a new sensitivity to the Spirit among us all.

As General Board staff members who have responsibilities for our denomination's educational program meet in a Discipleship Education Team retreat, June 21-24, remember them and their work in prayer.

Pray for the BVS Workcamp and Orientation in the Hutchinson and Wichita areas of Kansas, June 20-July 25, and for participating staff member, Beverly Weaver.

June 27-July 3: Pray for the meeting of the National Campus Ministers Association, Washington, D.C., June 29-July 3, and for all those whose ministry is on college campuses.

Give prayer support to the work of our church through Outdoor Ministries. Pray for all district church camps, managers, staff, directors, counselors, and campers through this summer season. Remember Walt Bowman, General Board staff member for Outdoor Ministries.

Remember in prayer BVSer Penny Cameron, serving the Northern Ohio District as peace consultant.

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dynamics.

We must learn ways to communicate the truth and validity of our heritage and beliefs so that they can be understood and accepted by a changing society. We must start new urban churches and redevelop some struggling ones already in existence.

We must find ways to witness and minister to a troubled and hurting world, rather than separating ourselves from human problems. We must be as interested in ministering to the poor and minorities, criminals, homosexuals, and divorced as we are in ministering to refugees or lepers in Africa.

We also need to train more minority ministers and people with inner-city experience. Our church extension program should be geared toward starting minority and inner-city churches in addition to those in white, middle-class neighborhoods.

We must learn ways to be more aggressively outgoing, as we compete not only with other churches but with the secular world for the unchurched. This means not only active and intentional evangelism, but a better use of the media.

The list could go on, but to me this is the essence of at least part of our problem. Certainly, I would never turn away from our rural involvements in any way, but I would call for a great expansion of our concepts of urban ministry. ☐

John Attaway is pastor of the Tampa (Fla.) Church of the Brethren.

W. A. Martin

Brethren need a Bible college

It is my opinion that the Church of the Brethren needs a Bible college—a school that would provide for the training of men and women in rural ministries and foreign missions.

This would also mean that persons and congregations who are now sending money and prayers to other institutions and programs could then direct them within the Brotherhood to a school of this type that teaches and preaches the awesome reality of eternal loss through sin and unbelief and that forgiveness of sin is found only through Jesus Christ.

This school would not be set up in opposition to or in competition with any other of our institutions or programs. It would need to function within the Brotherhood. This school would emphasize spiritual, physical, academic, and practical training—that is, training in witness and service.

As I see it, the school would be evangelical and evangelistic and, at the same time, be friends with other Christians. Besides teaching the Bible and related subjects, the school would teach a trade, health care, rural living, building skills, some science, and the arts. From my viewpoint, the school would hold to the old Brethren doctrine that was previously published in the *Gospel Messenger,* and it would stand firm on the validity and authority of the Bible.

I feel a school like this should be established in central Florida—the advantage being that the overhead cost would likely be less than half what other present institutions are charging. Finally, the school should not accept government aid. ☐

"Wip" Martin is interim pastor serving the Mechanic Grove (Pa.) congregation.

Jeffrey P. Beard

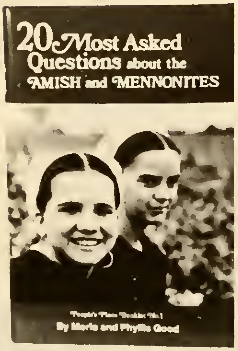
'Week that was' was that way

Frank Ramirez (see "Scientific creationism: Missing the point of 'the week that was,'" September MESSENGER) says his area of interest is astronomy. Mine is biology, and from that "rounding out" of the evidence, scientific creationism comes out ahead of all other theories, in my opinion.

His article implies that "the evidence of carbon-dating and more modern geology must be ignored" to hold to scientific creationism. Of the many books I have read on scientific creationism, the evidence of carbon-dating and "more modern geology" are dealt with rather extensively. Indeed some of the strongest credence for scientific creationism is in the area of geology and fossil records. In *Evolution: The Fossils Say No,* Dr. Duane Gish says, "Thus, in most emphatic manner, the known facts of the fossil record from the very outset support the prediction of the creation model but unquestionably contradict the predictions of the evolution model."

Perhaps this issue is affected somewhat by your view of the Scriptures, their in-

Courage. Beauty. Conviction.


20 Most Asked Questions about the AMISH and MENNONITES
People's Place Booklet No. 1
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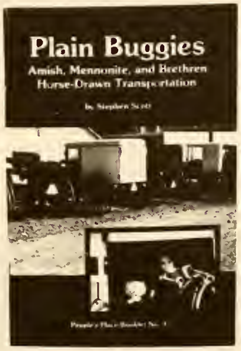
Plain Buggies
Amish, Mennonite, and Brethren Horse-Drawn Transportation
by Stephen Scott

No. 3

Plain Buggies: Amish, Mennonite, and Brethren Horse-Drawn Transportation by Stephen Scott.

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Quilts among the Plain People

No. 4

Quilts Among the Plain People by Rachel T. Pellman and Joanne Ranck.

Why this splash of beauty? What are the favorite designs? How has quilting become a part of the very fabric of Amish and Mennonite life? Whare are basic how-to's of quilt-making? $3.50.

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Good Books

spiration and interpretation. Let's discuss for a moment just what literal interpretation is and is not. According to Bernard Ramm, it is "that method that gives to each word the same exact basic meaning it would have in normal ordinary, customary usage, whether employed in writing, speaking or thinking."

Literal interpretation does not hold that when he says he is the bread of life Jesus means he is a loaf of bread (an obvious metaphor). But literal interpretation would hold that when Moses struck the rock real water came out. There may be deeper truth in the story, but the deeper truth does not falsify the obvious truth. Truth is truth, whether it is easy or hard to understand.

It is one thing to say, "The Genesis story . . . is not . . . a working physical model. God's message runs much deeper." That sounds very spiritual. But what do you do with those of the New Testament who refer to all of scripture as true, including Genesis? We don't have to ignore the obvious to enjoy the deep.

In Romans 5:12, Paul refers to Adam as a real man in the same way he refers to Moses and Jesus. Did the Holy Spirit mislead Paul into thinking Adam was real? If one rejects the real Adam, what option remains? Is Exodus 20:8-11 a lie? It says in part, "For in six days the Lord made the heaven and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy." Did God lie just to give us an example? In Hebrews 11, Abel, Enoch, and Noah are listed as heroes of the faith. Can a person who never existed be a true hero? Even Jesus refers to Abel as a real person in Matthew 23:53. Nowhere does scripture cast a shadow of doubt on other scripture. It always gives credence to other scripture.

Ramirez says, "Members of the Church of the Brethren should study the materials produced by the CSRC [Creation-Science Research Center] carefully" (I agree) "and not be content with their claim of biblical and scientific authority. We who are accustomed to counting the cost should take time to deliberately examine the claims of well-funded lobbies and glibly worded missives." Negative adjectives are used in a way that might cause one to prejudge CSRC.

In his last paragraph, Ramirez states, "The important thing is to separate the issues of prayer and Bible study in the public schools from the theories espoused by scientific creationism. The society that separates ethics from education could be in trouble." Indeed the separation of ethics and morals from education is even today leading to disaster. CSRC's goal is not to separate education and ethics. Their goal is to help show that the source of our ethics, the Bible, is a dependable source in a holistic way. If you try to separate religious truth from scientific truth, you soon end up with a dichotomy of "truth" and a religion that exists only in the minds of a religious people.

Jesus Christ was on this earth in time and space, and he spoke of the Old Testament as historically accurate. We do not have to make excuses for the Genesis story. It stands up to the data of today.

Ramirez closes with this statement: "The society that teaches a 'science' which, to the rational mind, is absurd runs the risk of engendering cynicism in its children." Scientific creationism is far from absurd. Scientific creationism does an excellent job of handling science and the Bible in a holistic way. These two cannot be separated if we are to avoid cynicism and have an honest, alive Christianity.☐

A member of the Westminster (Md.) church, Jeffrey P. Beard is on the staff of Campus Crusade for Christ and has been the sound technician for their traveling European music group, MasterPeace.

turning points

Anniversaries

Brandt, Amos and Ellen, Annville, Pa., 53
Clark, John and Ruth, Marion, Ohio, 50
Crumpacker, Vernon and Dessie, Blue Ridge, Va., 61
Dillon, Mr. and Mrs. H. L., Lawrence, Kan., 60
Eberhart, Mr. and Mrs. Everett, Lawrence, Kan., 60
Foster, Roy and Ruby, Blue Ridge, Va., 55
Gross, Hubert and Gazelle, Blue Ridge, Va., 55
Houghton, George and Winifred, Parsons, Kan., 60
Kagarise, Herman and Cleva, Everett, Pa., 52
Kingery, Mr. and Mrs. Everett, Lawrence, Kan., 55
Letchford, Russell and Annie, Blue Ridge, Va., 60
McCoy, Lloyd and Eva, Cutler, Ind., 50
Scott, William and Olive, Shippensburg, Pa., 60
Skiles, Silas and Faye, Flora, Ind., 50
Smith, W. E. and Josephine, Parsons, Kan., 51
Snyder, Mr. and Mrs. John, Lawrence, Kan., 54
Turner, Mrs. and Mrs. Fred, Lawrence, Kan., 58
Zimmerman, Carl and Geneva, Blue Ridge, Va., 50

Pastoral Placements

Bowser, D. Luke, from Plum Creek/Oakdale, Western Pennsylvania, to Eagle Creek, Northern Ohio
Bowser, Mark, from student Eastern Mennonite Seminary, to Fellowship, Mid-Atlantic
Deffenbaugh, Larry, from Camp Harmony, to Brothersvalley, Western Pennsylvania
Eikenberry, Lorrel, from retirement, to Westernport, West Marva, one year interim
Hess, Cecil D., from Greencastle, Southern Pennsylvania, to Drexel Hill, Atlantic Northeast, half-time
Keener, Frederick, to Knobley, West Marva
Kocher, Judith A., from teaching, to Bedford, Middle Pennsylvania
Ludwick, G. Danny, to Valley River, West Marva
Myers, Paul E., from Freebury, Northern Ohio, to Maple Grove, Northern Ohio

Deaths

Barcus, Lottie, 77, Perry, Iowa, Feb. 1, 1982
Becker, Helen, 79, Elkhart, Ind., Feb. 24, 1982
Bolinger, Harvey Lino, 81, West Plains, Mo., Feb., 27 1982
Bucher, Walter E., 72, North Manchester, Ind., July 19, 1981
Bunyan, John D., 46, South Bend, Ind., Dec. 26, 1981
Fishback, Grace, 97, Waynesboro, Pa., Feb. 28, 1982
Flora, Minnie Fern, 92, Flora, Ind., Feb. 18, 1982
George, Mrs. Beryl, 81, Mansfield, Ohio, Jan. 21, 1982
Harvey, Anna, 98, Modesto, Calif., Dec. 20, 1981
Huffman, Eva Florence Nair, 76, Timberville, Va., July 17, 1981
Ingle, Bertha, 73, Covington, Ohio, Jan. 8, 1982
Kreider, Helen, 80, Baltimore, Md., Nov. 1981
Kuhn, Roselyn, 69, Glendora, Calif., Feb. 10, 1982
Ludwig, Atha, 63, Sidney, Ohio, Jan. 24, 1982
Miller, Ruth Craun, 88, Bridgewater, Va., Feb. 12, 1982
Parson, Forrest, 76, New Paris, Ind., Feb. 14, 1982
Ramey, Laura, 80, Mansfield, Ohio, Dec. 10, 1981
Rhinehart, Leo, 78, Brooklyn, Iowa, Sept. 30, 1981
Ritchey, Earl, 67, Johnstown, Pa., Nov. 26, 1981
Rowland, Gladys, 68, Hanover, Pa., Feb. 8, 1982
Royer, Stella, 73, Mount Joy, Pa., Jan. 18, 1982
Scott, Kenneth G., 69, Flora, Ind., Feb. 15, 1982
Shock, Daisy May, 83, Stanley, Wis., Feb. 13, 1982
Smith, Gilbert A., 70, Curryville, Pa., Feb. 1, 1982
Spaulding, Ethel, 84, Warren, Mich., Dec. 6, 1981
Stanley, Cora V., 96, South Bend, Ind., Feb. 14, 1982
Stitzel, D. E., 76, La Verne, Calif., Dec. 2, 1981
Stump, Flossie M., 72, Garrett, Ind., Feb. 24, 1982
Thomas, Kenneth, La Verne, Calif., July 11, 1981
Thompson, Ida, 92, Covington, Ohio, Oct. 22, 1981
Tosten, Russell, 81, Shippensburg, Pa., Jan. 20, 1982
Ulrey, Elizabeth E., 81, Flora, Ind., Feb. 12, 1982
Weber, Elizabeth, 89, Covington, Ohio, Jan. 20, 1982
Weikert, Maria, 79, Hanover, Pa., Jan. 14, 1982
Wellington, A. Glenn, 81, St. Joseph, Mo., Aug. 7, 1981
Wenger, Rhea, 80, La Verne, Calif., Sept. 19, 1981
Werner, Percy, 71, Hanover, Pa., Dec. 27, 1981
Wertz, Florence, 89, Johnstown, Pa., Dec. 4, 1981
Whitaker, Loring, 99, La Verne, Calif., July 6, 1981
White, Elma, 92, Cedar Rapids, Iowa, Jan. 6, 1982
Wiebusch, Esther, 78, Covington, Ohio, Jan. 20, 1982
Willis, Anna, 73, Arlington, Va., Dec. 26, 1981
Winand, Dortha, 64, Manchester, Md., Dec. 27, 1981
Wise, Martha, 71, Akron, Pa., Nov. 12, 1981
Witman, Elmer, 91, Manheim, Pa., Feb. 11, 1982

WHAT IS THE MICAH MISSION?

It is front-line health care in the Sudan

Among the Nuer and Dinka tribes in southern Sudan, the Church of the Brethren and the Sudan Council of Churches are inaugurating a $1,300,000 health care system to save thousands of lives. In Nigeria, a $700,000 expansion of Lafiya, the pilot health care program, will reach new areas.

It is reaching out to special needs in the U.S.A.

It is Urban Ministry, building a network of support for Brethren congregations in communities engaged in racial and ethnic change. It is EFSM—Education for a Shared Ministry, training part-time pastoral leadership for small churches.

It is training leaders in Africa

When the church's growth rate is more than 13 percent a year, as it is for Ekklesiyar 'Yanuwa a Nigeria, the task of training leaders is immense. By 1985 $1,225,000 will be needed by the General Board for training Nigeria church leaders and in opening a new program of church development and evangelism elsewhere in Africa.

It is making the desert bloom

Not just cups of water, but entire systems of water resources are being offered by Brethren in Nigeria, Niger and Sudan. Local participation and simple technology are basic.

It is breaking down the walls of separation

The Christian faith witnesses across cultural, political, and economic chasms. Misión Mutua en las Américas affirms this as Brethren embark on a new style of mission with a partner denomination in Latin America.

It is planting new congregations

The sights of the Church of the Brethren are set on launching 15 new congregations and fellowships in the U.S.A. by 1984 and 40 by the end of the decade. For these groups to begin with strength and move to self-support in a few years requires major backing by neighboring congregations and districts, augmented by $1,100,000 of support from the General Board.

$6,000,000 of new
and expanded ministries
in Africa and the Americas

The MICAH Mission

Church of the Brethren General Board

editorial

Rules for the outermost edge

I was in Indianapolis recently for a convention and opted among several tour choices for a literary tour. I had been familiar since childhood with James Whitcomb Riley and Booth Tarkington, and enjoyed getting acquainted with the Hoosier settings of some of their works.

I was less familiar with Kurt Vonnegut, and would have been hard pressed to name more than a couple of this latterday writer's works . . . *Cat's Cradle* and *Slaughterhouse-Five,* maybe. So I listened attentively to excerpts from other Vonnegut works, and gazed with proper tourist interest at Shortridge High School and other shrines. Back home I picked up the first Vonnegut book I came across and furthered the acquaintance.

In *Palm Sunday* Vonnegut muses about his older Indianapolis relatives and their distaste for his books, which contain occasional obscenities. A cousin explains to Vonnegut that they are still Victorians and loathe "dirty books."

The author begins to ponder Queen Victoria herself . . . what she would really feel in the presence of what she declared to be obscenities: "That her power to intimidate was being attacked ever so slightly, far, far from its center, was being attacked where it could not matter much as yet—was being attacked way out on the edge.

"She created arbitrary rules for that outermost edge to warn her of the approach of anyone so crude, so rash as to bring to her attention the suffering of the Irish, or the cruelties of the factory system, or the privileges of the nobility, or the approach of a world war."

If Vonnegut is right, there is a little bit of Queen Victoria in each of us. In this country, where the poor are expected to shoulder the economic burdens that allow the rich and powerful to enjoy themselves and to get richer and more powerful, someone at the center of power apparently does not want that "outermost edge" to encroach on the comfortably cushioned center control group. Someone wants to go on believing that the poor could find jobs if they hustled, that blacks keep themselves down, that Haitian refugees are just freeloaders, that nuclear arms protesters are crazy radicals, that Salvadoran rebels are communists, that the world is neatly divided into "us" and "them."

In our denomination, are we a bit "Victorian" when we discourage the questioning or re-examination of traditional beliefs, when we shut our ears to unpleasant subjects, when we insist that our way is the right way . . . and, of course, God's way? Maybe we are secretly afraid the ones we disagree with just might be right?

In our individual response to brothers and sisters in our congregations, do we keep the unpleasant reality of our own inadequacies at bay, by "setting arbitrary rules for the outermost edge" that Vonnegut refers to? How many of us avoid the folks at church who are "different"? How many rejoice at Brethren uniqueness, slowly and grudgingly accepting newcomers only on *our* terms?

How many active *poor* people can you count in your local congregation? How many blacks? Do you have subtle ways to keep people you don't like in their place on "the outermost edge"? Could a person in secondhand clothes be an usher or sing in your choir?

Do you operate under the illusion that all members of your congregation are members of a traditional family . . . dad, mother, children? Do you accept into your fellowship only sinners who indulge in *respectable* sins? "White collar" sins? In the present Brethren movement to open new churches, whom do we hope to attract? Will the new churches be in pleasant suburbs, or in urban ghettos, in white English-speaking neighborhoods or among people who sing those funny-sounding songs, make so much noise, and get so wound up when they worship.

Much of Jesus' teaching dealt with the same human tendency that Vonnegut scores the queen for, the tendency to create rules that keep the "outermost edge" of our individual and corporate worlds from encroaching on our complacent centers.

The ability to see the hypocrisy of that, the will to allow the "outermost edge" to be breached and the innermost part be laid bare, to eat with publicans and sinners, to care for the least of these, requires a resolution summoned only by a total Christian commitment.

No wonder the queen's ways are our ways.—K.T.

(Advertisement)

On Earth Peace

June 1982

ON EARTH PEACE ASSEMBLY announces

BRETHREN WORLD PEACE ACADEMY

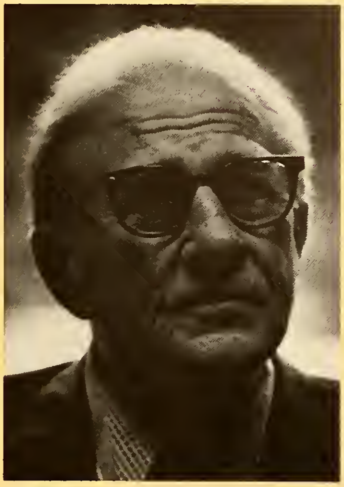
NEW WINDSOR, MD.—The Board of Directors of the On Earth Peace Assembly has set August of this year for the opening of the Brethren World Peace Academy. According to Dale Ulrich, President of the Board of Directors, the Academy will focus on promoting world citizenship for peace.

Initial seminars will help 17 year-olds—young church members on the threshold of adulthood and full citizenship—make conscientious choices concerning military service and other obligations of citizenship.

The coming of the Academy will fulfill a dream of Brethren leader and peacemaker, M.R. Zigler. Mr. Zigler, who is the founder of the On Earth Peace Assembly and has been its guiding influence since its beginning in 1974, says he has full confidence in the strong Board of Directors and the On Earth Peace staff to bring this vision to fruition in the Brethren World Peace Academy.

He hopes it will become a tradition in the Brotherhood for all young Brethren to go to New Windsor when they are 17 for their "citizenship training." There they will be guided in understanding their church peace traditions and the demands of their government, appreciating the religious liberty granted citizens of this nation.

On Earth Peace Assembly, the parent organization of the Brethren World Peace Academy, is a non-profit organization and relies entirely on contributions from supporters who share the vision of M.R. Zigler and the Board of Directors.



M.R.Zigler

Calendar of Events

June 7: United Nations 2nd Special Session on Disarmament

June 17-20: New Call to Peacemaking Conference

June 19: Meeting of Brethren bodies concerning Brethren Encyclopedia

June 25-27: On Earth Peace Youth Conference

July 20-25: Church of the Brethren Annual Conference

July 25: On Earth Peace Annual Conference Breakfast—7:00 a.m.

On Earth Peace Annual Conference Luncheon—11:30 a.m.

Aug. 6-8: Brethren World Peace Academy Citizenship Seminar

Sep. 4-6: Brethren World Peace Academy Citizenship Seminar

Oct. 1-3: Brethren World Peace Academy Citizenship Seminar

Nov. 5-7: Brethren World Peace Academy Citizenship Seminar

Nov. 26-27: On Earth Peace Annual Assembly

Dec. 3-5: Brethren World Peace Academy Citizenship Seminar

Dec. 28-30: On Earth Peace Youth Conference

On Earth Peace

Youth Conference

June 25-27, 1982

THEME:

One Life to Live

For all youth, ages 16-20

LEADERS:

Anna Mow
Dale Ulrich
M.R. Zigler
Bob Gemmer
Myrna Gemmer
Linda Logan
Others

TOPICS:

You and Your Government
You and Your Church
You and Your World
You and Your Future

COST:

$45.00
$35.00 (sleeping bag option)

REGISTER RIGHT AWAY!

For further information contact: On Earth Peace Assembly, Brethren Service Center, New Windsor, MD 21776

Earle W. Fike, Jr.

196th recorded Annual Conference
Church of the Brethren

Wichita, Kansas, July 20-25, 1982

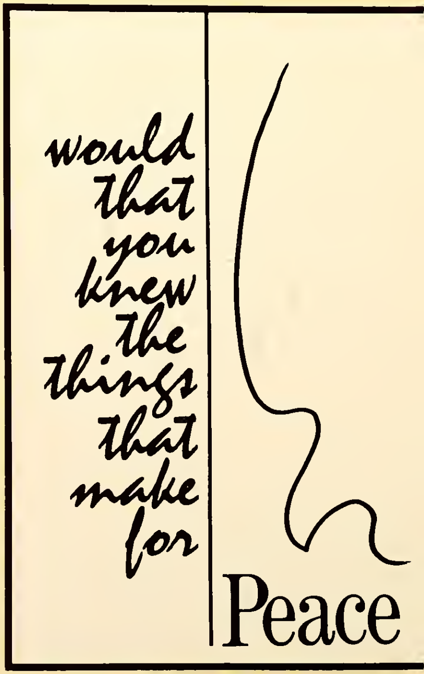
Peace is not only an external situation, it is an internal condition. Peace is not only a state of affairs, it is a state of being.

As an historic peace church, we need to re-examine our history and see if it is still alive or simply preserved. As an historic peace church, we need to rethink the differences between peace as a condition of life and peace as a condition of the soul. We need to understand their difference and their linkage; their separateness and their inseparability.

Do we do well to accentuate our peace witness around the world and at the same time build up walls of hostility in families, in communities, in congregations? Do we do well to accentuate the joy and peace of commitment to Christ and turn our backs on human injustices, and on an escalating arms race? Peace is an issue and a concern which is alive. It is pertinent to world survival and personal well being. The Conference theme is intended to surround both—"Would that you knew the things that make for peace." Moderator Earle W. Fike, Jr.

Come to Wichita and participate in this year's Conference program—business, worship and Christian fellowship.

- Tuesday, July 20, Moderator Earle W. Fike, Jr. Pastor of Elizabethtown Church of the Brethren, Elizabethtown, PA. will speak at the opening worship service. Topic: "The Wish That Still Waits."
- Wednesday, July 21, H. Lamar Gibble, member of General Board staff, Peace and International Affairs, Elgin, IL. Topic: "Shall the Sword Devour Forever?"
- Thursday, July 22, LaVon Widegren Rupel, Psychologist and counselor, University of the Pacific, Stockton, CA. Topic: "Innergized by-for Peace."
- Friday, July 23, Ernest T. Campbell, writer, lecturer, minister in United Church of Christ, New York, NY. Topic: "I Win—We Lose."
- Saturday, July 24, William A. Hayes, General Board member and pastor of Baltimore First Church, Baltimore, MD. Topic: "Diversity: A Gift of God."
- Sunday, July 25, Guy E. Wampler, Jr., General Board member and pastor of the Beacon Heights Church of the Brethren, Fort Wayne, IN. Topic: "The Wall Breaker."


would that you knew the things that make for
Peace

(based on Luke 19:42)

messenger

CHURCH OF THE BRETHREN

JULY 1982

REGISTERING FOR THE DRAFT

Pro or con patria:
Is that the question?

contents

12 **Rainbow People.** When the flood came, Fort Wayne's Beacon Heights congregation opened its doors to the homeless, becoming "rainbow people." Story by Wendy Chamberlain.

13 **God or Country: Is That the Question?** What is the proper response to draft registration? Dutifully head for the post office and sign in? Ignore the order and face prosecution? Christopher Bowman, Jon M. Harshbarger, and David R. Miller share their struggles.

18 **Brethrenomics.** What ever happened to Brethren "simple living"? Shantilal Bhagat says that for all practical purposes the American culture has won the hearts of the followers of Mack.

24 **Amana Colonies: Seeking to Remain Faithful.** Kenneth I. Morse visits the Amana Colony in Iowa and sees evidence of the ties with the Brethren that go back to Schwarzenau.

27 **Keeping Pace With the Times.** Dale R. Stoffer recounts the 1882 Brethren split that saw the "Progressives" driven from the main body of the Church. Sidebar on the Brethren Church by Richard Winfield.

30 **1882: A Not so 'Progressive' Year.** J.W. Rowdabaugh tells about his first Annual Conference, the year the "Progressives" split off. (Reprint from 1938.)

Cover: The Indianapolis statue depicts the *pro patria* sentiment of the July 4 holiday. And at Annual Conference this month, the theme is peace. To be patriotic, does one have to choose between God and country? See statements by three young Brethren men, page 13.

In Touch profiles Velma Shenk, Mastersonville, Pa.; Valley Shipe, Owings Mills, Md.; and Ralph Spradling, Floyd, Va. (2) . . . **Outlook** (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **One's Voice,** interview with Curtis Dubble, by James H. Lehman (9) . . . **Try the Damascus Road,** Bible study on Acts 9:1-9 by William E. McDermet III (10) . . . **"A Woman's Ransom,"** by Barbara S. Larson (16) . . . **Column,** on death of Rosa Cisneros, by Merle Crouse (17) . . . **Servants and Stewards,** General Board Report, by Howard Royer (start on 20) . . . **Pilgrim's Pen** (29) . . . **Resources,** "Simple Foods," by Grace Lefever (32) . . . **Opinions** of Edward K. Ziegler, Phillip D. Carter, and Geraldine Plunkett (start on 34) . . . **Prayer Calendar** (36) . . . **Turning Points** (38) . . . **Editorial** (40).

messenger

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letters

WHAT MOVES THE BRETHREN?

Consider the theme of the 1982 Annual Conference, "Would That You Knew the Things That Make For Peace." Ought we, as Brethren, to be about the task of illuminating the ends and means of peace? Is it the "cause" which moves our hearts and hands; or is it the Christ? A clear understanding of the Enemy's strategy will make a measurable difference.

C. S. Lewis, in *The Screwtape Letters,* has a powerful message for Brethren. Uncle Screwtape (the Senior Demon) writes to young Wormwood (a nephew and budding associate), "I had not forgotten my promise to consider whether we should make the patient an extreme patriot or an extreme pacifist. All extremes, except extreme devotion to the Enemy, are to be encouraged."

Screwtape goes on to teach that if the world is an end instead of a means, there is no great difference between the extreme patriot and extreme pacifist. Screwtape's subtle, deceitful insights are frightening. He instructs, "Whichever he adopts, your main task will be the same. Let him begin by treating the patriotism or the pacifism as part of his religion. Then let him, under the influence of partisan spirit, come to regard it as the most important part. Then quietly and gradually nurse him on to the stage at which the religion becomes merely part of the 'cause,' in which Christianity is valued chiefly because of the excellent arguments it can produce in favour of the British war-effort or of pacifism.

"The attitude which you want to guard against is that in which temporal affairs are treated primarily as material for obedience. Once you have made the world an end, and faith a means, you have almost won your man, and it makes very little difference what kind of worldly end he is pursuing. Provided that meetings, pamphlets, policies, movements, causes and crusades, matter more to him than prayers and sacraments and charity, he is ours—and the more 'religious' (on those terms) the more securely ours. I could show you a pretty cageful down here."

CRAIG H. SMITH
Orlando, Fla.

WITHHOLD TAXES, NOT COMMITMENT

The way a person spends money is an indicator of one's personal priorities. In the past year (perhaps more clearly than any other time in recent history) our country has corporately demonstrated what it considers to be most important by how it spends money. Top priority is military superiority over all other nations—bigger and better bombs, submarines, missiles, and napalm.

As Christians and conscientious objectors to war, we cannot accept this national priority as though it were our own. We oppose the building of weapons whose ultimate use means the shedding of human blood. Each April 15 we are reminded of our personal participation in funding a national priority which we believe stands in direct contradiction to our Christian faith.

Our response each year has been to file all the legally required tax forms while witnessing by a variety of symbolic protests against the use of tax dollars for weapons of war. This year we felt compelled by conscience to refuse to pay the entire amount of taxes which had not been withheld already from our salaries. This $438, less than 25 percent of our total tax obligation for the year, will be given instead to charitable organizations. In doing so, we affirm our commitment to the gospel of love, healing, and reconciliation.

Mike and Carol Zuercher Stern
Seattle, Wash.

A STEWARD, NOT AN OWNER

Recently I planted a Stark Brothers' July Elberta dwarf peach. My wife laughed. The day afterward I read the April Messenger editorial, and then I laughed too.

I love trees. I have a little orchard of about 30 trees—apples, pears, plums, peaches, apricots, cherries, nectarines—and I love them all.

We bought our farm in the 1940s. It had been neglected. It had briars, thistles, and gullies, but we remedied that. Now, as an old man, I can stand on the ridge by my two-acre woodland, and look out over 73 acres of the best land God ever made. It is easy to thank God for allowing me to be this land's steward. (I used to call myself "owner.") Like the editor's father, I had vowed I would leave the land better than I found it.

So thanks for "Raiders of a Lost Ark." If you're ever four miles east of Lancaster, on route 23, you have a standing invitation to "raid" my orchard.

Abram M. Hess
Lancaster, Pa.

BASING PEACE ON PRAYER

Dale Aukerman (see "What About the Russians?" July 1981) gave some concrete suggestions for those sincerely interested in helping our brothers and sisters in Russia. The first point was, "We can enter into prayer, intercession, and self-examination as the basis of our peacemaking."

The Slavic Gospel Association has a Strategic Prayer Program. The participant is given the name of one Russian church and names and addresses of two Christian prisoners in Russia.

It always helps to make our prayers as specific as possible. Here is an opportunity to do that and to write letters of encouragment, too.

For further information, write to Slavic Gospel Association, Box 1122, Wheaton, IL 60187.

Celia Miller
Greenwood, Del.

WE ARE THE BIG PROBLEM

Just a note to let you know I appreciate your editorials and to counteract some of the "guff" you get. Particularly I remember one in which you spoke. A Messenger editorial some time back reminded us that the missionaries didn't bring God to Africa—God was already there. Then the April editorial suggests—and I agree—it seems the more "primitive" people are more gentle with the earth. Could it be that they have a better understanding of how to take care of the earth—God's creation?

I'm glad for the "stewardship of creation" emphasis of the April issue. We have been concerned that the land is usually treated as any commodity—bought, exploited, and sold.

We farmers should become energy self-sufficient and of course we must move to a sustainable agriculture. In fact, our whole society must move to that. Our present way of life is non-sustainable—depending on non-renewable energy, using up the capital. And we are not just *doing* it, but leading others to do it. People such as the Africans and the Bengalis have their problems, but *we* are the big problem.

Ralph Townsend
Woodland, Mich.

PAYING THE WRONG HIT MAN

Jesus Christ is a controversial person. The common people heard him gladly, but the religious leaders wanted to put him to death. When Judas, one of the 12 closest disciples, volunteered for 30 pieces of silver to betray Jesus, the scribes and Pharisees were overjoyed.

Times have changed, but the characters and the story are still the same. Twenty-seven staff members of the church of the Brethren General Board sent 30 pieces of silver to the White House (April, page 5). The Pharisees always did have a problem applying the Word of God. The silver wasn't sent to Rome, it was given to Judas with his agreement. Instead of the White House, the 30 pieces of silver should be given to the World Council of Churches.

Benjamin I. Haldeman
Greencastle, Pa.

GIVING US A BLACK EYE

Regarding the recent 30 pieces of silver sent to the White House (see April, page 5), I am incredulous that our "Brethren staff" would be responsible for such (to label it kindly) downright bad manners. There are more applicable terms, none of which are complimentary.

For several years I have had misgivings about the radical element within our Brotherhood who force themselves into the forefront for whatever personal attention they can demand.

These are the persons who burned draft cards, who taught classes on civil disobedience at Annual Conference, who teach socialism and Marxism in our Brethren colleges, the self-appointed ones who brainwash our young folks at the annual youth camp.

I have no intention of quitting the Church of the Brethren and leaving it to this radical minority group. I will continue to strive to promote our denomination within the essential elements of Brethren Christianity.

In the minds of the reading public, this "30 pieces of silver" thing has given our denomination another black eye! They have one more fact by which we will be labeled and judged.

Emmert Studebaker
Tipp City, Ohio

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page one

Messenger loves to celebrate anniversaries, particularly its own. July 3, 1983, will mark the 100th anniversary of *The Gospel Messenger*.

But alert readers with good memories may recall we were whooping it up in 1976 over our *125th* anniversary. Is Messenger getting younger instead of older? No, that 125th anniversary marked the beginning of *The Gospel Visitor* in 1851, the pioneer paper of all Brethren periodicals, from which Messenger evolved.

James Quinter

H. B. Brumbaugh

After Henry Kurtz got things started with his *Gospel Visitor*, one paper after another began publishing, until by 1880 there were several papers, not only vying for Brethren attention, but actually fanning the flames of disunity that led in 1881 to the split-off of the Old German Baptist Brethren and in 1882 to the loss of the Progressive Brethren, later called the Brethren Church (see page 28).

In 1883 as what was left of the Church of the Brethren was picking up the pieces, editors H. B. Brumbaugh and James Quinter merged the two largest Brethren papers, *The Brethren at Work* (published at Mount Morris, Ill.) and *Primitive Christian* (published at Huntingdon, Pa., and the successor of *The Gospel Visitor*).

It wouldn't be until 1897 that Annual Conference accepted *The Gospel Messenger* as the official denomination organ. Since 1899 the magazine has been published in Elgin, Ill.

During the coming year we will be presenting material in Messenger calling attention to the anniversary, and will close the year with a fitting event at Annual Conference in Baltimore. Someone asked me what form the big event there might take. I assured the inquirer that I had no plans to take a cue from long-time editor James Quinter, who expired dramatically while praying at the podium of Annual Conference in 1888.

For a look at what Conference was like in the 1880s, and so that you can properly appreciate Wichita's amenities, read the account of the 1882 Big Meeting, on page 30 of this month's issue.—The Editor

in touch

Valley Shipe: 'You can't outgive God'

"You can't outgive God" is a statement Valley Shipe of Owings Mills, Md., believes in and practices. To her church family, Reisterstown-Evergreen congregation, and the community, she has through the years become known as "Aunt Valley."

The life of this kind and gentle, soft-spoken woman began over 86 years ago in Jefferson Co., W. Va. At age 19, "thanks to a Christian grandmother," Valley gave her life to Christ and to others a life of giving of time, talent, and treasure.

Valley devoted much energy and time to the raising of her seven children (five living to adulthood). Along with a family she prayerfully supported her husband George, a minister, who commuted between their Owings Mills home and the Allensville and Johnston congregations in West Virginia.

Playing the piano "by ear" was a talent Valley enjoyed sharing. Later she knelt by her piano asking that the Lord would teach her to play reading the notes as written. In return she promised that hymns would be the only music she would play. With this talent she has served as church pianist, substitute pianist, and for five years until early 1981 served as pianist for the church's youth group as they sing for the elderly patients at the Lake View Nursing Home, Randallstown, Md.

In the community, Valley has aided in the care of the ill, acted as midwife to 16 births, and has ministered to the dead and dying.

Valley can't remember when she started to tithe, as it has been a part of her life for so long. Even today on a fixed income she tithes. On her 1980 birthday the youth of the church gave a surprise party following the morning worship. Many gifts were cash and those Valley tithed to the Lord.

Although currently in poor health, Valley exhibits a joyful spirit of giving, and all visitors receive a blessing from their time with her. No one can outgive God, but few outgive "Aunt Valley."

—David J. Bachman

David J. Bachman, nurse-instructor at Johns Hopkins Hospital, is moderator of the Reisterstown-Evergreen congregation, Reisterstown, Md.

Ralph Spradling: Doing

"This is the first dulcimer I ever made. And it has a better tone than any of them." Ralph Spradling, sitting in front of the Camp Bethel craft house, fondly strums the strings with a plastic stay from a shirt collar—his favorite pick. "I made this dulcimer out of paneling I had left over after fixing up our garage."

Ralph, a minister since 1959, and currently pastor of the Topeco congregation in Floyd, Va., has been making instruments as a hobby for a long time. "In the 1930s, when I was a boy, it was hard to buy an instrument. So I made my first banjo out of a cigar box and used wire out of a screen for strings. It worked. That got me started on building instruments."

It was years later at a convention that Ralph saw his first "plunkin' dulcimer." Since then he has built a half a dozen or more. Has he sold any? "Only one. The others I gave away. That one dulcimer I sold to a friend. It was a beautiful one, made out of wormy chestnut." For his

Velma Shenk: Running a pint-sized United Nations

The kitchen in the old farmhouse is big and bright and orderly. Cupboards line one wall; a long broad table fills up the other side of the room. Three preschool age children sit on chairs pushed close to the table, transferring watery paint from brushes onto pages torn out of coloring books. In a few hours five older children will get home from school. All eight of these youngsters are adopted or foster children, the family of Velma Shenk, a remarkable 43-year-old single woman who has been raising children for nearly 20 years in her big farmhouse near Mastersonville, Pa.

Her current brood resembles a pint-sized United Nations—Anh, age 10, and Twan, 8, brother and sister from Vietnam, and their cousin, Thanh, 19; Kathy, 13 from Korea; Katrina, 10, from Colombia; Anthony, 5, and Shane, 4, and his sister Tina, 3, Americans.

The family is a familiar sight at the Chiques Church of the Brethren, where Velma has been a member for almost 30 years.

Single parenting is no longer unusual, but becoming a single adoptive parent can be difficult. Most agencies give priority—and the sought-after healthy infants—to couples.

Velma had volunteered as a foster mother with the Lancaster County Children's Bureau and got her first foster child in December 1968. She had 10 foster children before she adopted Kathy, and a number of youngsters were sent to her even while her present family was accumulating.

Velma comes from a family of 11 children and believes her own childhood is probably the reason she loves children and surrounds herself with so many of them.

While the extent of Velma's ventures into childrearing may seem staggering to many, Velma remains unperturbed and matter-of-fact about her single parenthood. Sure, it's a lot of responsibility, she acknowledges, "but as long as it's for the children, that's what matters," she says.

She has complete financial responsibility for four of them. A bookkeeper for her brothers' mobile grain business, she rises at 4:40 each morning to get her book work done before the children start getting up at 7. An intercom phone system between her house and her brothers' garages next door allows her to be available for business calls while she takes care of household and youngsters.

Being unmarried has been no problem for her, she says. With five brothers nearby, she has plenty of male help when she needs it. "A friend told me it's a good thing I don't have a husband or I wouldn't be able to cook all the things the children like to eat—I'd have to think about him too," she laughs.—PEGGY FRAILEY

Peggy Frailey is a staff writer for the Lancaster (Pa.) Sunday News.

things with the dulcimer

daughter Becky he made a 56-string hammer dulcimer.

Ralph likes to live close to nature, and it is nature that provides the raw material for his hobbies. "Do you know that wood has music?" he asks, caressing the dulcimer on his knees. "You can take a piece of curly maple and you can sound it. If it doesn't have the right tone you better throw it away because it'll never make an instrument. The tone is in the wood. And it has to dry naturally. If you kiln-dry it, the sound becomes dead, not musical. The wood I use for my violins is about 50 years old."

And his applehead people look even older than that. Old-timers, all of them: preachers, baseball players, country folk. Ralph dries the heads, brings out their characters which nature already has created, and dresses them accordingly, with help from his wife, Pauline. Occasionally, Ralph uses his dolls to tell stories in vacation church school, but mainly he makes them just for fun.

Besides pastoring his flock and working on his hobbies, Ralph finds time for his favorite pastime. "I enjoy playing the autoharp, the dulcimer, and the five-string banjo. Sometimes I play the violin. But most of all I like fiddling." And fiddle he does. When the sound of his fiddle joins that of the banjo and guitar of his at family camp, young and old gather for flatfooting, finger-snapping, or just tapping their feet to the beat of the country music. They enjoy this caring, down-to-earth fiddling Pastor Ralph.—KAREN S. CARTER

Karen S. Carter is a member of the Williamson Road congregation, Roanoke, Va., and a member of the General Board.

ICM: Where the church meets the workplace

Alcohol, grief, disillusionment, marital strife, financial crises—these are some of the human struggles that confront the industrial chaplain who "walks the line" of the manufacturing or commercial facility or strolls the corridors of the local police station.

These places are the parish of Industrial and Commercial Ministries, based in Roanoke, Va. More and more workplaces are finding it helpful to have a chaplain visible and available to support employees with special needs and problems.

The Church of the Brethren has been involved in the ecumenical, interracial ministry almost since its inception in 1972. Herb Fisher, pastor at Trinity Church of the Brethren in Ohio, began his training with the first ICM class. Now he's vice chairman of ICM's Board of Directors (see January 1975, page 3). His local volunteer chaplain duties are at the police department in Massillon, Ohio.

As the ministry expanded from Virginia to include 13 other states, more Brethren have become active. Serving in their home communities are Derwood Troxell, Keith Pontius, Stanley Wampler, Gene Knicely, Harold Moyer, Wanda Callahan, F. W. Callahan, Cliff Rogers and Albert Rogers.

ICM, patterned after a program developed in England, was founded by James M. John, a United Methodist minister. The volunteer chaplain, a local pastor or skilled layperson, visits the plant, station, or office once a week. These people greet, encourage, listen, support—without interrupting the routine.

Holding services, prayer meetings, or Bible studies is not the task, since these are considered to be the job of the local church. Nor is the ministry a drive for individual pastors to bolster Sunday attendance at their respective churches.

"We offer a supportive presence," says John. "It's important to employees that someone be there that's not on the company payroll. Someone to sincerely say, 'I care about you.'"

ICM now has more company requests for chaplains than there are volunteers. The chaplains say that they too benefit from the program. The ministry provides a growing edge for their pastoring.

"It hasn't changed what I've preached," said one pastor. "It's changed how I preach it."

Displaying ICM's emblem on his coat pocket (the Greek means "Is not this the carpenter's son?"), F. W. Callahan chats with a worker at Swisher Cigar, where he is chaplain.

Africa refugee crisis intensifies in Sudan

Fleeing what they call "indiscriminate harrassment by government troops," more than 10,000 refugees from Uganda arrived in Sudan in early April, according to Ardanjelo Wanji, who is general manager of the Uganda refugee project in southern Sudan.

In action reminiscent of that of deposed dictator Idi Amin, Uganda government troops are reportedly carrying out "hunt for guerrilla" operations, and civilians caught in the middle are once again forced to flee.

Instability following the anti-Amin war has been aggravated in the two years since his overthrow, especially by accusations of rigged elections in 1980. Resistance movements have been met with government brutality and detention without charges, to which guerrillas have retaliated with violence.

Since that flood of refugees in April, a steady trickle, mostly women and children, continues to fill new transit centers established by the United Nations High Commissioner for Refugees, the Sudan Council of Churches, and other volunteer agencies. The number now stands at 525,000 refugees relocated in 21 settlements along the Uganda and Ethiopia borders in Sudan.

The majority of refugees in these settlements are Eritreans escaping the violence of a 20-year struggle between Ethiopian troops and the Eritrean People's Liberation Front, based in northern Ethiopia.

Condemning the violations of human rights that generated such numbers of refugees, the general secretary of the All Africa Council of Churches (AACC), Maxime Rafransoa, criticized the Organization of African Unity for its silence on the question of minorities. He also attacked developed countries.

"Why should the Cambodian refugees and the 'Boat People' receive more financial attention from the developed countries than the refugees in Africa where half of the total refugees in the world are being housed?"

The AACC is strengthening its refugee department by planning training courses for refugee workers.

New NCC planning panel chaired by Robert Neff

Robert Neff, general secretary of the Church of the Brethren, has been chosen to chair a new panel that will give direction and focus to planning in the National Council of Churches of Christ.

The Presidential Panel on Future Mission and Resources of the NCCC met for the first time immediately after the Governing Board meeting May 12-14 in Nashville.

The panel of 36 people also involves three co-chairs who bring expertise from outside the institutional church. Dr. Martin E. Marty of the University of Chicago is providing theological consultation.

The group has the power to make recommendations to the Governing Board for final action. Neff hopes "to produce action, not more study."

"The major issue," he said, "is the future mission of the Council—and its funding. We'll be working toward greater clarity about the mission of the church."

Neff also highlighted two other specific emphases for the new panel: communication and healing.

"The church must interpret its life so the Christian values at its heart can be understood by society as a whole," he said. "And as Christians move closer to Jesus Christ they ought to be moving closer to each other. I hope this can be a decade of greater healing in church life and in interreligious dialog."

Neff added, "The Council must deal with the same issues that society is dealing with—values, national priorities, and our deepening awareness of what Christ calls us to in this time."

Honduran refugee work in state of turmoil

Coordination of refugee work in Honduras has been temporarily relegated to the United Nations High Commissioner for Refugees.

Work was previously carried out by several agencies under CEDEN, a Honduran Protestant development agency. But earlier this year a special session of the CEDEN general assembly replaced the board of directors, causing the resignation of director Noemi de Espinoza and more than half the staff.

Some reports indicate activities of local workers for World Vision may have contributed to the assembly vote, says the Ecumenical Press Service. Late last year, 22 Honduran groups issued a letter requesting that World Vision leave the country. Among other allegations, they charged that World Vision personnel cooperated with the Honduran military.

Espinoza and many of the former CEDEN staff have since formed another agency, CODEH, which has not yet been able to get the approval of the government's refugee commission.

The confusion over administration of the refugee work has compounded the already-critical situation in Honduras. Local workers report that a government program of relocating refugees inland to enable militarization of the Honduras/El Salvador border has resulted in "a virtual climate of terror" as assassinations escalate.

Two Brethren Volunteer Service workers, Dan McFadden and Steve Newcomer, have recently finished short-term assignments working with refugees in Honduras.

Roger Fisher speaks at OEPA conference

There is no such thing as national security—only global security, said Dr. Roger Fisher, speaking to 100 participants of the On Earth Peace Assembly spring meeting.

"Our survival depends on affecting the Soviet thinking. We must understand their underlying concerns and they must understand ours.

"Peace does not mean the end of differences," said Fisher. "These will always exist and continue to grow. We must learn to deal with our differences.

But in controversy, he said, we most often say, "Boy, do you have a problem." Instead, we should say, "Boy, do we have an opportunity." Negotiation can't happen until both parties can listen to and understand the needs of the other.

Fisher's expertise in conflict negotiation is considerable: He constructed the model used for the Begin/Sadat/Carter negotiations at Camp David.

The model used most often, said Fisher, is for each side to come armed with demands. The result is an exhaustive chipping away, each concession requiring a painful decision. This standard model rewards belligerent action, said Fisher.

He was one of four speakers dealing with "New Approaches to Resolving Conflicts" at the April 24-25 On Earth Peace Assembly meeting.

Fisher is Williston Professor of Law at Harvard University and director of the Harvard Negotiation Project. He has served as a consultant to the Department of Defense, advised governments, and lectured widely. He originated the award-winning television series "The Advocate."
—Micki Smith

Dwayne Yost lobbies for rural housing aid

Cutbacks in Federal and indirect housing aid for the poor will retard progress being made in Appalachia, said Dwayne Yost, testifying before a US Subcommittee on Regional and Community Development.

A former Church of the Brethren pastor and mission director in Flat Creek, Ky., Yost is now director of Kentucky Mountain Housing Development Corporation (see August 1981, page 9).

"The tragic myth that the government spends billions and billions in subsidies for low-income housing each year needs to be laid to rest," said Yost. "Billions have been spent from tax revenues for housing, but not for the poor." He said the largest amount of Federal housing aid is granted indirectly through income tax deductions on mortgages, which can be claimed by all homeowners.

Agencies such as the Appalachian Regional Commission, the Farmer's Home Administration (Department of Labor),

Nix on corn for taxes, says IRS to Ralph Dull

Ralph Dull, of the Brookville, Ohio, Church of the Brethren, has refused to pay a portion of his income taxes each year since 1950 as a protest against military spending. This year he chose a new way to draw attention to the issue.

On April 15 he pulled up in front of the Federal Building in downtown Dayton to offer the Internal Revenue Service 325 bushels of corn in lieu of taxes owed. The action was "to dramatize and emphasize the need for the Federal government to turn its priorities around and support constructive people programs," Dull said, "rather than use our resources for an arms race that is murderous and suicidal."

He asked the IRS to sign a statement acknowledging the value of the grain and guaranteeing that its value would be used only for non-military purposes. When the IRS refused to sign, Dull sold the corn to a local elevator. A check for about $777 was made out to Church World Service and given to the National Farmers Organization's Food for Poland project.

"Apart from the religious aspect of this issue," said Dull, "what this symbolic action lifts up for consideration is human decency. It is vulgar to squander material and human resources while there is so much opportunity to relieve existing human misery."
—Christine Schroeder

BVS unit 154 continues a history of service

With the Wissahickon Creek flowing by within a mile or two, 23 members of the 154th BVS unit had ample chance to immerse themselves in Brethren history during their month-long orientation at the Germantown Church of the Brethren in Philadelphia. Nobody got quite as literally immersed as did the first Brethren who were baptized there in 1723, but the historic Dunker church in its present inner-city setting made for some in-depth comparisons of Brethren visions and realities past and present. The ecumenical nature of the group (only half were from Brethren backgrounds) added a further dimension not only to discussions on heritage, but to sessions on racism, peace, sexuality, and global awareness.

BVSers who completed orientation the end of March are pictured above. First row, from left: Caith Wiles, Anne Lorenz, Annie Griffith Barrus, Judy Kowalok, Scott Lecrone (leadership). Second row: Tina Seiger, Margaret Rogers, Dan Leiter, Colleen Cross, Priscilla Keltner, Terry Freestone, Kevin Haldeman, Bev Weaver (leadership). Third row: Amy Smith, Tom Zerger, Jim Caruso, Kathryn Randels, Lani Wright, Lyle Pettenger. Fourth row: Herbert Lorenz, Gib Griffith Barrus, Tim Harrington, Uwe Mirsch, Mark Tinsman, and Karen McKinney.

and the Community Services Administration have been supporting the work of the non-profit KMHDC, which builds low-income housing.

The current administration would like to transfer responsibility for low-income housing subsidies to state governments, said Yost, but states already have "all the responsibility they can handle."

Shareholder resolution filed by church groups

Representatives of five church groups, including the Church of the Brethren, have filed a shareholder resolution calling upon the Monsanto Company to shift its ceramic technology to a contract for energy rather than nuclear weapons.

The filers say that Monsanto operates the Mound Facility in Miamisburg, Ohio, for the Department of Energy to manufacture ceramic insulators, a component of the detonators for nuclear weapons. The five groups ask that Monsanto consider using its technology to fulfill an energy contract being awarded by DOE.

This technology, they say, could be used to improve US energy capability, thereby decreasing dependence on foreign resources, and would be a positive step toward preservation of life rather than "catastrophe within our homeland."

The filers have worked closely with the Interfaith Center on Corporate Responsibility. Basic research was done largely by a Church of the Brethren committee in southern Ohio.

Religious freedom is limited, says *A.D.*

"The free exercise of religion is limited, at least to a degree, *everywhere,*" concluded the editors of *A.D.* magazine, which has published its second annual worldwide survey of religious freedom. But they also conclude that "matters of religious freedom, seen in a long view, continue to look up, not down."

The *A.D.* inquiry sought to measure degrees of religious freedom with a set of questions: May a religious group hold title to property? May it proselytize, publish magazines, newspapers, and books? May it broadcast and operate schools, and are its leaders allowed to freely travel? Are individuals allowed to change religions, or free to profess no religion at all?

The most repressive states in 1981, according to their findings, were Albania, North Korea, Guatemala, El Salvador, Iran, Ethiopia, Soviet Union, China Czechoslovakia, Saudi Arabia, Argentina, South Korea, and Turkey.

The United States, while appearing in sixth place on the "most free" list, also was ranked on a "caution list" of countries where the free practice of religion was tenuous. The *A.D.* editors pointed to a tendency in the US to "overlegislate on cults, family planning (in some states) and financial accountability of religious bodies."

A.D. is the magazine of the United Presbyterian Church and the United Church of Christ.

Rare Ephrata books added to archives

Brethren Historical Library and Archives (BHLA) recently purchased several rare, 18th-century books printed at the Ephrata Cloisters to add to its research collections.

Representing BHLA, J. Kenneth Kreider of Elizabethtown College bought the following items at a sale of books, documents, and almanacs from the collection of the late David Musselman of Ephrata, Pa.:

- *Das Gesäng der einsamen und verlassenen Turtel-Taube, Nemlich der Christlichen Kirche (The Song of the Solitary and Deserted Turtledove, Namely the Christian Church),* Ephrata, 1747, the first hymnal printed at Ephrata, introduction by Conrad Beissel;
- *Paradisisches Wunder-Spiel,* a hymnal printed at Ephrata in 1766 with the seal of the community on its title page;
- *Güldene Aepfel in Silbern Schalen,* a devotional martyr-book printed for the Mennonites in 1745;
- *Die Kleine Lieder Sammlung,* 2nd ed., Ephrata, 1827, a revised and enlarged edition of the first pocket-sized hymnal of the Brethren; and
- *Die Kleine Perlen-Sammlung,* a hymnal compiled by J. E. Pfautz in 1858.

The volumes purchased at the Musselman auction represent a significant addition to BHLA's holdings of items printed by the Ephrata Community.

The Ephrata Community, formed in 1732 by Conrad Beissel, formerly a leader in the Conestoga congregation of the Brethren, was a Protestant monastic group widely noted for its singing, printing, and illumination of manuscripts.

BHLA, located in Elgin, Ill., is a national center for research in Brethren history and holds over 250 volumes printed before 1850. — James Lynch

Brethren send $100,000 to Somalia refugee aid

The Executive Committee of the Church of the Brethren has approved an appropriation of $100,00 from the Emergency Disaster Fund for Somalia refugee aid. The action was retroactive, and includes money that has already been spent since March 1981.

Five Brethren have worked as volunteers at the Ali Matan refugee camp within the past year (see May, page 7).

Tom Wilson resigns PMC staff position

Parish Ministries Commission staff member Tom Wilson has resigned his position, effective September 1. He has been with the Church of the Brethren national staff since 1969, and was previously pastor at First Church of the Brethren in Chicago.

As staff for urban ministries, Wilson has helped with program and project planning for inner-city churches, including pastoral and lay training.

Other responsibilities have included the special ministries support budget, directing the SHARE program, and acting as a consultant on racism and sexism.

Though uncertain of plans for September, Wilson said he and his wife, Ethel, want to move closer to their aging parents.

"I will miss the many friendships and relations I have shared with colleagues and friends of the 1451 (Elgin offices) community," he said.

underlines

NAMES YOU KNOW ... Olympic pole-vaulting champion and former Brethren pastor *Bob Richards* was featured in the April 5 issue of *Sports Illustrated*. . . . *Earl Kurtz*, retired Elizabethtown College treasurer, was one of four people to receive an honorary degree at the school's 79th Commencement exercises. Before becoming treasurer, Kurtz was manager of the Brethren Publishing House for 17 years. . . . The 17,000-member Virginia Association of Future Farmers of America had three Church of the Brethren members at the helm for the 1981-82 year. *George Bowers*, of Valley Pike (Woodstock) church served as president, *Robbie Reeves*, Moscow (Mt. Solon) congregation, was vice-president, and *Dan Phillips*, Barren Ridge member, fulfilled treasurer's responsibilities.

BRETHREN TAKE THE FLOOR ... "From a global perspective, all wars must be viewed as civil wars. However despicable the actions of others, we remain bound to them in our common destiny of this moment." Before a US Senate Subcommittee on Education, Arts and the Humanities, *Ken L. Brown* declared his support for the establishment of a US Academy of Peace. Brown, who is Director of the Peace Studies and Program on Conflict Resolution at Manchester College, spoke on behalf of the General Board, saying that the academy "would be an important expression of will on the part of the government to seek new solutions to old problems." . . . Giving written testimony, *Ralph Watkins* of the Brethren Washington office submitted concerns on immigration to Senate and House Subcommittees on Immigration and Refugee Policy.

BRIDGEWATER NOTES ... Two music arrangements by *John G. Barr*, professor of organ and piano at Bridgewater College, have been accepted for publication. The arrangements are for the familiar tunes "What a Friend We Have in Jesus" and "Simple Gifts." . . . The creation of a new administrative position of provost has caused a shift in staff responsibilities at Bridgewater College. Dr. *Ben F. Wade*, who served for three years as executive assistant to the president, will begin his duties in the new post this month. . . . Meanwhile, Dr. *Dale V. Ulrich*, who has for 15 years been dean of the college, has decided to return to full-time teaching and will chair the physics department. . . . *Mr.* and *Mrs. Benjamin O. Wakeman*, outstanding benefactors of the college, pledged land which was recently sold for $500,000, the largest outright gift ever given to the school.

REMEMBERED ... Former Juniata College sociology professor *Tobias F. Henry* died April 26. He had also been moderator of both the Middle and Western Districts of Pa., and celebrated 60 years in the ministry last year. . . . *Merlin C. Shull*, former pastor and correspondent with "scattered Brethren" during his days at the Church of the Brethren General Offices, passed away April 19. During retirement he and his wife, Pearl, were leaders in the Elgin Housing Group, a volunteer organization that helped minority families find decent housing. . . . Memorial services were held at the Bridgewater (Va.) church for *Earl M. Zigler*, who died April 27. Earl and his wife Rachel served as missionaries in India from 1937 to 1965.

update

HABITAT FOR HUMANITY ... 13 *Manchester College* students got a (spring) break from usual vacation activities when they traveled to St. John's Island in South Carolina to serve as volunteer workers for Habitat for Humanity, an interdenominational organization that assists the poor in securing better housing. The students did house painting, mounted dry wall, and helped put in new lawns. . . . Also working with the same organization was a group from the *Hope* (Freeport, Mich.) church, who joined David and Mary Joseph, of the *Onekama* (Mich.) congregation, at Habitat for Humanity's project in Americus, Ga.

BUILDING ANEW ... The *Church of the Brethren Home* in *Windber*, Pa., is building a new, 40-unit retirement village designed to "provide for independent living while offering the security of available health care." . . . A 90-year anniversary for the *University of La Verne* was highlighted by the dedication of a new library in March. Elvin and Betty Wilson, active supporters of the school, were honored at the ceremony that featured author Richard Armour as speaker.

BURNED OUT ... The *Springfield* (Ore.) *Church of the Brethren* has had its share of fire alarms. The congregation, led by pastor Hal Sheller, has been meeting in the fellowship hall after the church was hit by arson twice in three weeks, resulting in damage cost up to $150,000.

MEETINGS OF THE YEAR ... Four somewhat isolated Churches of the Brethren in the Tidewater area (Virlina District) have strengthened their fellowship by meeting annually for their own *Mini-Conferences*. Usually a weekend affair of Bible study, sharing, singing, and praising the Lord, the retreat held this year in February was led by Joyce Myers, a United Church of Christ minister. . . . The *Brethren Revival Fellowship Annual Meeting* is coming up Sept. 11. Those gathering at the Moler Avenue (Martinsburg, W. Va.) church will share "What's good about the Church of the Brethren." Merle Bienvemour and Harold Martin will be keynote speakers. . . . Resource people for the *Brethren Discipleship Meeting* July 16-19 are Ruby and Benton Rhoades, and Art Gish. The conference, held at McPherson (Kan.) Church of the Brethren, will focus on how discipleship relates to the situation in Central America. Contact Bob Gross, Rt. 2, 144 Farm, Churubusco, IN 46723.

MILESTONES ... Combining a dedication and an anniversary service held May 2, the *Manchester* (Ind.) church commemorated 100 years in their church building and celebrated the completion of an additional room and handicap facilities. . . . Also celebrating a 100-year anniversary was the *Mountville* (Pa.) congregation. The weekend services April 24-25 featured an historical overview with the movies "Scenes of History." . . . Members at *Prairie View* (Friend, Kan.) church marked 95 years of ministry June 6. . . . In *Enders* (Neb.) the Church of the Brethren congregation celebrated an 80th anniversary June 19-20. District Executive Wilbur Hoover was speaker, rounding out festivities that included a historical pageant and love feast. . . . On Feb. 28 the *Tucson* (Ariz.) church commemorated 25 years with the total church, after having marked the actual chartering with a mortgage burning Dec. 8. The service highlighted a nine-month Brethren heritage series.

One's voice

"Voice is the sound of conviction, of the writer finding the truth of his experience," says Anatole Broyard, in the *New York Times Book Review*. "It is not eloquence, but the best personal tone the writer can produce, a tone very close to the one he uses when he is alone and talking to himself."

Broyard was using the word in a literary sense, defining a writer's voice, but his definition fits speech as well.

It is my aim to catch people when they are sounding like that—like themselves, the way they would sound talking in private or talking to themselves.

Each month for the next eight months, an interview will appear in this space. Seven of these interviews were done for a videotape production shown at Quest II. One of them was done at a BVS retreat in Yugoslavia. In each, the questions are about the intimate matters of faith.

However much our voice seems to be our own, it is given by God. The attempt to understand or enjoy one's own voice must come back finally to one's encounter with God and how one hears or does not hear God's voice.

The column will be called *One's Voice*, and the title is meant in two senses: one's own voice and the voice of one person. It will not be my intention to enlighten or instruct through these interviews, though both may happen, but to appreciate the gift of speech, the experiences we capture with it, and the presence of God in it.

one's voice

A new sense of praise

Curtis Dubble

interviewed by James H. Lehman

What follows is the most absorbing part of an interview with Curtis Dubble, pastor of the Lampeter Church in Pennsylvania and chairperson of the General Board. It is also the part over which he feels most uneasy. He is not one to exaggerate the importance of the gift he talks about or to call attention to it.

But it is for exactly this reason that I want you to read what he said. Those of us who are skeptics will see that such a thing can happen to a sensible person. Those of us who are enthusiasts will be glad to see that it can happen even to the chairperson of the General Board. Those of us who are cautious will see that it need not upset a balanced faith. And all of us may be reminded that God can speak in a burst of sound as well as a still small voice.

My question to Curtis was: What are your sweetest, most precious moments of communion with God?

I think there are numerous ones. One would be when you know you've tried to relate caringly in the life of a congregation, like spending time with a person who is in trouble, and there is real communication. You understand each other and begin to bear one another's burdens. I think that's one in which there is a sense of being one with God and his purposes.

Another one—and this comes out of experimentation. The next two will come out of experimentation. I participated with lay persons and ministers in a 10-week course, one day a week, on understanding your own spirituality. In that class you had to spend a half-hour each day trying meditation with God. And I got to the place in that kind of experience where I forgot my own ego and pushed the fear of losing control of myself into the background.

Suddenly, I became a part of a sense of the bigness of God or the totality of God—a feeling that the God of the universe is also the God of me. Just being in touch with that kind of feeling with God—that was just a new kind of warmth and feeling! And when I don't practice that, I know I am missing something.

Now, the third one. And this might sound weird to some people. When the charismatic movement came on the scene, there was a sense of feeling within Anna Mary (Curtis's wife) and myself that if there is any additional reality to the Holy Spirit, we'd be open to that possibility. That did not mean the Holy Spirit wasn't real to us before. But if there was some additional reality, we'd be open. We read a couple of books and struggled with it, almost forcing God, you know—"You've got to make yourself known!"

I was away at camp and suddenly one evening Anna Mary had a sense of the presence of God in which her praise was in the form of a different kind of gutteral sound, with no English attached to it. She wrote me a letter, but didn't tell me what had happened. But I could tell by the tone of that letter that something had taken place, some additional vibrancy.

When I came home, she had some hesitancy to tell me, but finally she said, "If I tell you something, I hope you don't laugh at me." I promised I wouldn't laugh. After she told me, I said, "Well, if you feel that was some additional blessing of God for you and if that's for me, then I want to be open to it too." And so I was working real hard at trying to have that kind of breakthrough too.

For me, it came when I was totally alone. I just kind of broke out in a sense of praise. Basically, it was because I was thinking of how good and great God really is and how that has been expressed in Jesus. That was the main thought, and keeping that thought in focus, I suddenly felt tingling in the hands and then broke open in a kind of speaking in tongues kind of situation.

Now the thing about that to me is that that awareness of God has never left me since that time. Now what I mean by that is that I don't feel the need to move into the speaking-in-tongues situation, though I can, in meditation. I don't feel that that is some kind of necessary experience to prove, you know, that God's got to be with me. But occasionally I just want to thank God, just thank God with my spirit, and I can move into that kind of experience. I don't use it in worship. I use it for my own private kind of experience.

But the awareness or the assurance that God is real and is there! In the present tense! Now I knew that before and I believed that before. But this experience gave it an extra punch. And I say that's another peak experience. That helps me. That just helps me. ☐

James H. Lehman is a free-lance writer and producer of audiovisuals. This interview was done for the videotape production "It Is the Same God," shown at Quest II in October 1981. Audio cassette copies of the soundtrack are available for $4.75 (includes postage) from the Spiritual Life Office, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

Bible study

Try the Damascus road

Read Acts 9:1-9

Have you had a religious experience lately? Have you ever had one? Jameson and Westfall, in their "irreverent guide to churchology" called *Bull at a New Gate,* note:

> There was this Jew named Saul, and what a corker he was! . . . He was on the road to Damascus one day to get some more Christians to persecute, and all of a sudden, bang, he was struck down blind like he was hit with an atomic bomb or something.
>
> And when he came to, he asked what had happened. And a voice answered, and there was a change in Saul like you never saw before. . . .
>
> MORAL: Most people nowadays avoid the road to Damascus.

When one speaks about a religious experience, what does that mean?

You may think only of wild, way-out, almost supernatural happenings. Someone espousing weird sounds that cannot be understood. Maybe it was the time evangelist Aimee Semple McPherson rode a motorcycle onto her California Angelus Temple stage. She was dressed in a police uniform, blew a whistle, and shouted, "Stop, you're speeding to hell." Then she preached on the subject "The Green Light Is On."

Or maybe a religious experience is when you touch the television at the request of Oral Roberts to make your "point of contact" and are healed.

Consider all the religious experiences recorded in the Bible. It's almost overwhelming. In the Exodus event we find water looking like blood, water separating, Hebrew children remaining healthy while Egyptian children die, and many other unique experiences.

In the New Testament we see Jesus healing the blind man, Jesus causing wholeness—instead of a legion of evil spirits—to dwell within the "mad man" among the tombs, a transformed Peter preaching boldly at Pentecost.

Can religious experiences be a part of contemporary happenings? While walking one dark evening, Peter Marshall "accidentally" tripped over a fallen tree, but the short fall kept him from plummeting over a steep cliff. He interpreted the experience as an opportunity to reexamine the priorities in his life.

Can a bonafide religious experience happen in the 1980s while you simply attend a presentation of Handel's *Messiah* and are transformed by the power and majesty of the words and music to begin to experience the depth of the Christ Event? Yes.

I want to challenge three common conceptions about religious experiences.

(a) Religious experiences happened only in Bible times.

(b) Religious experiences are always ultra-dynamic.

(c) Religious experiences happen only to other persons.

Wrong, wrong and very wrong.

Let us take a look at Paul's experience. He started on his journey as Saul, breathing threats and murder against the disciples of Christ. He is no 40-hour-a-week worker. He enjoys his persecuting work. Never mind the double-time pay; let's get on with it. But on that trip he had an encounter with Jesus. And because of his past lifestyle, of course others found it difficult believing he (of all people) could have a religious experience.

En route to Damascus this young Pharisee came to a crossroads and to a personal crisis. Accumulated influences caught and crushed him until he was emotionally unhinged, spiritually bleeding, and physically blinded. It was at that moment, when he could go no further within himself, that he found help beyond himself. He found God. From that experience he arose, still blinded, to follow the living Lord of his vision. The details are not important. What is important is that he was transformed by that experience and became a new being.

The God that was present with Paul is present with us. Biblical personalities do not have a strangle-hold on religious experiences. Our God is a God of creation and re-creation. We can be guided by the same Spirit that guided Paul. Christ's spirit was alive then and is alive now.

Religious experiences can happen in the here-and-now, and they can happen to us. We need to be prepared to receive them. We need to cultivate a receptive attitude and be aware of God's continuing activity.

I'll use myself as an example of one who has experienced happenings that I would now, after reflection, claim and call religious.

The year is 1959. My wife and I are in the worship service of a small black church in Waxahachie, Texas, a first for both of us. The choir performs with a soloist singing to "Dear Jesus" who seems to be about 10 feet above her. I am captured by the moment. I am asked to preach. What can I, a young seminary student, say? Yet I "have at it," and I receive a number of "amens." Talk about support from those in the pews! It is a taste of God's Kingdom.

A religious experience has its beginning in amazement and willingness to experience God's continuing activity. The religious person wonders at the phenomenon and lives within that wonder. No other knowledge or information or interpretation can change the amazement of God's involvement.

The year is 1964. I am in a training session for directors of summer youth conferences. At our closing worship experience we participate in a service where we "pass the peace" (of Christ). I am standing next to Don Manworren who turns to me, holds my hands, looks at me, and says, "Bill, may the peace of Christ be with you, and with your spirit." It is so genuine that I am almost unhinged by his sincerity and warmth, and I am almost unable to pass the peace to the next person.

The year is 1980. I am to have cataract surgery. I have known this for a number of months and am worried. This type of surgery is done on one's eye under local

Be open to God's continuing activity

anesthetic. "My God, they are going to cut into my eye and I'll still be awake." However I also am aware that a number of persons within the congregation have said to me, "I'll be praying for you when you have your surgery." And I know by their look, and tone of voice, and touch that they are not making flippant comments. They mean what they say.

On my surgery day I am still filled with dread. I am wheeled into the operating room and the ophthalmologist shoots anesthetic in three places around my eye. Somehow I fall asleep and do not awaken until I am back in my hospital room. Hmm. Another religious experience.

Now sisters and brothers, what about you? Can you tell of similar experiences? Indeed can any birthday or reconciliation or even funeral service be a religious experience? Yes! And, of all places, the church ought to be the place where you share your religious experiences.

Paul provided us with excellent guidance. "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation" (1 Cor. 14:26). He says, "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17). Yes, we are always passing through the experience of becoming.

Maybe you have already had religious experiences. You simply don't couch them in religious terminology. Thank God once again for them. Be ready to participate in more of them — both as giver and receiver. Touching, holding, speaking in hope, a family reunion; all can be religious experiences. That Easter worship when you were captured by the thrill of the resurrection as you sang the hymn "The Strife Is O'er, the Battle Done" and realized some moisture was on your hymnbook — it came from your eyes. You had a religious experience.

Open yourselves and allow the experiences to happen. If necessary, shift gears. Get yourself out of neutral or reverse, into the position where religious experiences can happen.

Paul's testimony was that on a dusty Damascus road, in a moment of truth, he found God. Jameson and Westfall facetiously and sadly note: "Most people nowadays avoid the road to Damascus."

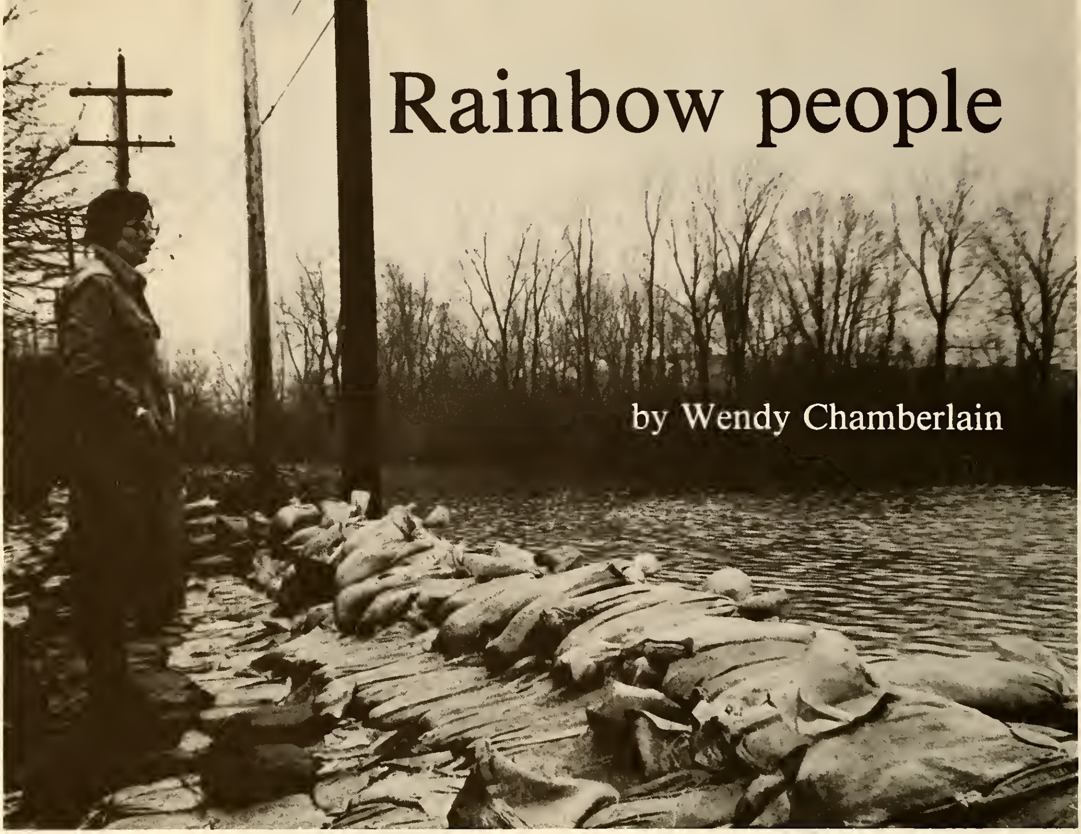
Let's prove them wrong. Amen. ☐

William W. McDermet III is senior pastor of the Downey Avenue Christian Church (Disciples of Christ) in Indianapolis, Ind.

/by William W. McDermet III

Rainbow people

by Wendy Chamberlain



LAKE FRONT PROPERTY
"CHEAP"

"The earth is the Lord's and the fullness thereof."

"Yes! Even the wet, soggy earth that we in Fort Wayne inhabit."

With that affirmation, a close community gathered for worship at the Beacon Heights Church of the Brethren in Fort Wayne, Ind., after a week that set records in more ways than one.

That Sunday morning, on March 21, people shared their personal experiences from the floods that made front-page headlines nationwide. Only a few Beacon Heights families had flood damage to their homes, but several others were forced to evacuate because of the threat of dikes breaking. Dean and Joyce Musser and their children moved in temporarily with the Kilgore family—nine people in a two-bedroom house.

The Mussers had been given only a few hours notice. "We just threw dishes into boxes and carried them upstairs," said Joyce. "Oh, it's been a long week."

Like the Kilgores, many families pitched in to help—offering pick-up trucks to move belongings, bagging sand, staffing phones, cooking and serving meals, sending bedding.

"Normal things seemed kind of suspended—and unimportant," said Jody Keller, who had been at the church every day lending a hand. Her husband, Kevin, was the church coordinator for the Beacon Heights evacuation center.

"The rainbow people are not people who haven't weathered a storm," said pastor Guy Wampler Jr. "The rainbow means the disaster doesn't have the last word—God does."

That morning in church, nobody seemed to be brooding gloomily upon the disaster. Instead they chimed in, one after another, to describe the bonds formed, the people helped, the job well done.

"I can't say enough," said a Red Cross volunteer who had been so impressed by the Beacon Heights workers that she returned for the Sunday service. "I'd just like to add my thanks to the church. You've got a good thing going."

The church was one of four Red Cross evacuation centers. Church members gave on-going help, which meant they could get to know the evacuees. In other centers, volunteers worked short, one-time shifts.

Beacon Heights was able to be used as an evacuation center because of a prior arrangement with the Red Cross. Other congregations in the Church of the Brethren have also made the same agreement.

The evacuees who stayed at the church commented on the upbeat mood at the Beacon Heights shelter.

"Everybody made me feel like I was in a home and was wanted," said John, an elderly man who worshiped on Sunday with his new church family. "That is my thanks to God today."

While high praise was handed out to everyone who helped, the obvious favorites were the young people. Echoing head-

Above: Two children, arriving early, wait for the child care center to be set up. Left: Jody Keller stands atop the shored-up Pemberton Dike the day the rivers began receding.

lines in the Fort Wayne papers, one member of the congregation stood up to say, "When this goes down in the books, we'll remember what those 'awful teenagers of Fort Wayne' did to save Fort Wayne. It made me realize how often we see people in one dimension."

The youth of the city had mobilized to provide about 80 percent, according to some estimates, of the sandbaggers. Some heaved the 50-pound bags for more than 24 hours at a stretch.

Youth in the Beacon Heights church were among them. Of course it was tiring, they said, but they didn't mind.

"The neat thing was that everybody pulled together," said Jeff Sousley. "It was incredible how well the different schools got along."

Renata Sollenberger agreed. "When you were throwing sandbags, it didn't matter who was who."

"The kids have been just phenomenal," said Jody Keller. "They'd actually cheer when a new truck of sandbags came in."

That Sunday, in the midst of relief and thanksgiving, the congregation knew that the coming weeks would probably be tougher than the past ones. There were houses to be restored, disaster crews to house and feed, and more than a million sodden sandbags stacked in the mud.

Brethren volunteers from neighboring districts quickly appeared on the scene, and clean-up workers began the long job of mudding out basements and restoring homes. Cliff Kindy, who administered the project, moved his family temporarily to the church so he wouldn't have to commute into Fort Wayne.

Child care began even before clean-up. This was her first disaster, said Doris Metzler of Michigan, who had just completed the training session the weekend before. This particular project was different from most because it was a "slow disaster," she said. In other words, the threat and uncertainty of the floods lasted days and no one knew whether Fort Wayne would be declared a Federal disaster area. In most cases, a disaster strikes immediately, the damage is surveyed, and decisions can be made quickly.

When Fort Wayne was finally declared a disaster the weekend after the floods, child care was then stepped up. Within a week, 14 people had worked a total of 46 volunteer hours in the child care centers.

But, of course, it would be impossible to count up the combined volunteer hours put in by everyone. And even harder to measure is what emerged in one week within one congregation.

"Youth and adults came together," said nurture pastor Don Jordan.

"We're establishing a new relationship with others," said Kevin Keller.

Jim Heiselmann said it particularly well during that Sunday morning worship service:

"In 1978 I was on this side of the river (in an area that didn't flood). This time I was on the other side. That's the worst thing I've experienced. You've got to leave your house. And when you come back, you don't know what you'll find.

"When I've heard of refugees before, they were always in other lands. There is in each of us the potential for being on the other side of the river." ☐

God or Country:

Is that the question?

It's a dramatic statue. A stalwart youth grips an unfurled flag and stands on a solid base with the inscription "Pro Patria."

Sharply silhouetted in front of the War Memorial in Indianapolis, the figure symbolizes the patriotism of those who have given their lives for their country.

There are those, however, who don't think that patriotism is necessarily dependent upon military duty. As a "peace church," the Church of the Brethren has its share of conscientious objectors.

But conscientious objection isn't the only issue to be decided by young men of draft age. Right now the Selective Service is threatening to be tough on those who choose to go a step further—to not register.

Chuck Boyer, peace consultant for the Church of the Brethren, knows of 40 young men who refused to register for the draft. Of those, four face possible prosecution.

What does this mean? Are these men better Brethren for their position? Or worse? Does it come down to a trade-off between God and country?

When there are faithful Christians on all sides of the issue, how does an 18-year-old make up his mind?

On the next two pages, three young men explain how they decided to do what they did. Two did not register, and they both face possible prosecution. The third after struggling quite a while, decided to register.

They don't start from the same place and they don't come to the same answer. But, like thousands of other men, they are struggling to reconcile faith in God and duty to country.—W.S.C.

Why I didn't register

by David R. Miller

Why didn't I register?

In the two years since my initial refusal to register for the draft, I have considered the above question a thousand times. Each time, the matters of civil disobedience, personal responsibility to state, responsibility to family and myself grew more complex and intricate. Before June 1980, when I was required to register, I recognized the multiplicity and gravity of the issue, but willfully acted on a firm individual belief that I needed to squarely confront what I believed to be an inappropriate law. Now, after two years have passed, the complexity is deeper than I imagined and my commitments more severely tested than I expected.

So, at least I am human. I have experienced in this struggle what all human beings experience in one fashion or another: I knew, but I didn't know either. A poet friend of mine wrote this short verse: "Welcome into the fellowship of the condemned. Learn to run blind." It is hard to know the right thing to do in many situations, but that has never dissuaded the great number of human beings from making a response in difficult situations.

The numbers vary as to how many have resisted registration. Some say nearly a million. Am I to believe that because a million have acted as I have that my position is all the more justified? Perhaps not. Perhaps many believe that the cry of "resistance" is popular among many of this nation's young men? But if such a cry is raised, it can be uttered from only one common ground—opposition to nuclear weapons and the threat they pose.

To hold this position one need not be a member of the historic peace churches or the Christian faith at large. One need not be European, American, or Soviet. One need not be an idealist or an optimist: One need only recognize the potential for nuclear holocaust.

Certainly, recognizing a problem is the first step toward solving it. Albert Camus tells the story of a city engulfed by plague. The characters Camus describes are not unfamiliar to most of us. There were those who acted immediately because the crisis merited response and there were those who shied away from involvement. There were those who acted for abstract personal ideals and those who were merely visitors when the plague struck and desired to escape, but stayed because the business of plague was "everybody's business."

The quarantined city of Oran in Camus' novel is a symbol that reaches far beyond any local setting, because in our age the world itself is quarantined. There are those who desire to escape this world and the threat of nuclear war, but no one can leave.

And here is where I found ground for resistance. The belief, the hope, that we can solve the problem nuclear weapons pose is not the primary impetus for my choice. The primary impetus is the problem and the necessary response such a problem requires of me. I believe that I need to do as much as I can in responding to the problem. I do not merely want to say I disagree. Nor can I accept the alternative of serving in some peaceful, "acceptable" capacity, such as Brethren Volunteer Service. To do so would be to miss the point. The point is to address the problem of possible nuclear warfare forthrightly and work to abrogate it. I resist on principle, yes, but for much more than principle: *for life . . . to live!*

I do not know how many others share my attitude—making a material response to a material problem—but I am committed to it. Once a problem has been identified there is only so much that can be done—one's options have been reduced. But to truly act, honestly, requires a presence of mind born in a moment of conscious resolution. ☐

David R. Miller is a member of the Greenmount congregation, Harrisonburg, Va., and a 1982 graduate of Bridgewater College.

Why I registered

by Christopher Bowman

Bred and born Brethren, I attach great importance to our emphasis on peace, and on making a social witness. I believe that peace and pacifism are life-long commitments to life, not passive adherence to the norm, and that social witness must uphold firmly religious beliefs.

These beliefs were in mind as I faced two questions when Selective Service asked me to register for the draft. First, what does it mean to be a *Christian* pacifist? Second, when is the time to make a social witness?

Growing up, I thought that Christian pacifists always make a radical political witness to their beliefs, so I concluded that I should not register for the draft. But, somewhere along the line I got the notion that my pacifism was based on Christian concern and respect for human life, not simply a witness against the authority of those in charge. Therefore, I must do what I feel led to do whether it is an observable witness or not, whether it is radical or not.

Through this struggle to discover what my pacifism entailed, I also had to look at my second question: When must I act? When is social action and witness required of me? My Christian beliefs lead me to follow the rules of my nation until they conflict with the rules of the Lord of all nations. This is not so much the unquestioning surrender to the will of those in-authority as some people interpret Romans 13 as it is the sense of dual kingdoms found in 1 Peter 2:17: "Fear God. Honor the Emperor."

However, although there are two sets of

kingdoms I do not have two masters, and since I am required by my master to live on this world for the time being, and honor the "emperor," I will often face the question, "Where do I draw the line?" Can I register my name with Selective Service, knowing that it will use registration to tell the Soviets that we are ready for war, and still remain true to Christ's teachings of "love your enemies"? I struggled to draw the line.

Looking at my faith I decided that since I did want to act by that faith and not just to make political witness, and since Selective Service was asking only for my name and number and not an action to harm a human being, I would register. I allowed Selective Service the pleasure of collecting my name and number and putting them on its computer. That's all it is, my number in a computer. It is not a promise, nor is it an agreement. I hope that is enough to satisfy and honor my earthly "emperor," because I could not cooperate much more with the draft and still "fear God." ☐

Christopher Bowman is a member of the Highland Avenue congregation, Elgin, Ill. and a student at Manchester College.

Why I didn't register

by Jon M. Harshbarger

When registration for the draft was announced, it sounded like a simple procedure. Just hike down to your local post office and sign your name. It should cause no more personal conflict then buying a block of stamps. Yet the more I thought about signing up, the more problems I found with it. Finally, after several months of contemplation, I decided not to register . . . for several reasons.

The primary reason was that draft registration stands opposed to my basic Christian beliefs. President Carter initiated the system in order to send a message to the Soviets. It says that we are prepared to use military power in world conflicts. Moreover, the Selective Service System states that "the best way to avoid a war is to be prepared for it, and Selective Service registration will improve our preparedness." To me this idea sounds very similar to the logic behind our increased arms build-up: We must be strong to have peace. In effect, this belief turns the list of registered men into another military weapon, ready to be used.

The way of Jesus Christ, however, runs opposite. Jesus was the model of a suffering servant, one who cared for all and loved his enemies, instead of violently threatening them. He also instructed his disciples to work for peace, follow the "Golden Rule," take after his way of peace and non-retaliation, and put the sword away. Clearly, Jesus' life and teachings oppose draft registration.

The second reason I did not register was that the issue was too personal to ignore. In the past, many of our nation's programs, such as cutting social aid, increasing arms spending, or restricting human rights have violated my Christian values, but I have said nothing. I usually felt that I was too powerless, that someone else would take care of it, or that I was too busy to be involved. This time, however, the policy came too close to home to leave it alone.

Finally, I did not register because registering appeared to be clearly giving my consent to registration. It seemed odd to me that the government needed me to physically sign up. My name, along with the names of the majority of 18-year-olds lie in several public records. If the Selective Service System just wanted a list, they could pull one of these files. (They are now, in fact, using these very records to find non-registrants.) Thus, from this perspective, I saw that the government would use the percentage registered as a special poll of 18-year-olds. If a large number of men signed up, the government would feel confident in bringing on the draft. If only a few complied with the order, they would have to question taking future steps. I wanted to make sure that my vote in the poll was no.

This view eliminated conscientious objector status as an option. I debated for some time whether to sign and then apply for this alternative at the proper time. I realized though that if I tried to obtain this status I would save myself from military service but give my support to the registration drive.

Thus the issue of draft registration became for me more than just a simple trip to the post office. It made me question how Jesus would respond to our government. It forced me to examine my lack of action concerning the world's problems. It challenged me to decide how I should give consent to my leaders and when that consent is deserved. Because I decided not to register, these concerns have been facing me till this day. It's been a beneficial struggle that I expect to continue. ☐

Jon M. Harshbarger is a member of the Manchester congregation, North Manchester, Ind., and is a student at Manchester College.

A woman's ransom

by Barbara S. Larson

(Note: Rosa Judith Cisneros, a 42-year-old attorney, was murdered Aug. 18, 1981, in El Salvador, for no apparent reason, according to a story on page 1 of the Los Angeles Times, *Aug. 19, 1981.)*

Christ died for all men (and for women, too, we are told), they say.
And for us Christians that is supposed to be sufficient explanation why Christ died.
Rosa Judith Cisneros died for women (and can't that include men, too?) it appears.
And yet the *Times* headline reads, "Rights Champion Slain—No One Is Sure Why."

Christ was slain by all those in power: government, ecclesiastical, even foreigners.
Rosa Judith Cisneros may have been slain by the Right, or the Left; she had enemies in both camps, the paper says.
And yet the *Times* subhead reads: "Cisneros: Rights Campaigner Slain, but No One Is Sure Why."

Christ went to the cross as his ultimate expression of love; there was no other way, we are told.
Rosa Judith Cisneros was machinegunned down by a carload of men, and shot three times again when she struggled to rise.
And yet the *Times* quotes a diplomat who knew her:
"It is one's ultimate personal statement—to die—and how ironic that no one should know the reason for which Rosa Cisneros had to die."
Christ fed the hungry, healed the lame, and ministered to the dying, the dispossessed, the criminal, the despised.
Rosa Judith Cisneros was director of a group which teaches women birth control and works for women's rights and she also helped peasant farmers of both sexes.
Christ confused people by associating with (besides lost sheep from the House of David) Pharisees, Publicans, Canaanites, Samaritans, any who needed him.
Cisneros confused reporters, at least the man writing for the *Times,* by helping peasants, the province of the left, and promoting family planning, the province of the right (with major funding coming from the United States).

Christ spoke in parables:
"The kingdom of heaven is like a mustard seed, which a man takes and sows in his field . . . "
Cisneros spoke in parables:
"There was a farmer who said, 'My wife doesn't work. I work.'
The wife rose two hours earlier than the husband, to gather firewood, and went to sleep two hours later, after scouring pots and pans.
'But your wife does not work?'
And the farmer replied, 'No, I told you. I work. She doesn't.'"

The news story, after citing Cisneros' parable, hazards:
"Such stories may have earned her enemies with the chauvinist Right wing.
"But the Left wing has been also known to kill those attempting to improve the status of the poor, for which it wishes to be the sole benefactor."

Christ may have infuriated the rich, or the poor, the Priests or the Levites, the Israelites, the Canaanites . . . we have only a rough idea who ran with that raging mob.
Cisneros probably infuriated the rich and the poor and the Left and the Right . . . and at least today we don't know who showered the bloodbath (perhaps tomorrow's headlines will tell).
Christ died for all men (women too); there was no other way, we are told.
Cisneros died for all the women she knew, and men too, and to me this is so utterly obvious.

And I rage and scream because a woman's death as an ultimate statement of love goes down in the news headlined, "No One Is Sure Why."
(I suppose I should be grateful the story ran on Page I.)
"My God," my cry goes up. "How long?"

Used by permission from Ms. *magazine, May 1982. Barbara S. Larson is a free-lance writer, based in Los Angeles, who specializes in women's and children's rights. She is concerned about women's spirituality in the organized church.*

by Merle Crouse

Why did Rosa die?

Early on August 18, 1981, Rosa Judith Cisneros stepped outside her home in San Salvador and met a blast of gunfire from a passing car. She died on her doorstep. *The Los Angeles Times* next day reported her death on page 1, saying she was murdered for no apparent reason.

Not many Brethren met Rosa even though she served in unique roles related to the mission of the Church of the Brethren in Latin America. Her death was a serious loss for the people of El Salvador now caught up in a historic struggle for change and justice. The Christian church has lost a courageous prophet.

Dr. Rosa Judith Cisneros was a lawyer and a fulltime lay Christian worker identified with segments of the population in her native El Salvador who suffered consistent discrimination and powerlessness.

She chose to help the many simple poor of El Salvador caught in political and economic systems that favored the few rich and powerful. Like the Israelites in ancient Egypt, they have lived under the yoke for 400 years of suffering. There is little doubt that the blast of gunfire was intentional and had something to do with Rosa's choice.

During the mid-'70s, the World Ministries Commission channeled some financial assistance to a program in El Salvador sponsored by a Salvadoran church of another denomination. Rosa was part of that program. As a specialist in family law, agrarian law, and community development, she assisted groups of poor farmers in their struggles for land rights. For instance, during the first six months of 1976, she and a colleague attorney made 34 visits to peasant groups and spent 98 hours discussing their problems with them and working out solutions.

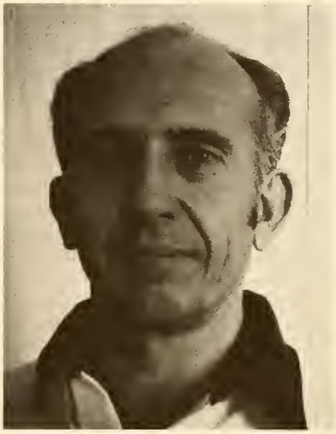
One case involved 45 families threatened with eviction. The owner of the large farm they were living on had originally agreed to give them tenant rights and first option to purchase. After some time of living according to these agreements, the owner threatened to expel them, refused to provide new agreements in writing, and turned his cattle loose on their crops. The families had paid $24,000 as down payment for the lots but were about to lose money, land, and homes.

Rosa Cisneros helped the farmers get their story into a local newspaper through an open letter. Copies were sent to the president of the nation, the minister of agriculture, the attorney general, and other officials. The resulting publicity forced the owner to legalize his agreements with the farmers. A grant from the Church of the Brethren was used specifically to pay the costs of publishing the farmers' story in the newspaper, a necessary step in enabling justice.

During the same period Dr. Cisneros and her team wrote 359 credit contracts for village farmers enabling them to borrow money for planting and raising their crops. They gave 40 Salvadorans classes on agrarian law so that they could be aware of their rights.

In 1976, Rosa published a *Condición Jurídica de la Mujer Salvadoreña (The Legal Status of Salvadoran Women),* a study done in collaboration with the Fletcher School of Law and Diplomacy, related to Harvard and Tufts Universities. The book offers clear documentation of the severe discrimination against women in the Salvadoran legal system and recommends concrete proposals for change.

Rosa once told me, "The legal system of El Salvador was created by the 14 ruling families to serve the 14 families and is administered by the 14 families. It is a system of exploitation for the rest of the population caught in its traps."



Rosa Cisneros was a courageous Christian witness to institutional injustice against her people. She was a quiet, effective advocate for changing that situation.

In September of 1978, a Brethren study team for new mission in Latin America met in Panama to review a plan. Four prominent Latin leaders, including Rosa Cisneros, joined the team for two days to help shape this plan. Their work resulted in Misión Mutua en las Américas. That was the last time I saw Rosa. It was the last I heard of her until the fall of 1981 when word came of her death. The people of El Salvador and of Latin American, the church as a whole, and the Church of the Brethren specifically, have lost an important friend and colleague.

Why did Rosa die? For no apparent reason? Why have Christian martyrs died through the ages? Because they are people of faith whose lives have been given in the cause of the Kingdom of God, the cause that requires people to love tenderly, to do justice, to walk humbly with God—even if it means to lay down their lives.

I grieve because of Rosa's terrible death and because of the suffering of her people—I grieve because my nation continues to support that suffering, because we are on the side of Pharoah.

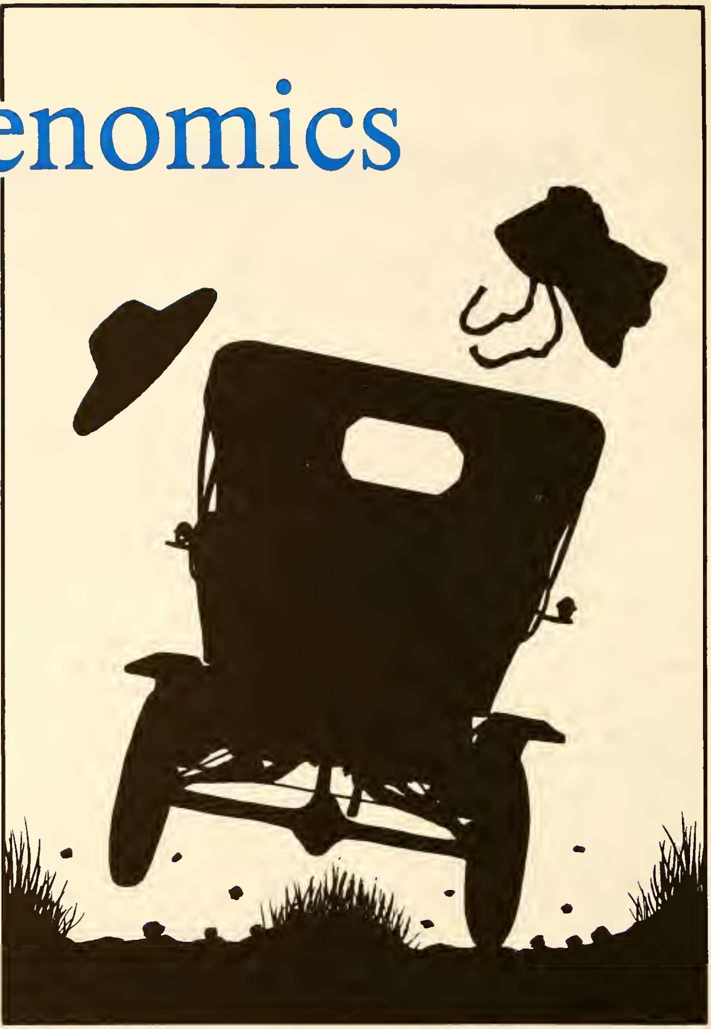
At the same time, I rejoice that the church has supported Rosa's mission and made it our own. I rejoice to have known such a woman as a colleague and as a sister in the faith, working together for hope and justice in this needy, sin-ridden world. ☐

Merle Crouse is Parish Ministries Commission staff for church development and evangelism. He previously worked with Misión Mutua en las Américas.

Brethrenomics

The process of assimilation into the larger culture has gone a long way, challenging what remains of the longtime Brethren economic ethic.

by Shantilal P. Bhagat



There are strong indications that the simple, frugal, austere lifestyle is on the wane. For all practical purposes, the American culture dominates the lives and prescribes the economic ethic for most Brethren — who seem to accept it without serious questioning, much less challenging it.

Brethren historian Floyd E. Mallott wrote, "When the Dunker couple first climbed into their Model T Ford and started down the highway, it was not long until the broadrim hat flew off or out the window, then the bonnet, followed by the remainder of the distinctive attire, then many of the peculiar practices, and finally the nonresistance peace testimony."

Social education and action became an important component of the Brethren peace doctrine as the church made vigorous attempts to enlarge and strengthen efforts for its peace position during and since World War II. While peace education and action received major attention, it's fair to observe that less extensive efforts went into the areas of race relations, Christian citizenship, and economic justice type issues. Social education has met with reluctant, but gradual, acceptance as a valid activity of the church as a whole. Some of the action projects receive a ready endorsement, but the church still regards certain social reform activities with indifference or doubt. Economics happens to be one such area where the Brethren reluctance, like that of most of the American middle class, is clearly evident.

The early Brethren lived in close community but didn't espouse voluntary poverty or community of goods. Their brotherhood type of Anabaptism interpreted the principle of separation from the world less literally than either the revolutionary type (compulsory pooling of property or enforced communism) or the

Bhagat/*from page 18*

Hutterite type (voluntary pooling of property or Christian communism). Private property and wealth were accepted as good if used for Christian purposes rather than for personal pleasure.

True to their Anabaptist heritage, the Brethren have identified the whole of life with consistent regard for the welfare of others. Mutual aid and service were the hallmarks expressed in their various dimensions—individual, community, social, and global.

On the economic level, the concept of the priesthood of all believers meant that the needs of all believers had to be met. Material questions were important along with the spiritual. Not only that, but mutuality expressed through economic sharing implied that financial matters were not altogether outside the scrutiny of the covenant community. A breach of an economic contract or a lapse in economic relationship was subject to communal disciplinary action, for restoration of wholeness.

Simplicity of life, characteristically Brethren, led to an insistence upon simple clothing and austere living as an integral part of financial stability. This is evident in the actions of the Annual Meeting which practically every year between 1778 and 1909 referred in one way or another to the taboos laid down by that body against worldly possessions and ornaments and the temptations contained therein.

The communal dimension of mutual aid found expression through the stewardship of land and other resources. The social dimension was evident in disaster relief (example: If a barn was destroyed, neighbors contributed money and labor to build a new one) and so forth. The international dimension of mutual aid was initiated in 1937 by joining programs sponsored by the Friends and Mennonites and later through various other programs and activities of the Brethren Service Committee (1939) and its successor, the Brethren Service Commission (1947). The organization and administration of Civilian Public Service camps and raising nearly $2 million to do this job, the Heifer Project, Christian Rural Overseas Program (CROP), and Aid to Greek villagers (1950) are but a few examples of involvements over the past several decades. Some of these are still current, though in a changed form, and a much expanded disaster relief, refugee resettlement, and developmental ministries are significant program segments of the World Ministries Commission of the General Board today.

Donald M. Royer ("The Brethren Economic Ethic," *Brethren Life and Thought*, Summer 1958) suggests that the Brethren have lived by an economic ethic best described by German sociologist Max Weber's concept of "worldly asceticism." This concept states that wealth accumulation is acceptable if used for the glory of God and not for personal pleasure; that Christians are "called" to their work or profession, must work hard always and not waste time; and that leisure is taboo. It insists that wealth accumulation, the conduct of business, and the exercise of calling must be conducted with absolute integrity and honesty. "Honesty is the best policy" was characterized by Max Weber as one of the most basic principles of the capitalist ethic (*The Protestant Ethic and the Spirit of Capitalism*, Charles Scribner's Sons).

Weber observed that withdrawal from the political and social world for much of their history freed Brethren (or "Dunkards," as he calls them) for greater concentration on their own economic pursuits, to which they applied all their shrewdness and industry, surpassing even the Calvinist churches. Royer, on the other hand, suggests that until the turn of the 20th century the Brethren limited their worldly asceticism to agricultural enterprise, that is, they approved accumulation of wealth for improvement of the farmstead itself.

"Unlike Calvin," writes Royer, "who incorporated the processes and institutions of urban capitalism such as usury and banking, into his economic ethic, the Annual Meeting minutes are sharply critical of all urban capitalistic processes and vocations." Royer further observes that "in their rural capitalist *Gemeinschaft* they were each other's insurance, they 'took care of their own.' . . . The Brethren were worldly asceticists, but unlike Calvin, they confined that ethic to the intimate rural *Gemeinschaft* in which they lived, moved and had their being."

Industrialization picked up momentum in the United States from 1851, and, true to its historic patterns, the capitalistic economic system looked to the agricultural sector to supply the needed labor force. A growing industrialization and urbanization transformed radically the economic landscape for the predominantly rural, agriculturally oriented, community-minded Brethren. The automobile and modern technology disrupted the compact Brethren communities of an earlier era. Family farms began to disappear rapidly and Brethren trekked to the city in ever-larger numbers, particularly after World War I.

As the Brethren began to move into the urban industrial world surrounding them, they incorporated most of the processes and institutions of the capitalistic economic system into their economic ethic. It's interesting to observe that in the latter half of the 19th century they had strongly resisted and fought the basic processes and structures of the economic system which they were now quietly accepting and internalizing.

From their beginnings, the Brethren were consciously and intentionally in conflict with the larger culture surrounding them. But in America, they experienced a minimum of persecution for nonconformity, and it was relatively easy for the larger culture to make inroads on it. The process of assimilation into the larger culture has now gone a long way, challenging what remains of the ascetic aspect of the longtime Brethren economic ethic.

Overall it's accurate to say that the Brethren are least comfortable when it comes to exploring systems and structures that underlie some of the basic questions of peace and security in the present age. At the same time, we must recognize that complacency is no longer feasible in modern times. ☐

Shantilal P. Bhagat, of the World Ministries Commission staff, covers economic affairs. This article is part of a 13-week economic study to be published early next year by The Brethren Press for use in adult Sunday school.

General Board Report for 1982

Servants and stewards

by Howard Royer

This is how one should regard us,
as servants of Christ and
stewards of the mysteries of God.
I Corinthians 4:1.

How is the person of faith to be known? As servants and stewards, Paul counseled the church at Corinth—"servants of Christ and stewards of the mysteries of God."

In charting its goals for the 1980s, the Church of the Brethren found the teaching of Micah, an Old Testament figure, instructive and compelling. Micah's plea to do justice, love mercy, and walk humbly with God is more than the murmurings of a peasant turned prophet. It is a summation of the teachings of all the prophets.

In many ways Paul's admonition to the Corinthians is a New Testament version of Micah 6:8. The call to servanthood and stewardship is an appropriate and challenging response to a serving and reigning Christ.

Against these images of discipleship, the activities of the General Board in 1981, and the objectives for the period of 1980-84, are brought into review.

Christian education

Educational ministries. While the development of curriculum and the training of leaders are ongoing tasks in Christian education, the major new objective is to launch by 1984 a comprehensive educational strategy involving districts and congregations. In the meantime, the General Board staff engage in educational planning, teacher training, and curriculum interpretation through a variety of approaches, including collabòration with the Christian Church (Disciples of Christ) in Edu-Care, CoBACE (the Church of the Brethren Association of Christian Educators), Joint Educational Development, the Foundation Series, and Outdoor Ministries Association.

Spiritual renewal. By the end of 1984 at least 250 congregations are to be engaged in experiences of spiritual renewal. To achieve this task, workshops on spiritual renewal and meditative prayer are being conducted. Available as leaders of Spiritual Life Retreats are Phyllis B. Carter, B. Wayne Crist, Patricia K. Helman, T. Wayne Rieman, Galen Snell, and Matthew M. Meyer.

Bible study. By the end of 1984 persons from 300 congregations and 15 districts are to have achieved measurable increases in their skills for interpreting the Bible and using diverse means of Bible study. Through 1981 Biblical Awareness Seminars or similar workshops enlisted persons from 34 congregations in eight districts. *Guide to Biblical Studies* is used by 533 congregations.

Personal and family wholeness. A Family Advocate Program for congregations, an outgrowth of the White House Conference on Families, was approved by the General Board in 1981. Nine Marriage Enrichment Retreats, four Family Life/Intergenerational Workshops, a Singles' Retreat, and workshops on human sexuality in 13 districts, led by BVSers T. Quentin and Helen Evans, were among Life Cycle Ministry programs held during the year.

Youth and young adults. A Student/Young Adult Conference at Camp Swatara for 80 participants in November 1981 and planning for the 1982 National Youth Conference at Estes Park, Colo., were key activities in Youth and Young Adult Ministry. Christy J. Waltersdorff became the volunteer coordinator for NYC.

Public and higher education. Primary work was carried out through United Ministries in Education, a partnership of seven denominations. Brethren leadership was focused especially on UME's program of Peacemaking, Militarism, and Education, resulting in workshops, consultations, and resources. General Board member Nancy R. Faus represented UME at the World Student Christian Federation and National Ecumenical Student Conference in San Francisco.

Health and welfare. A Health and Welfare Committee representing three agencies, the Church of the Brethren Homes and Hospitals Association, the Brethren Health Education Foundation, and the Brethren Health and Welfare Association, was appointed to counsel staff in health and welfare, a position that became full-time in January 1982. Plans were laid for a series of regional Church and Health Care Conferences over the next three years; the first was held at Juniata College in June 1982. Two LIFE Labs, underscoring holistic growth and health, were convened in 1981.

Sexism and racism. Five retreats on sexism, feminism and faith, and inclusive language, the enlistment of 400 members in the ERA Action Network, staffing of the Global Women's Project, facilitating the General Board's rejoining of Project Equality, chairing or serving on ecumenical committees dealing with justice for women, and resourcing district Person Awareness Task Teams were 1981 activities. A strategy is in process for affirming cultural, sexual, and racial identities, and eliminating sexism and racism at all levels of denominational life.

Peace education. The objective is to have in operation in half the districts a plan of peace education by January 1, 1983. The focus in 1981 was on counseling draft registrants about conscientious objection, assisting in district workshops and camps, and itinerating two Maryknoll sisters in two districts.

Global mission. The itineration of a dozen mission interpreters to districts and congregations, the production of six audiovisuals and various print items on Brethren mission concerns, the promotion of the 1981-82 mission study theme on Europe, and MICAH Mission campaigns involving approximately 1,650 persons in four disticts were means of broadening understanding of and participation in global ministries in 1981. The 1981 Annual Conference Statement on World Mission Philosophy and Program is a major resource especially commended to churches in their study of mission.

Economic and political awareness. In anticipation of widespread study by Brethren, a 13-lesson course on the relationship of economic and political systems to church life and national and global affairs is being readied for the fall of 1982. The objective is to engage at least half the districts in the study by the end of 1984.

Congregational renewal

Renewal and growth. To turn the membership trends in the Church of the Brethren from loss to gain—from a 25-percent drop in the average congregational membership from 1964 to 1980 to a three-percent net growth annually—is the aim by the end of 1984. Last year three districts and 22 congregations started a three-year Renewal and Growth Plan. A denominational strategy for evangelism and growth is to be established through joint district and national leadership.

Congregational development. Considerable progress is underway in achieving the target of 15 new congregations or fellowships by the end of 1984. By the end of 1981 new beginnings were identified at Lampeter, Pa.; Blacksburg, Va.; Río Prieto, P.R.; Carol Stream, Ill.; Lewiston, Maine; and Brattleboro, Vt. Another half dozen are in prospect.

Training in small congregations. A three-year program of training and congregational renewal is to reach 75 congregations by the end of 1984. Education for a Shared Ministry and the Renewal and Growth Plan cited above are the primary means of carrying out the training. The program is beamed largely to churches of up to 100 members.

Urban ministries. The development of an urban strategy to conserve, strengthen, and empower congregations in communities of racial and ethnic change is anticipated over the next three years. An Urban Network Steering Committee is helping shape the strategy.

Mutuality of mission

Overseas churches. The objective by 1985 is to establish mutuality of mission in existing mission relationships and in at least two new areas in the world.

In India, support goes to the Church of North India for leadership training, Dahanu Hospital, the Rural Service Center, and Laura Sewell's ministry with literature and women. While the church continues to experience division, growth is occurring. New programs in evangelism and training are being introduced.

In Ecuador, the primary liaison for five US-based denominations relating to the United Church of Ecuador is the United Methodist Church. Brethren support of foundation programs continues, and a new area of ministry, *Campamento Nueva Vida* (New Life Camp), is opening up.

In Cuba, several proposed exchanges with Iglesia Cristiana Pentecostal de Cuba have stalled, but recent contacts signal a more favorable turn for the future. New explorations for the Misión Mutua (Mutual Mission) program have focused on Nicaragua.

In Puerto Rico the church is expanding its outreach at a fast pace, Río Prieto, Vega Baja, and Culebra being prime locations for new mission ventures.

In Nigeria, where membership growth brings to Ekklesiyar 'Yanuwa a Nigeria (EYN) several new congregations and districts each year, leadership development is a prime concern. During an administrative visit in January, Ruby Rhoades and Roger Ingold explored ways of strengthening mutual understanding and support between EYN and the Church of the Brethren in the US.

In the Sudan, church leaders have met with various Christian groups from Europe and North America to explore mutual engagement. At Mayom, the presence of Brethren workers has spurred the formation of a worshiping community under Sudanese leadership.

Elsewhere in Africa, the World Ministries staff is exploring new opportunities for church development.

Ministry among the impoverished. The overall objective is for the Church of the Brethren to relate annually to persons impoverished by socioeconomic, political, or natural conditions at 275 locations around the world, in accord with the principles of mutuality and self-help.

Through Brethren Volunteer Service, in 1981 this meant the placement of 103 volunteers in 55 projects, four-fifths of the projects aligned with the impoverished or oppressed.

Through SERRV, income was provided in 1981 to 200 artisan groups in 48 countries. Some 2,000 churches and service groups assisted with the sale of crafts, resulting in receipts of $2,047,000, up more than 12 percent from last year.

Through the newest development effort, Food Preservation Systems, a demonstration canning center was opened and marketing department organized to promote food preservation around the world.

At New Windsor, Md., almost four million pounds of commodities with a value of over $12 million was received, packed, and shipped last year on behalf of Church World Service, Lutheran World Relief, Interchurch Medical Assistance, and several denominational agencies.

Through the Refugee Resettlement Office, 930 persons were resettled by the Church of the Brethren network in 1981. Both the New Windsor Center and Camp Eder in Pennsylvania served as transient centers for refugees awaiting relocation.

Through Brethren Disaster Service, 66 persons were trained in 1981 as Disaster Child Care Service workers. Assistance was rendered to victims of floods in West Virginia, Montana, Illinois, and Kansas, and to victims of tornadoes in Ohio and Kansas City. Overseas, four medical workers were sent to refugee camps in Somalia, and disaster funds were directed to the needy in Italy, Honduras, Namibia, Poland, and Somalia.

In agricultural development, Brethren were involved in reclamation work in Egypt, extension work in Syria and Lebanon, and refugee aid in the West Bank. The largest agricultural enterprise is the Brethren Service/Polish Agricultural Exchange, which at the end of 1981 saw 52 Polish scientists in the USA and seven BVS workers in Poland. In December 1981, four of the workers were reassigned to other countries as a result of Poland's coming under martial law. The Brethren Service/China Agricultural Exchange was begun, with two USA professors lecturing in China and the first Chinese scientists approved for placement in educational institutions in the States.

In Haiti, Aide-aux-Enfants and Eglise Baptiste des Cites continued to be channels for a feeding and an educational program for children.

Through ecumenical teams in Honduras, five Brethren volunteers assisted in refugee camps near the El Salvador border. Also sent were 130 bales of clothing.

In Niger, Ralph Royer, on assignment with Church World Service, introduced small-scale technology to villagers, particularly more efficient cooking stoves.

In Nigeria, the Rural Health Program expanded to include 58 village health posts and six dispensaries that serve thousands of persons each month. Dr. Jack Henning is the medical consultant; all other persons in the program are Nigerian. The Self-Help Well Program, directed by Owen Shankster, in its first phase completed the digging of 216 wells by villagers. A second phase is constructing 200 more.

In the Sudan, the digging of wells also has begun and irrigation methods are being introduced. Brethren personnel became involved in a cattle inoculation program to combat an outbreak of rinderpest infestation; by the end of 1981 they had helped vaccinate 48,000 cattle.

Peace and justice

Public policy. The goal is to involve at least 1,000 Brethren annually to witness for peace and justice in matters of public policy. Issues addressed in 1981 included military spending, the death penalty, immigration law, voting rights, equal rights for women, and preservation of family forms.

Reconciliation. A Brethren presence in situations of tension and conflict and projects to foster international goodwill were carried out in Northern Ireland, the Netherlands, Germany, the Middle East, and Korea. Special support was given by staff to the World Council of Churches Programme for Disarmament and Against Militarism and the Arms Race.

Structural change. The objective is to probe five conditions or structures where the sacredness of persons is violated, and to effect change in at least one of these situations by the end of 1984. Focus in 1981 was placed especially on the debate on the new international economic order, helping publish a widely circulated newsletter, Global Negotiations, to monitor North-South developments.

Corporate responsibility. The General

Board is addressing three concerns a year in the realm of corporate policy; energy, infant formula, and militarism were the issues in 1981. With one company, Monsanto, Brethren in Southern Ohio initiated a shareholder resolution on behalf of the General Board asking the firm to explore alternative uses for the technology it is now applying to weapons production. Other religious agencies joined in filing the resolution.

Stewardship and communication

Giving to the General Board. The goal of achieving 20 million dollars over a five-year period for General Board program was 95 percent on schedule at the end of the second year. The goal was aided by a gratifying 17-percent increase in giving for the Brotherhood program in 1981. The Mission 80s response of congregations, the MICAH Mission direct gifts program, and the major gift of one individual, Zella J. Gahagen, were key factors in the advance.

Goal for per capita giving. A per capita giving level of 3.75 percent of personal income to the church and its agencies is the goal by the end of 1984. The enlistment program, CommPac; an adult curriculum course, "Handle With Care;" stewardship enrichment seminars; and annual printouts showing each congregation's progress toward the per capita goal are resources for helping attain this objective.

Stewardship of creation. Workshops on energy management and conservation and a new filmstrip series on "The Gift of the Land" are resources for local study and action on the stewardship of all creation. The goal is to involve 100 congregations in 10 districts in such programs by the end of 1984.

Communications. Two publications by former staff members, *The Electronic Giant* by Stewart Hoover and *Handbook of Style and Usage* by Harriet Ziegler, were released last year. *Agenda* format moved to an eight-page folder from a looseleaf packet. *Messenger* won recognition in the Religious Public Relations Council awards competition. A communication policy paper is in prospect for 1984.

Additional objectives

Personnel. The Office of Personnel Administration has full responsibility for personnel matters related to General Board employees; partial responsibility for personnel matters related to district executives, pastors, overseas personnel, camp staffs and BVSers; and limited responsibility for the personnel functions of administrative staffs of homes, hospitals, and colleges. A comprehensive human resources system to meet the leadership needs of the church is to be implemented by December 31, 1984.

State of the church. A system is being developed to collect and process data regarding the state of the church in order to help shape and evaluate General Board objectives and program. Already surveyed have been Standing Committee, General Board members, and District Executives; a survey of pastors and a sampling of members are to follow.

Ecumenical relationships. A declaration of ecumenical relationships for the denomination was adopted by the General Board in October 1981 for presentation to the 1982 Annual Conference.

Coordinated planning. To strengthen the planning efforts of national and district staffs, a Planning Task Force is rethinking how the staffs work together and how they can jointly pursue objectives held in common. Robert W. Neff and Donald E. Rowe are co-chairs.

Other Board programs

The Brethren Press. The eight-percent increase in the sale of Brethren Press products for 1981 was nearly double that of the year before. Curriculum sales showed an increase of nine percent; Living Word Bulletins, five percent; and outside printing sales, 28 percent. Annual Conference sales at Indianapolis were second only to Pittsburgh's all-time high the year before. Through the book editor, nine books were released in 1981 and others planned for production in 1982 and the following years. Clyde Weaver represented The Brethren Press and the Protestant Church Publishers Association at the Moscow Book Fair.

Historical resources. The Brethren Historical Library and Archives was upgraded in terms of physical facilities and new equipment. The library's cataloging records became part of the OCLC On-Line Union Catalog available to some 2,300 libraries in the country. An archival internship program was begun, currently filled by BVSer Cynthia Habegger. The fourth title in a series of pamphlets, *Guide to the Brethren in Europe,* was released.

Annual Conference referrals. Ten papers or actions of the 1981 Annual Conference had implications for the work of the General Board. Each of these were reviewed and referrals made to one or more teams or units in the General Board structure. The Board initiated statements on El Salvador and on Guidelines for Pastoral Support.

Other Board actions. In still other action in 1981 the General Board commended the Philosophy Statement of the Parish Ministries Commission, hosted Zhao Fu San from the Committee of Academic Exchange at the Chinese Academy of Social Sciences, renewed its role as a sponsor of Project Equality, approved guidelines on Equal Employment Opportunity and Affirmative Action, and enacted a resolution on Justice for Japanese-American World War II internees.

Board membership. Newly elected: Dorris Murdock Blough, Lowell A. Flory, Fumitaka Matsuoka, Elaine M. Sollenberger, Donna Forbes Steiner. Retiring members: Anne M. Albright, L. Wayne Fralin, Mary Sue Rosenberger, Paul W. White, Clyde R. Shallenberger. The latter was given special recognition for his seven years of chairing the Board.

Staff changes. Retirements: Robert Greiner and Hazel Peters. Resignation: Harriet Ziegler. New staff: John Metzler Jr., Lila McCray, Lynn Herzog, Joyce Stoltzfus, Karen and René Calderón, Wendy Chamberlain, and Jay Gibble.

Amana Colonies: Seeking to remain faithful

AMANA General STORE WICKERY
WICKERY

The Amana Colonies seek to preserve a faith born in Germany in 1714, sharing unique roots with the Brethren of Schwarzenau.

by Kenneth I. Morse

Years ago, when you drove across eastern Iowa, you came without warning upon a cluster of villages that seemed to belong in Europe. Here in the rolling corn country were solidly built houses of stone or brick with many of their walls covered by grape vines. If you stopped at a restaurant serving German specialties, you learned that the Amana colonies had been there for a hundred years.

Visitors to Amana today move along over well-marked paths in the company of hundreds of tourists. If you are like most of them, you don't immediately seek out a museum or visitor center to immerse yourself in history; therefore, you can easily overlook Amana's roots in a religious movement whose beginnings were similar in some respects to those of their European neighbors, the Brethren.

But first, take a good look at the tourist attractions. Begin with one of the general stores, or start by visiting the woolen mills where Amana weavers, continuing an art they brought from Germany, produce the blankets, the yard goods, the coats, shirts, sweaters, and neckties they display in their salesroom.

If your interests run to furniture, you can watch craftsmen at work on solid walnut and cherry pieces while homemade grandfather clocks chime away in an exhibit room. Or if your specialty is farming, you will find evidence that the colonies' largest industry produces abundant corn, soybeans, oats, and alfalfa, some of which feeds thousands of hogs and beef cattle. Hickory-cured hams and hearth-baked bread appear in stores as well as in the generous meals still served in restaurants famous for their bratwurst, sauerbraten, and wienerschnitzel. An attraction for many tourists is a visit to the Amana refrigeration plant, a modern factory producing freezers, refrigerators, and microwave ovens.

In some respects such a modern industry almost seems out of place in the still rural setting that claims 25,000 acres along the Iowa River. Asking around, you learn quickly that the Amana people were once

(Text continued on page 26)

Amana's solidly built houses of stone and brick immediately suggest an Old World heritage. Early American Brethren would feel at home in Amana's simple meetinghouses (below). In Ronneburg Castle (lower photo) near Büdingen, Germany, visitors can still see a worship room used by early German Inspirationists. On the wall of this room hangs a photo of a popular Amana restaurant in Iowa, the Ronneburg Inn. Amana women still wear the black shawl and bonnet (right), characteristic of the sect's sisters. In the crafts shops at Amana solid furniture is made in walnut and cherry.

a communal organization and their style of life has been formed by their religious beliefs. But just what is their religion?

To find out, one should visit the Museum of Amana History, open daily from April 15 to November 15. It serves as an information center and offers a short slide presentation that begins with an introduction to the "Community of True Inspiration," a Pietistic movement that flourished in several of the same German communities where the first Brethren were active.

The Inspirationists, later to become the Amana Society, had their start in the Marienborn area near Frankfurt in 1714. At that time, Eberhard Ludwig Gruber and Johann Friedrich Rock organized a new sect composed of former separatists who believed that God could and would offer new revelations through leaders who were "inspired prophets." Strangely enough, a year earlier Gruber had criticized the Brethren for starting a new sect. He is the one who proposed 40 basic or "ground-searching" questions that Alexander Mack answered in a pamphlet—the first Brethren publication.

Many of the early Inspirationists, living in villages near Büdingen and in the Schwarzenau area, had likely been invited but refused to join with the Brethren. One of their historians described the Brethren as "forerunners" who "did not wait for the correct time which God had planned."

Schwarzenau became one of the regular meeting places from which Inspirationist prophets set forth on missionary journeys. One such prophet, Gottfried Neumann, who had formerly been a Lutheran theologian, was baptized by John Naas in 1714 along with Peter Becker. But a few months later Neumann joined the Inspirationists and became one of the leaders. Later he left them to join the Moravians.

The activities of the Inspirationists in the Marienborn area were disturbing to the established churches, already upset because Brethren had baptized converts openly. This precipitated the decision of Brethren families to emigrate to Kreyfeld, where there were already many Mennonites. At Kreyfeld, Brethren were reported to have regarded the Inspirationists as "imposters."

For several years Brethren and Inspirationists lived almost side by side in Schwarzenau. Both groups took advantage of the religious freedom that community offered, but they regarded each other as competitors rather than as fellow believers. However, some of their practices, such as feetwashing in connection with communion, were quite similar. The Inspirationists in 1718 published a collection of pietistic hymns which they called *Davidische Psalterspiel* (Davidic Psalter) which is still used in Amana church services. Several years later Christopher Saur selected many hymns from this source and added others which he published for use by German-speaking colonists in America, including the Brethren. Although the Inspirationists at one time considered emigrating to America in the eighteenth century, they decided that God had not called them to do so, even though John Adam Gruber, the son of one of their founders, did relocate in Germantown where he was a neighbor of Christopher Saur.

While Brethren moved to the new world, the Inspirationists remained in Europe and, despite persecution, developed many small congregations. Some families found protection for several years in Ronneburg, near Büdingen. They lived here in a picturesque castle, high on a hilltop, and for a time shared their protected spot with Moravians. Visitors to Ronneburg castle today can see the room where the Inspirationists and later the Moravians worshiped. One of the popular restaurants in Amana, Iowa, is called the Ronneburg Inn.

In 1842, under the leadership of Christian Metz, about 800 Inspirationists left Germany and moved to the United States where they formed a new colony, called the Ebenezer Society, near Buffalo, N.Y. But they needed room for expansion and so moved in 1854 to Iowa where they could establish their farms and mills on rich prairie land. They held all their property in common, took their meals in common dining rooms, and allotted living quarters according to family needs. But in the early 1900s some of their young people started to drift away. The Depression years brought other problems, leading to what the Amana old-timers still refer to as "the Great Change," when in 1932 the Society became a joint-stock corporation, and the church was separated officially from their business enterprises.

Visitors to the Amana villages often do not notice their churches since they are not prominently identified. Yet each village has a meeting-house with unpainted benches, blue walls, and lacking any musical instrument. Elders sit facing the congregation. Women in black shawls and bonnets sit on one side, men on the other. Most services are still in German, but in recent years there is some English. They do not seek converts but try to retain in the church many of their traditional ways. Before 1932 there were long communion services that occasionally included feetwashing. Now there are around 1,000 members who participate in services that include messages from elders, reading from earlier inspired prophets and from the Bible, and *a cappella* hymn singing.

"Amana" is a biblical term that means "remain faithful." The seven villages in Iowa have preserved quite successfully many of their old-country traditions and cultural patterns. But some of their leaders wonder how long they can retain this kind of uniqueness as more and more tourists converge on their quiet communities. Perhaps they remain most faithful to the old ways in their unadvertised meeting-houses. Here there are still important links with spiritual roots that reach back—like those of the Brethren—into 18th-century Europe. ☐

Kenneth I. Morse of Elgin, Ill., is a former editor of MESSENGER.

If you go . . .

Travelers to Annual Conference who use Interstate 80 in Iowa may find the Amana villages easily by stopping at Exit 55 at the Little Amana complex. This is not one of the seven villages, but it has restaurants and shops with genuine Amana products, as well as two modern motels. From this interchange the shortest way to the villages is by a gravel road for about five miles. At Homestead, one of the villages, there is a motor hotel, a small inn with a limited number of rooms. There are several restaurants in the villages. The colonies are about 90 miles east of Des Moines and about 75 miles west of Davenport. For more information write or call the Amana Colonies Travel Council, Amana, IA 52203. ☐

Keeping pace with the times

Tensions between conservative and progressive elements in the church kept mounting, until in 1882 a point of no return was reached.

by Dale R. Stoffer

Ever since Abraham was called by God into the midst of an alien culture in Canaan, the questions of how God's people should relate to their cultural setting has been a vital issue. To a great extent this issue underlies the dissension that the German Baptist Brethren Church (the Church of the Brethren) experienced during the 1870s and 1880s.

This dissension resulted in the formation of two new organizations: the Old German Baptist Brethren or "Old Order Brethren" (see "Remove not the ancient landmark," by Dale R. Stoffer, August 1981, page 29) and The Brethren Church or "Progressive Brethren." The 1982 Annual Conference marks the centennial of the events which ultimately led to the formation of the latter group. This article presents an overview of the people known as Progressive Brethren and their spiritual heirs.

As the Brethren reluctantly began to leave behind their German subculture during the 1830s and '40s, they were forced to come to terms with an American culture which itself was undergoing rapid changes. Initially the Brethren sought to build a buffer around the church through the decisions of Annual Meeting. But by the 1850s some of the leading voices of the church—Henry Kurtz, James Quinter, John Kline—began to advocate the use of such modern practices as periodical literature, Sunday schools, higher education, and evangelism.

During the 1860s and '70s three distinct responses to the question of these "innovations" evolved. The Progressives sought to "keep pace with the times" and utilize any practice that would aid the church in its mission. The Old Orders viewed these practices as worldly departures from biblical Christianity and sought to uphold the traditional "order of the Brethren." The largest group, the Conservatives (the present-day Church of the Brethren), tried to maintain a middle ground. Though willing to see change, it had to be gradual. Their primary concern was the unity of the main body of the church.

Firebrand Henry Ritz Holsinger had worked with Henry Kurtz on The Gospel Visitor *(forerunner of today's* MESSENGER*) before he led the Progressives from the church.*

Though men of a progressive bent could be found among the Conservatives (James Quinter, J. H. Moore, H. B. and J. B. Brumbaugh), the progressive movement seemed inevitably to gravitate around the life of one man—Henry Ritz Holsinger. This distinction arose from the power of his aggressive, outspoken, and impatient personality which was extended through his two papers, *The Christian Family Companion* and *The Progressive Christian.* Both papers were published as open forums which allowed writers to express their opinions on a wide range of controversial topics with little editorial comment. The first paper was published from 1865 until 1873 when pressure from the church's leadership caused him to retire from denominational affairs for several years.

In 1878 Holsinger, feeling that the progressive movement needed a more forceful voice, returned to the publishing field with *The Progressive Christian.* From this point on Holsinger became the catalyst for the Progressive wing of the church,

A group of early Progressive leaders (from left): Front row: P. F. Brown and S. H. Bashor. Back row: J. H. Swihart, Henry R. Holsinger, Edward Mason, and E. L. Yoder. Bashor and Mason were editors of various forerunners of the present Brethren magazine, the Evangelist.

and *The Progressive Christian* became its mouthpiece. The guiding philosophy of Holsinger was well expressed in an 1881 editorial: "We hold it our duty to keep pace with the times. . . . By keeping pace with the times, we have more direct reference to the using of such improvements as the advancement of science and art may introduce, for the promulgation of the religion of Christ."

In both 1879 and 1881, Annual Meeting heard grievances against Holsinger and his paper. In the latter year a committee was appointed by Annual Meeting to investigate the grievances. The committee began its hearing at Holsinger's home church in Berlin, Pa., on Aug. 9, 1881, but the proceedings never went beyond a discussion of the ground rules for the hearing. Holsinger and his home church insisted that the hearing be public since he had been publicly charged and that a stenographer be present. The committee contended, however, that both requests violated established usage.

When no compromise to the impasse could be reached, the committee issued the following decision: "That H. R. Holsinger cannot be held in fellowship in the brotherhood, and all who depart with him shall be held responsible to the action of the next Annual Meeting."

Tension mounted as the 1882 Annual Meeting approached, for it would be here that the question of Holsinger's expulsion would be resolved with the acceptance or rejection of the committee's report. Nearly the entire first day of the Conference was devoted to Holsinger's case. Some moderate voices were raised to delay action on the report and Holsinger himself even offered a compromise, conditioned upon the report's rejection, in which he promised to remain in harmony with church practice in the future. However, in the end the Berlin Committee's report was adopted and Holsinger and his sympathizers were expelled.

On the following day, the Progressives sent a memorial to the Standing Committee of Annual Meeting requesting a joint committee be established to "prepare a plan for a general reconciliation." They still hoped for a resolution of the difficulties and were very reluctant to move ahead until every means of reconciliation had been explored. The Standing Committee rejected the Progressives' memorial on the basis of the same technicality by which the Old Orders' Miami Valley Petition of 1881 had been ruled out—it had not come through a district meeting. No doubt the conservative leadership had been pushed beyond the point of compromise by Holsinger's long history of nonconformity to the church's established order.

At this point the Progressives felt that all avenues for reconciliation had been exhausted. They therefore decided to hold a convention at Ashland, Ohio, on June 29, 1882, to explore the future course of the Progressive movement. At the convention three important decisions were reached. Preliminary plans for a new denomination were laid (it was hoped the main body of the church might reconsider its position); overtures were sent out to groups which had separated from the Brethren (the

The Brethren Church today

by Richard C. Winfield

The 15,500 members of the Brethren Church are organized into 122 congregations and nine districts. Most of the congregations are in the eastern half of the US (only 15 west of the Mississippi), with the majority (77) in Pennsylvania, Ohio, and Indiana.

Though once known as the "Progressives," the Brethren Church would now be considered the "Conservatives," at least theologically. The church is Christ-centered, committed to the inspiration and authority of scripture, and puts more emphasis on evangelism than on social involvement (though not ignoring the latter). As an "evangelical" denomination, the Brethren Church has membership in the National Association of Evangelicals.

While strongly congregational, the denominational unity of the Brethren Church is maintained through the General Conference. This meets each August at Ashland College in Ashland, Ohio.

A nine-member Executive Committee carries on the work of the General Conference throughout the year. The Executive Committee employs two denominational executives—a Director of Pastoral Ministries and a Denominational Administrator. There are also six cooperating boards of General Conference, which are responsible for home and world missions, publishing, relief efforts, benevolent care, Christian education and youth work, and the Brethren health and retirement plans. Denominational offices are in Ashland.

Brethren youth also have a national organization and have a youth convention each August. The Summer Crusader Program gives over 250 young people an opportunity to serve throughout the denomination in educational units, music groups, drama teams, or as pastoral or missionary interns.

The Brethren Church continues its association with Ashland College and Ashland Theological Seminary. Since 1963 the seminary has grown from the smallest to the largest seminary in Ohio, with a present enrollment of over 400 students.

Despite its small size, the Brethren Church has an active home and foreign mission program. Eight churches were started in the last five years, with another 10 to be planted by 1986. Foreign mission work is located in Argentina, Colombia, Mexico, India, and Malaysia. Since 1948 the Brethren Church has also cooperated with the Church of the Brethren in mission work in Nigeria. No Brethren Church missionaries currently serve in Nigeria, but some financial support is still provided.

In addition to this cooperative mission effort, the Brethren Church has cooperated with the Church of the Brethren in other areas during the past 40 years, including war-time relief efforts, writers' workshops on Brethren history, peace conferences, the Brethren Encyclopedia, and domestic disaster relief.

Richard C. Winfield, a former missionary to Nigeria, is editor of the Evangelist, *the denominational publication of the Brethren Church.*

Congregational and Leedy Brethren) suggesting a union; the "Declaration of Principles" was adopted.

This document, modeled after the Declaration of Independence, contained several important themes. 1) The gospel of Christ must be the sole rule of faith and practice for the church. 2) In doctrinal matters there should be universal harmony, but on questions of government and customs the church is to observe congregational polity. 3) The Conservatives had departed from the standard of Scripture "in almost every essential feature of gospel liberty and church rule." 4) The Progressives are the "true conservators and perpetuators of the brotherhood and its original doctrines and principles."

Though the Progressives were moving ahead with reorganization, they did not formally organize until after the Conservatives held their 1883 Annual Meeting. They were still looking for some sign which might open the door to reconciliation. When no such sign came forth, the Progressives proceeded with the formal organization of The Brethren Church at a convention held at Dayton, Ohio, on June 6, 1883. In all about 6,000 members joined themselves to The Brethren Church.

The last century has seen both progress and discord in the church. The openness of the Progressives to new trends paved the way for the influence of both liberalism and fundamentalism. The sharp controversy which resulted between adherents of both positions from 1913 to 1921 ended when most of those with liberal viewpoints voluntarily left the church.

During the 1930s another controversy broke out between a group strongly influenced by fundamentalism, the Grace Brethren, and a group loyal to the historic doctrines and the existing institutions (Ashland College and Seminary; thus the Ashland Brethren) of the church. The denomination divided nearly in half with each group claiming about 15,000 members. In spite of this discord, both groups retain several of the key emphases of their Progressive forebears: limited congregational polity, a firm commitment to scripture, evangelism, and higher education. Currently the Brethren Church (Ashland) numbers 15,500, while membership in the Fellowship of Grace Brethren Churches numbers about 41,000. □

Dale R. Stoffer is pastor of the Brethren Bible Fellowship in Columbus, Ohio, a new Brethren Church congregation. Stoffer has made a special study of the Brethren divisions of the 1880s.

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• "Summer's bustin' out all over" . . . that season when the wheat is a ripe golden hue, the corn is high, gardens are flourishing, and the evidences of growth in the natural world abound on every side. The water, which is of absolute necessity to sustain such growth, draws people like a fluid magnet to the oceanside . . . to the lakes and rivers and quiet pools that embellish the topography of America.

Pilgrim's personal watering spot is the eastern side of Lake Michigan amidst the silence of the huge moving sand dunes that grace the stony shores of the Big Lake. Observing the capriciousness of the waters hour after hour brings forth a variety of feelings . . . there is the beauty, the reflections of an ever-changing sky that colors the water constantly, and there is a sense of danger . . . of hostile power in the waves . . . of depths unmeasured . . . of hidden undertows . . . better to stay your distance from the water itself.

All these thoughts recall a powerful sermon recorded by Meister Eckhart, the 14th-century Dominican preacher, entitled "Sinking Eternally into God." In a contemporary sermon, Robert Raines picked up on that idea and said, "We're afraid of sinking. 'Sink or swim' expresses our fear of drowning, being overwhelmed by despair, circumstances, the power of others. Sinking seems to us a way into total vulnerability, a way of losing our autonomy, a way into death. Our fear of sinking is, most deeply, fear of the holy being taken over by Another, fear of intimacy, of risking and possibly losing the self in the ambiguous embrace of God. It is fear of our own rebirth. The psalmist cries, 'Deep is calling to deep, as your cataracts roar; all your waves, your breakers, have rolled over me.' Yet the rolling waves of God bear us through the birth canal into the new life of the Spirit. Sinking into God is being born anew."

When you're near your favorite watering place this summer, remember we don't always have to swim. We can sink into God, "entrusting ourselves passionately and openly into the depth of every thing, event, relationship, experience—in the faith that God waits there in the darkness to greet us and make all things new."

• O the joys that warm the cockles of a grandparent's heart. On a recent Sunday afternoon we talked to three of our four grandsons, the fourth being too new to have much to say as yet. The question, put to all three, "What did you do at Sunday school?" brought forth the following answers.

Hamilton (age 6): "I heard a story about how God took the Red Sea apart. Do you believe that, Packy?"

Harrison (age 2½): "I learned a new song." Then a trembly little voice sings over the phone (in perfect pitch), "God is so good, God is so good, God is so good . . . he's so good to me."

Matthew (age 2½): "I saw God." The parents' explanation follows: The child assumes the preacher, replete with robe and stole, is indeed God. All preachers, male and female, take note!

The above is written, not just because a silly old grandmother needs to write it, but to note at what tender age the idea of the holy is accepted and comes to life.

• Favorite Books of a Favorite Brother, Edward K. Ziegler. Summer months are a special time for reading. One of our writing brothers, whose latest book is entitled *Tapestry of Grace,* shares the following with us: "These are the books which I at present consider most helpful in my own pilgrimage, though the list would change from time to time": *Cry the Beloved Country,* Alan Paton; *On Being a Christian,* Hans Küng; *Collected Poems,* Robert Frost; *Testament of Devotion,* Thomas Kelly.

• From another Pilgrim's Pen: "I can do nothing but sink my desire into You. I sink wholly and completely into Your promise. Let it happen with me according to Your word and will. Amen."—Jacob Boehme (a 17th-century mystic whose writings were an inspiration to Alexander Mack)

• See you on the journey.—P.K.H.

1882: A not so 'progressive' year

by J.W. Rowdabaugh

The 1882 Annual Meeting was the setting for the "Progressives" being drummed out of the Church of the Brethren. J.W. Rowdabaugh, of Syracuse, Ind., was there and recollected it later for the May 28, 1938, Gospel Messenger. *We present an adapted version of his account.*

The 1882 Annual Meeting went down in history as one to be long remembered in the annals of the church. For a number of years prior to this Conference there was a difference of opinion as to what constituted loyalty to the church. On Wednesday, May 31, 1882, the Conference decided to disfellowship those who would not comply with former decisions. On Thursday, June 1, 1882, one group that was disfellowshiped and others walked about one mile west of the meeting grounds to a country schoolhouse, known as the Clayton school, District No. Seven, Jackson Township, Elkhart County, Ind., and there organized a new church, known as the Progressive Brethren, afterwards changing the name to the Brethren Church.

The 1882 Annual Meeting was held on the farm of John Arnold in Elkhart County, Ind. Three open farm fields were selected. All conveniences had to be arranged for. This land is underlayed with sheet water, which can be reached by driving down a pipe with screen about 18 to 20 feet. Many such wells were put down and an abundance of water was available.

A large tent, with seating capacity for about 5,000 people, was located at the south end of the ground, and near an apple orchard, which gave shade to those desiring it. North of the tabernacle tent was built a dining hall in accordance with the Annual Meeting decision of 1879. It had upright board side walls about 10 feet high with a canvas tent covering the interior. There was an aisle through the center the full length of the hall, with tables on each side provided with a doorway for each table. Adjoining the north end of the dining hall was built a large furnace with pans where cooking was done by Cyrus Lants and Solomon Rowdabaugh, deacons, as head cooks. These brethren also did the cooking a few years later at Muncie, Ind., when the Conference was held there.

A short distance to the west of the cook shed was erected a large lunch counter. Twenty head of large cattle were corn fed by contract to be used at this meeting. The bread was baked in Chicago, 110 miles west, shipped to Milford Junction, Ind., on the B & O Railroad, one and a half miles south of the place of the meeting. The box car in which the bread was shipped was lined with heavy paper. There were no paper wrappings on the loaves in those days. Two boys, D.W. Weybright and his nephew, Elmer Troup, used a farm wagon to haul the bread. They lined

Annual Conference of the 1800s was held in barns, tents, or wooden "tabernacles," often erected for the occasion. Lodging was in homes, barns, and tents. These photos are from Ottawa, Kan. (either 1887 or 1896), provided by Velma Ober, Goshen, Ind.

the inside of a double sideboard wagon bed with muslin, and hauled the bread from the car to the meeting grounds. Bro. Weybright told me recently that the bread was still warm when they opened the car door. He also said that there were 5,000 loaves used on Sunday, and an estimated attendance of 16,000 people. This was claimed to be the largest attendance up to this time at any Conference.

How did the people get to Conference in those days? At that time there were no airplanes, no automobiles, no bicycles, and but very few buggies. The folks near and far for at least 40 to 50 miles came in farm wagons. Many stayed during the meeting. Horse feed and water were available on the grounds. They used their farm wagons to tie their horses to, and from which to feed them.

The Cincinnati, Wabash, and Michigan Railroad, now a part of the New York Central system, passed through the Arnold farm from north and south. This road laid a siding, built a depot, cut in the telegraph lines, and gave good railroad accommodations from many parts of the United States. The Baltimore and Ohio east and west line, one and a half miles south of the meeting grounds, built a track parallel with the wagon road, inside of the fields, from their main line, north to the meeting ground, so they could land their passengers on the grounds. They also placed sleeping cars adjoining the grounds for the use of their passengers during their stay at the meeting.

The territory surrounding the place of meeting is noted for large farm barns. At Annual Meeting time of the year is when they are empty, or nearly so. These barns were dusted and supplied with hay or straw on the floors, and all the blankets available were used to accommodate the men from a distance with sleeping quarters. The farmhouses were also specially prepared to accommodate the women with night lodging. The Bethany church house, 60 x 80 feet, located three-fourths of a mile east of the meeting grounds, was also prepared for sleeping room. People walked several miles in order to get a place to sleep. Transportation was mostly limited to the aged.

According to the Conference minutes there were 30 members on Standing Committee. They had the use of the Arnold farm home residence to hold their meetings. Elder W.R. Deeter was chairman of the Committee of Arrangements. Brother John Arnold and Brother John Weybright were also members of that committee. ☐

ANNUAL CONFERENCE BULLETINS

INVITATION—Haxtun Church of the Brethren invites Brethren traveling to Conference to stop and visit, overnight accommodations, tour, etc. Also persons traveling to National Youth Conference. Call Roy Pfaltzgraff (303) 774-7338.

INVITATION—The Cerro Gordo, Ill., Church of the Brethren welcomes travelers to or from Annual Conference to stop overnight with us. We have parking space, hookups, and toilet facilities. Address: 102 E. Durfee St., Cerro Gordo, IL 61818. Phone: (217) 763-8641. Cerro Gordo is 14 miles E of Decatur on Rt. 105; 20 miles SW of Monticello on Rt. 105; 7 miles N of Rt 36.

INVITATION—Attend Ankeny (Iowa) Church of the Brethren homecoming on way to Wichita. July 17-18. Reminiscing Sat., 4-9 p.m.; Worship Sun. 10:30 a.m.; fellowship meal Sunday noon. Contact: Pastor Clifford Ruff, 417 SE Grant St., Ankeny, IA 50021. Tel. (515) 964-5144.

INVITATION—Brethren needing lodging around Beatrice, Neb., call Joan Dell, phone (402) 228-0603. Worship with Holmesville congregation. Sunday school 9:30 a.m.; Worship 10:30. For further information, call Joan Dell (402) 228-0603 or Leonard Snyder (402) 696-4304.

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SIMPLE FOODS

Years ago, Doris Grant, a nutritionist from England, wrote about the deeper truth in the old saying "The hand that rocks the cradle rules the world." As we provide for our families, we can create health or ill-health by the way we feed them.

In our present society, the fast-food industry is taking the nation's nutrition out of the parents' hands. There may be a need in your home to rethink food patterns. Many of us live the "simpleton" lifestyle of using quick, easy, processed foods. We need to change our thinking, return to the "simple" lifestyle, and use natural foods. It could mean more work and time, but when love reigns there are decisions to be made about how we will feed our loved ones.

We must decide about chemical additives, preservatives, artificial colors and flavors, over-processing, sugar, salt, fat, and caffeine. God's simple natural foods have life in them and are not processed into devitalized, chemicalized, packaged, instant this or that.

Getting started

You might gain some new insights by reading *The Love Feast,* by Graham Kerr, Simon & Schuster, 1978, 256 pages, hardback, $8.95. Of course the popular *More With Less Cookbook,* by Doris Janzen Longacre, Herald Press, 1976, 328 pages, $8.95, can help in your search for a more responsible, less consumptive way of using wholesome foods in a caring way.

The Simpler Life Cookbook, by Frank Ford, Harvest Press, 1974, 175 pages, paper, $1.95, is another basic book to help make changes. The 50-cent *Junk Food Withdrawal Manual,* by Monte Kline, Total Life, Inc., 1978, 28 pages, tells in an easy, step-by-step, week-by-week way what I've tried to share with people for many years.

Weeding out the good

Talk to people who work in a natural food store, and go to local and state natural food and health meetings to learn from the leaders. Check for local meetings, including "weed walks" to identify edible weeds.

To get a marvelous guide to plants, order the workbook *Wild Plants to Eat* for $3.95 and the 50-slide set for $34.95 or filmstrip and narration for $29.95 by Jack Darnall, Outdoor Eduquip (Box 1283, Madison, TN 37115). All camps should have this resource.

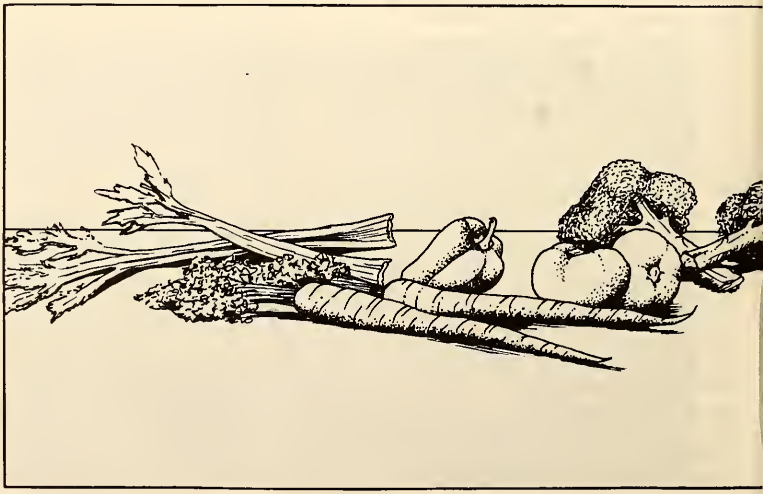
You can also get Euell Gibbons' *Stalking the Wild Asparagus,* McKay, $5.95, or *Stalking the Helpful Herbs,* which are delightful and inspiring, as well as informative.

Everyday Herbs for Cooking and Healing, a 30-minute filmstrip, is not quite as detailed but is a good start. Order from C. J. Frompovich Publications, RD 1, Chestnut Rd., Coopersburg, PA 18036. Write also for a complete list of helps for the classroom and simple cookbooks for children.

Another basic book to help with your study of the edible so-called "weeds" is Dr. H. E. Kirschner's *Nature's Healing Grasses,* Cancer Book House, 127 pages, $3. This will give you an excellent start for learning to use alfalfa and other green plants.

Two books by nutritionist Bernard Jensen are also valuable resources. *Seeds and Sprouts for Life,* 50 pages, paper, $1.75, gives vital information about different seeds, beans, and grains—plus recipes to use them. *Health Magic Through Chlorophyll,* Bi World Industries, 1973, 154 pages, paper, $4.95, is a key to survival by following the natural laws of our creator. Order both from Bernard Jensen Products, PO Box 8, Solona Beach, CA 92075.

Viktoras Kulvinskas has written many excellent books and worked with Dr. Ann Wigmore at the Hippocrates Health Institute in Boston, where they offer classes and training, along with short- or long-term stays for healing. They have just



opened a West Coast center in San Diego. *Love Your Body,* 1972, 94 pages, $2.50, and *Sprout for the Love of Everybody,* 1978, 152 pages, $2.45, give complete low-cost organic diets. Order from Omango D'Press, PO Box 255, Wethersfield, CT 06109.

Sometimes called the "bible of the herbs," *Back to Eden,* by Jethro Kloss, has a companion book, the *Back to Eden Cookbook.* Each is $2.95 from Eden Books, PO Box 1439, Loma Linda, CA 92354.

Changing your lifestyle

Gena Larson's fact book, *Better Foods for Better Babies and Their Families,* Cancer Book House, 1972, 113 pages, paper, $1.75, is practical and based on sound nutritional principles with easy-to-make recipes.

To help change your ideas about the use of salt, read *Shake the Salt Habit,* Gabriel Books, 1981, 128 pages, paper, $2.95. And a cookbook to practice your new habits: *Living Without Salt,* by Karin B. Baltzell and Terry M. Parsley, The Brethren Press, 1982, paper, $7.95.

Sugar and caffeine are traps, too, and they affect our central nervous system. *Sugartime* and *The Spider's Web,* about caffeine, are 20-minute filmstrips available from Professional Health Media Services, Box 922, Loma Linda, CA 92354.

A good description of many foods, both familiar and unfamiliar, is available in the *Encyclopedia of Fruits, Vegetables, Nuts and Seeds for Healthful Living,* by Joseph M. Kadans, Parker Publishing Co., 1973, 215 pages, paper, $2.95.

If good health alone isn't reason enough to make the switch to simple foods, find out how much it costs to buy convenience foods by reading *Dollar a Day Cookbook,* by Ruth and Bill Kaysing, Chronicle Books, 1977, 148 pages, paper, $5.95.

Magazines, too, are a good source of information. Here are four to try: *Prevention* and *Organic Gardening,* Rodale Publications, Emmaus, PA 18049; *Bestways,* 466 Foothill Blvd., La Canada, CA 91011; and *Let's Live,* PO Box 74908, Los Angeles, CA 90004.

Don't overeat. Save money to share with others in a hungry world. You'll find better health and more love, peace, and joy as you delve into simple foods.
—Grace Lefever

Chair of the Witness Commission of the West York (Pa.) Church of the Brethren, Grace Lefever lives in a solar home on an organic homestead, has a natural food store, and has studied natural nutrition for 25 years.

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opinions

Edward K. Ziegler

Next year in New Windsor

I propose that we sell our valuable denominational headquarters property in Elgin, and transfer our center to New Windsor, Md. Anyone who had to live in northern Illinois this past winter, or who has traveled there on church business, is aware that winter there can be rigorous and even dangerous. But there are more compelling reasons for such a move:

—New Windsor has become the center for much of the peace, service, disaster response, refugee resettlement, and, indeed, the ecumenical activities of the Brethren. As such, New Windsor is far more widely and favorably known around the world than Elgin.

—There would be great economic advantages in such a move. With the present facilities at New Windsor, Board meetings and other activities now centered in Elgin could be far more economically housed than at Elgin. (We would no longer need to enrich Howard Johnson.) And our Elgin property would now bring a very substantial increase over the original investment. Proceeds would enable us to build new headquarters buildings and printing plant adjacent to the present New Windsor Center.

—There would no longer be need for the constant and costly travel back and forth between two centers by staff persons.

—New Windsor is accessible. It is within a half day's drive for half of all the US members of the Church of the Brethren. There would be a vastly increased stream of friendly visitors, and thus increased familiarity with the denominational program. With nearby Baltimore/Washington International Airport, our Western Brethren could get there as easily as to Elgin.

—It is common knowledge that for many Brethren Elgin is a symbol of somewhat distant and not always trustworthy bureaucracy. Our General Board staff works faithfully and diligently to erase such perceptions, but a certain stigma still attaches to the very name Elgin. Moving to New Windsor would in many aspects change these perceptions.

—It would be easier and less costly for staff members to reach most of our churches if they were based in New Windsor. It would be a felicitous move geographically.

—Some might feel that such a move would cripple the Highland Avenue congregation in Elgin. Probably not. That church is a strong, stable, growing church in the Elgin community, and would continue to grow and serve if all staff persons were to move to another area. Further, the infusion of these staff persons and their families into the several congregations near New Windsor would strengthen them. This is historic Brethren territory, and these congregations would welcome denominational leaders into their fellowship.

—Such a move would be very profitable ecumenically. New Windsor already attracts thousands of visitors each year, from many denominations. It is already a widely appreciated conference center, and to move our headquarters there would enchance both the Center aspect and the profile of the Church of the Brethren.

—Carroll County, Md., is a beautiful and pleasant place to live and rear families.

I suggest that some congregation, or the General Board itself, bring a proposal for this move to the 1983 Annual Conference, and let the church decide. ☐

Edward K. Ziegler, former India missionary, former moderator of the denomination, former editor of Brethren Life and Thought *journal, former pastor, is presently director of the Brethren World Peace Bookstore at New Windsor, Md.*

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Phillip D. Carter

To add members go back to Bible

I'm one of those so-called new Brethren. I was converted at a Billy Graham crusade and saved from a life lost in drugs, hedonism, and meaninglessness. I never belonged to a church until I joined the Church of the Brethren. I was active in evangelical groups such as the Navigators and the Jesus People and eventually became attracted to the Church of the Brethren because its social witness and Anabaptist heritage seemed to promote a whole Gospel quite refreshing from spiritualized evangelicalism. I have to say hat I found the Brethren warm, loving, and accepting. But I also found much of what the Committee on Diminishing Membership has said to be true.

Chauncey Shamberger (April, page 28) says we're losing members because we no onger have anything to offer. This may be true, but it shouldn't be. We have the same thing the church has always had: the Gospel.

I hope we all realize that lack of growth and membership loss is the symptom of a greater problem, the loss of spiritual vitality. This is not to say that spiritual ife automatically means great numbers, but the growth and spread of Christianity from the days of the Apostles can't be adequately explained by the early church's great social programs.

Jesus clearly stated that anyone who remains in a vital, healthy relationship with him cannot help but bear fruit (John 15), and apart from him we can do nothing. If we look at the early Christians (Acts 2:42-47) we can see how numerical growth took place. They devoted themselves to teaching, fellowship, breaking of bread, and prayer. They also put people's needs over materialism. They had a joyous faith, and Scripture says, "The Lord added to their number daily."

I agree wholeheartedly with Mr. Shamberger when he points out that the churches gaining members are ones that have "clear-cut ideas of what their mission is and are enthusiastic about it." But I don't think we have to go very far to find it. It's in our Bibles.

Of course, maybe now we're too "sophisticated" to be biblical. We've reduced the Bible to the status of "guidelines" and robbed it of its authority in our lives. And we've "demythologized" it so

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Interested in admission? Contact Sandra Zerby, Director of Admissions. Other Brethren colleges are Bridgewater College, Juniata College, Manchester College, McPherson College, and the University of La Verne.

CLASSIFIED ADS

SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college-preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write, or call (319) 643-5636.

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INVITATION—Going to the 1982 World's Fair in Knoxville, Tenn.? Be sure to stay, visit, and worship with the Brethren at Beaver Creek church, Rt. 2, Pelleaux Rd., Knoxville, TN 37918. We are 8 mi. north of Knoxville, just 4 mi. from I-75, exit 113 at Emory Rd. Contact the pastor, Cliff Rogers, (615) 922-8729.

TRAVEL TO CHINA—Nov. 16-29, 1982 (13 days) with 11 days in China. $2650 from West Coast. Sponsored by Menno Tours in cooperation with Goshen College, Indiana. Wendell and Joan Bohrer, tour directors. For information write Menno Tours, 310 S. Main St., Goshen, IN 46526 or Wendell Bohrer, P.O. Box 67, Middlebury, IN 46540.

FOR SALE—Modern home and attached garage, $45,000, in stable, old, Brethren small town. 5 blocks to downtown, 5 to Church of the Brethren, low taxation, City Park with multiple facilities. Ernest Crumrine, 428 Gray Ave., Greenville, OH 45331.

LONGEVITY—Health, Peace. Unique club for those looking forward to 100 years. The late William Berry (104) an outstanding member. Of special interest to those born in the 1890s, to become members of the Three Century Chapter of the club. Baxter Mow, John M. Roller charter members. Write John M. Roller, 721 Calle de Arboles, Hollywood Riviera, CA 90277.

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WANTED—Responses from all members of 56th BVS Unit for a newsletter. Send news of yourself to Carolyn Bechtel, 257 W. Reliance, Souderton, PA 18964 or Lora Brehm Bucher, 572 East King St., Chambersburg, PA 17201. News deadline: Aug. 31.

prayer calendar

July 11-17: Give prayer support to the work of the Southern Plains District assembled in conference at Waka, Texas, July 16-18, and the Northern Plains District in conference in Waverly, Iowa, July 17-19.

Ask God to protect all who are traveling to Wichita, Kan., to attend Annual Conference.

July 18-24: Pray for the Annual Conference at Wichita July 20-25. Pray that God's Holy Spirit may guide in the making of Conference decisions and in all other activities of the Conference. Uphold in prayer Earle W. Fike Jr. as he completes his duties as moderator and Paul W. Hoffman as he assumes the responsibilities of moderator for the year ahead.

July 25-31: Give prayer support to Roma Jo Thompson, completing a four-month mission assignment under Church World Service at the Ali Matan camp in Somalia.

Remember in prayer those working with persons in prison, with victims of crime, and with the criminal justice system. Especially remember BVSer Diane Wilson at Offender Aid and Restoration of Anne Arundel County, Annapolis, Md.

August 1-7: Pray for the LIFE Lab in progress this week at Manchester College.

Pray for the work of the Missouri, Southern, and Arkansas District in conference at Peace Valley (Mo.) church, Aug. 7-8, and for the Southeastern District meeting in Banner Elk, N. C., Aug. 7-9.

August 8-14: Pray for the work of these districts as they hold their yearly conferences: Indiana Northern at Camp Alexander Mack, Aug. 14-15; Ohio Northern at Wooster College, Wooster, Ohio, Aug. 14-16; Western Plains at Estes Park, Colo., Aug. 14-16.

Give prayer support to BVSers Betty Platt, Willowbrook Project, North Bennington, Vt., and Wilson Wood, Camp Woodland Altars, Peebles, Ohio.

opinions

much that we no longer believe that God does anything very extraordinary anymore—much less miraculous.

And being so ecumenical, we certainly don't want to offend anyone by being too adamant about Jesus being the only way.

But maybe there are a few people who, like their Brethren forebears, are willing to recommit themselves to recultivating their relationships with Christ through Bible study, fellowship, and prayer. As it has been written, "God can't do anything through you until he does something to you."

And God promises to be with us. ☐

Phillip D. Carter is a licensed minister and member of the Santa Ana (Calif.) congregation.

Geraldine Plunkett

Let's end the war of words

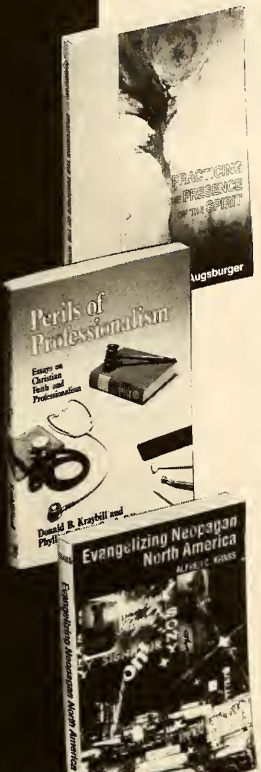
On seminary campuses and around denominational headquarters one frequently hears the phrase "sensitivity to language." Often it is juxtaposed with an appeal for the use of "inclusive language" in speech, in writing, and especially in worship (see March MESSENGER, page 26).

Some people feel excluded or offended by the use of the general indefinite meaning for *man, men, mankind, brotherhood, his, he,* and similar words. Surely they should be supported in their attempts to substitute other language in their speech and writing. We should strongly defend their right to freedom of speech in this regard.

Other persons are offended when an author's work of art is mutilated or when English syntax and the cadences and rhythms of speech are mangled and maimed. Still others are hurt by changes in well-known and loved hymns, poems, prayers, and other liturgical or literary works—even when some degree or artistry is achieved in the rephrasing. These persons also deserve support and the right to freedom of speech.

Perhaps it is time that we synthesize the phrases "sensitivity to language" and "inclusive language" and strive for inclusive sensitivity toward persons—all sorts of persons. Then perchance we will realize that language does not a sexist nor a feminist make. Of the people I have known, the one who did most to encourage women and to advance their cause in the professional world was a man

Herald Press: New Books On Today's Issues



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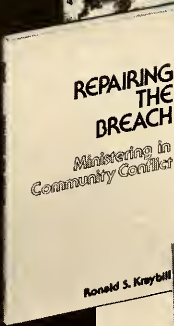
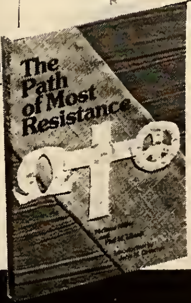
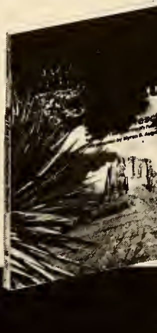
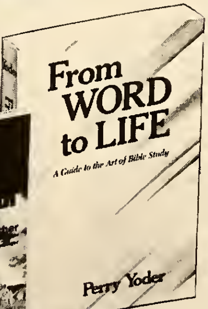


DEAR TIM
Charles P. De Santo







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Perils of Professionalism

Donald B. Kraybill (author of the National Religious Book Award winning *The Upside-Down Kingdom)* and **Phyllis Pellman Good** (author of *Paul and Alta*) edited this look at the relationship between Christian faith and the profession. What effect does one's faith have on setting fees, protecting monopolies, maintaining professional distance? Are there subtle ways that professionalism can subvert Christian faith?
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Why I Am a Conscientious Objector

"**John Drescher** unapologetically shares his conviction and the biblical basis for an evangelical pacifism. He presents a clear call for Christians to give priority to the life of Christ as a way of peace. . . He sets peacemaking in the context of our evangelical mission to win all persons, including our enemies, to become brothers and sisters in Christ."—from the introduction by Myron Augsburger
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Repairing the Breach: Ministering in Community Conflict

Ronald S. Kraybill reviews the alternative means for resolving community conflict. Conflict between groups, between individuals, and within a group are dealt with. This "how to" book provides guidance for a "peacemaker-mediator."
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Evangelizing Neopagan North America

Alfred C. Krass answers the question: "What can we learn from the worldwide mission of the church in 'pagan' societies about the preaching of the gospel in the 'neopagan' West?" "I welcome this book as a testimony of how God is liberating for service a minority of Christians in mainstream North American society. I salute the author for his evangelistic authenticity. I give thanks to God for his prophetic courage and the challenge of this book."—Orlando D. Costas
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The Path of Most Resistance

Phil Shenk and Melissa Miller tell the stories of 10 Vietnam draft resisters—and the effect on their faith, families, and churches. "Here is help for congregations and for denominations in how to deal with differences, how to take commitments seriously, how to be more daring in standing for right when the stakes are high. There is something for all of us to learn from those who have taken the path of most resistance."
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opinions

who scoffed at the idea that language can be sexist. And the one who most consistently manipulated other women into subservient positions was a colleague whose language was extraordinarily devoid of words that historically have had both male and general meanings.

It is equally true that language does not a fool nor a sage, a conservative nor a liberal, make. Readers can surely document this with examples from their own experiences.

Once we have transferred our sensitivity from language to people, we might move toward a truce in the language conflict, a truce that would guarantee freedom to all parties. The truce would require no group to renounce its loyalties to principles and preferences or to change its language.

This might mean that some persons will continue to cringe at words which they consider exclusive or sexist. Others will still wince at subsitutions of new words for cherished and familiar ones. Still others will continue to flinch at infelicitous phrasing and graceless grammar.

The truce will impose two simple conditions upon all. No one may censure a member of another group because of language usage; no one may censor another's speech or writing.

If each side ceases trying to impose its values on others, we can end the destructive war of words that dissipates our energies. With "malice toward none" and with sensitivity toward all, we can then join forces in constructive efforts toward achieving a common goal of equal opportunity for all.

Then, too, we can once again engage in worship with a mutual respect for and acceptance of each other's images and language that will free us all to concentrate on the one God, who is the object of our worship. ☐

Geraldine Plunkett is registrar and administrative assistant to the president and dean at Bethany Theological Seminary, Oak Brook, Ill.

turning points

154th BVS Orientation Unit

(Orientation completed March 28, 1982)

Griffith Barrus, Annie and Gilbert, Sepulveda, Calif., to Campamento Nuevo Vida, Quito, Ecuador
Caruso, James, Moorestown, N.J., to Glebe House, N. Ireland
Cross, Colleen, Redwood City, Calif., to Mid-Iowa Community Action, Marshalltown, Iowa
Freestone, Theresa, Peru, Ind., to Tenant Action Group, Philadelphia, Pa.
Haldeman, Kevin, Manheim, Pa., to Camp Koinonia, Cle Elum, Wash.
Harrington, Timothy, Genoa, Ohio, to Lend-A-Hand, Walker, Ky.
Keltner, Priscilla, Strafford, Mo., to Betterway, Elyria, Ohio
Kowalok, Judith, Pittsburgh, Pa., to Sojourners, Washington D.C., while awaiting overseas assignment
Leiter, Dan, Carol Stream, Ill., to Camp Swatara, Bethel, Pa.
Lorenz, Anne and Herbert, West Germany, to Ground Zero Collective, Bangor, Wash.
McKinney, Karen, Minneapolis, Minn., to Campamento Nuevo Vida, Quito, Ecuador
Mirsch, Uwe, West Germany, to Hoyleton Children's Home, Hoyleton, Ill.
Pettenger, Lyle, Milledgeville, Ill., to Camp Blue Diamond, Petersburg, Pa.
Randels, Kathryn, LaMesa, Calif., to Near Eastside Multi-Service Center, Indianapolis, Ind.
Rogers, Margaret, Guthrie, Minn., to Lend-A-Hand, Walker, Ky.
Seiger, Tina, Pine Grove, Pa., to Friendship Day Care Center, Hutchinson, Kan.
Smith, Amy, South Bend, Ind., to Accueil et Service, Lille, France
Tinsman, Mark, Newport, Del., to Mid-Iowa Community Action, Marshalltown, Iowa
Wiles, Caith, Yoncalla, Ore., to Washington City Church of the Brethren, Washington, D.C.
Wright, Lee-Lani, Elizabethtown, Pa., to MESSENGER, Elgin, Ill.
Zerger, Tom, Dearborn, Mich., to Friendship Day Care Center, Hutchinson, Kan.

Pastoral Placements

Barber, Doug, from West Milton, Southern Ohio, to Worthington, Northern Plains
Bibbee, David, from Bethany, to Crest Manor, Northern Indiana
Cline, Fred M., from Mill Creek, Southeastern, to Wabash, South/Central Indiana
Glass, Jeff, from Cloverdale, Virlina, to Laton, Pacific Southwest
Huffman, Bruce, from Bethany, to Middle District, Southern Ohio
Krider, Eldon, from Cedar Creek, Northern Indiana, to Markle, South/Central Indiana
Krouse, Robert W., from Meadow Branch, Mid-Atlantic, to Briery Branch, Shenandoah
Martin-Adkins, Ron, from Champaign, Illinois/Wisconsin, to NISBCO, Mid-Atlantic
Miller, Fred, from other denomination, to Danville, Northern Ohio, part-time
Mitchell, Glen, from Pleasant View, Mid-Atlantic, to Root River, Northern Plains
Moore, Rodney, from Bethany, to Morrill/Sabetha, Western Plains
Naff, Arnold, Sr., from Phoenix First, Pacific Southwest, to Mill Creek, Southeastern
Nettleton, Charles, from Lena, Illinois/Wisconsin, to Lone Star, Western Plains
Rector, Jack, from other denomination, to Upper Fall Creek, Indiana South/Central, interim
Rosenberger, Clem, from Lititz, Atlantic Northeast, to LaVerne, Pacific Southwest
Shankster, Donald O., from Kingsport, Southeastern, to Cerro Gordo, Illinois/Wisconsin
Smalley, David, to Pittsburg, South/Central Indiana, part-time
Tubbs, John, from other denomination, to Bethel, Western Plains
White, Paul, from other denomination, to Big Sky, Northern Plains, interim

Licensing/ Ordination

Bland, Gregory A., licensed March 14, 1982, Brake, West Marva
Bowman, Earl G., licensed March 7, 1982, McFarland, Pacific Southwest
Davis, Linda E., licensed March 7, 1982, McFarland, Pacific Southwest
Dillon, Matt, licensed March 7, 1982, Upper Fall Creek, South/Central Indiana
Faus, Ronald Eugene, licensed March 21, 1982, Chiques, Atlantic Northeast
Fletcher, Gary Shane, licensed March 21, 1982, Salem, Shenandoah
Rhen, James Harrison, licensed March 14, 1982, West Green Tree, Atlantic Northeast
Shenk, J. Marvin, ordained March 14, 1982, White Oak, Atlantic Northeast
Thomas, Ronald C., licensed March 21, 1982, Markleysburg, Western Pennsylvania

Anniversaries

Aukerman, Marshall and Elsie, Union City, Ohio, 64
Bechtel, Mr. and Mrs. Glenn, Curryville, Pa., 55
Bucher, Raymond and Katie, New Oxford, Pa., 52
Eckroth, Mr. and Mrs. Alfred Sr., Elizabethtown, Pa., 62
Elkenberry, Mr. and Mrs. Charles, Laura, Ohio, 50
Harrold, Elwood and Jennie, Columbiana, Ohio, 50
Moore, Harry and Blanche, Eaton, Ohio, 50
Neely, Mr. and Mrs. Milt, Hollidaysburg, Pa., 66
Rohrer, F. C. and Pearl, Fern Park, Fla., 60
Shelton, Mr. and Mrs. Rufus, Eden, N.C., 50
Wine, Mr. and Mrs. J. Albert, Bridgewater, Va., 50

Deaths

Akers, Jesse, 75, Christiansburg, Va., Jan. 22, 1982
Ballard, Arthur, 85, Oregon, Ill., Feb. 10, 1982
Biggs, Grace Shelton, 75, Eden, N.C., Dec. 23, 1981
Black, Callie Chaney, 80, Eden, N.C., March 11, 1982
Carney, Jesse, 82, Nickerson, Kan., March 18, 1982
Fike, Vira, 94, Lancaster, Pa., Feb. 7, 1982
Garman, Sadie B., 84 Lititz, Pa., April 5, 1982
Gelb, John, 90, Cordova, Md., March 18, 1982
Geiger, Mabel M., 77, New Carlisle, Ohio, March 16, 1982
Gitzel, Clarice, 78, Springfield, Ohio, March 8, 1982
Grady, Ethel, 76, Middletown, Ind., Jan. 5, 1982
Hall, Blanche Hatcher, 75, Eden, N.C., Dec. 11, 1981
Hall, Bruce, 18, Union City, Ohio, Feb. 5, 1982
Harrington, Charles E. Sr., 74, Ridgely, Md., Jan. 10, 1982
Haskett, Grace, 80 Greenville, Ohio, Feb. 20, 1982
Hege, Herman, 81, Chambersburg, Pa., Dec. 13, 1981
Hendricks, Lela M., 86, Mount Morris, Ill., Jan. 6, 1982
Keesling, Mary, 76, Middletown, Ind., Dec. 16, 1981
Knechel, Minnie, 97, Allentown, Pa., Nov. 29, 1981
Leight, Pearl, 89, Chambersburg, Pa., March 1, 1982
Miller, Howard, 73, Windber, Pa., Jan. 13, 1982
Miles, James J., 76, Christiansburg, Va., Jan. 2, 1982
Perry, Charlotte, 74, Dayton, Ohio, March 1, 1982
Peters, Clarence, 82, Dayton, Ohio, Feb. 5, 1982
Prizer, Ethel, 79, Parkerford, Pa., Dec. 26, 1981
Roby, Elsie H., 81, Bridgewater, Va., March 3, 1982
Schock, Robert Z., 57, New Carlisle, Ohio, March 19, 1982
Seese, Elizabeth, 65, Everett, Pa., March 2, 1982
Smith, Harry R., 95, New Carlisle, Ohio, March 6, 1982
Snell, Effie, 83, Des Moines, Iowa, March 18, 1982
Stoner, George W., 73, South English, Iowa, Dec. 15, 1981
Sullivan, Anthony H., 22, Hanover Pa., March 11, 1982
Vaneiken, Arthur, 72, Johnstown, Pa., Feb. 23, 1982
Vancil, David E., 62, Norton, Kan., Feb. 24, 1982
Wampler, Virginia Fifer, 78, Bridgewater, Va., March 17, 1982
Weaver, Verda, 82, Goshen, Ind., March 17, 1982
Welch, Alva, 73, Union City, Ind., Jan. 26, 1982
Wenger, Clyde, 73, Elizabethtown, Pa., March 8, 1982
Wolford, Charles E., 80, Emmaus, Pa., Jan. 18, 1982

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editorial

Peacing things together

As I write this, we have just finished observing Peace Pentecost in our Highland Avenue congregation. Before the sermon, Bonnie Kline Smeltzer asked each of us to write, on a paper dove, our own prayers for peace. These were to be posted on the church bulletin board throughout the entire United Nations Special Session on Disarmament.

She closed her sermon by reading a sampling of these prayers. And as she read them one by one, she began to cry. So did I. And I suspect we weren't the only ones.

What I wanted right then was to grasp the leaders of the world firmly by the shoulders and sit them down in the middle of the church. I wanted them to hear the prayers of the people.

Perhaps those leaders would tell us that our attitude toward war is naive, foolhardy, simplistic. War *is* simple, that's for sure. It's simply wrong. Christians have also been told that the Gospel is too simple.

Many issues in our world are grey—instead of neatly black and white. Christians find themselves on opposite sides of almost every problem. Take, for example, the wide range of views within the Church of the Brethren (a peace church) on the whole issue of disarmament. I don't believe that God keeps a report card and marks us according to our viewpoints, with the better Christian chalking up more correct answers. I do believe that we are each accountable to God as his disciples.

But I also believe that some issues are not grey. And one of those is the existence of nuclear weapons. God has told us, "Thou shalt not kill." No nation should possess the incomprehensible capability to kill that now exists. To waffle on the issue by saying that we don't actually intend to use them, or that they give us a better bargaining position with the Soviets, or that a limited nuclear war is possible (just like a conventional war—only bigger) is a sin.

The question of a "just war" has been debated long and hard, and Christians are on all sides of that issue. But no one can pretend that nuclear war is just another subheading under "war." Nuclear war is a whole new question, and it's as black-and-white as they come.

Now, on the peacemaking path there are at least three dangerous detours to be wary of. The first is to lose all hope. Pacifists are fond of saying that we as a nation have put our faith in bombs instead of in God. On the flip side, if we succumb to desperation we are equally misguided. We will have simply replaced faith in bombs with no faith. Neither group is trusting God.

The second dangerous detour is to forget why we're on the path to begin with. We make peace because Jesus has called us to be peacemakers. Though we work shoulder to shoulder with everyone else, we must never neglect to say that "He is our peace."

And a third detour. We must never deny another Christian's calling simply because it isn't what we've been called to do. Of course we must continually scrutinize our actions and ask if they're consistent with our commitment to Christ, but God calls us to different tasks. He doesn't call each of us to make peace in exactly the same way.

One is called to reconcile a torn-apart family. One is called to lobby for legislation that furthers peace. One is called to arbitrate labor disputes. Another is called to protest income taxes that buy missiles. And another is called to the pastorate.

We are all called to be peacemakers in some way. If we do not stand boldly on our convictions and separate ourselves from the world when necessary, what kind of witness are we making?

Jesus Christ was—and is—radical. Christianity has always been a radical lifestyle. And, no matter how often we hear the word, peace is a radical idea.

Jesus stood on a hill overlooking Jerusalem and wept: "Would that you knew the things that make for peace." Today we weep for our world. But our tears are tears of hope, too, because we follow our Lord to the cross and see the resurrection.—W.S.C.

SAMPLE PAGE

64 BRUMBAUGH, MARTIN GROVE

M. G. Brumbaugh at the executive mansion, Harrisburg, April 6, 1915.

He returned to the U. of Pennsylvania in 1902. A member of a citizens' committee to reform Philadelphia schools, he also served on the committee that drafted Philadelphia's new school law in 1905. In July, 1906, he was appointed superintendent of Philadelphia schools. During his eight-year tenure, the system added physical education departments, manual trades instruction, night schools, and vocational training. Thirty-six new buildings were constructed and teachers were given a new hiring system based on merit. Brumbaugh started the first playground association in the city and became president of the Board of Recreation. He was also a member of the state Board of Education and of the state School Commission which was responsible for writing a new school

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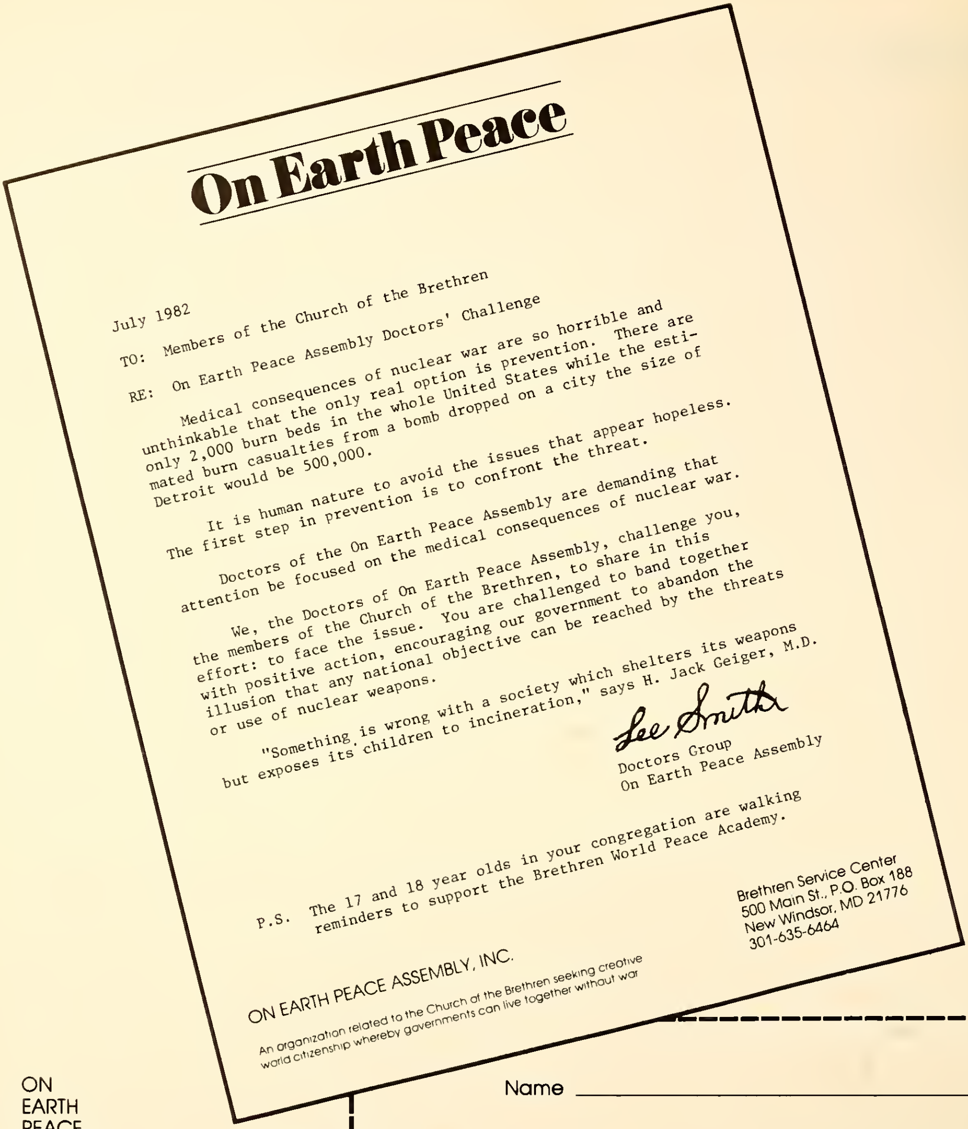

On Earth Peace

July 1982

TO: Members of the Church of the Brethren

RE: On Earth Peace Assembly Doctors' Challenge

Medical consequences of nuclear war are so horrible and unthinkable that the only real option is prevention. There are only 2,000 burn beds in the whole United States while the estimated burn casualties from a bomb dropped on a city the size of Detroit would be 500,000.

It is human nature to avoid the issues that appear hopeless. The first step in prevention is to confront the threat.

Doctors of the On Earth Peace Assembly are demanding that attention be focused on the medical consequences of nuclear war.

We, the Doctors of On Earth Peace Assembly, challenge you, the members of the Church of the Brethren, to share in this effort: to face the issue. You are challenged to band together with positive action, encouraging our government to abandon the illusion that any national objective can be reached by the threats or use of nuclear weapons.

"Something is wrong with a society which shelters its weapons but exposes its children to incineration," says H. Jack Geiger, M.D.

Lee Smith
Doctors Group
On Earth Peace Assembly

P.S. The 17 and 18 year olds in your congregation are walking reminders to support the Brethren World Peace Academy.

Brethren Service Center
500 Main St., P.O. Box 188
New Windsor, MD 21776
301-635-6464

ON EARTH PEACE ASSEMBLY, INC.

An organization related to the Church of the Brethren seeking creative world citizenship whereby governments can live together without war

ON EARTH PEACE ASSEMBLY Professional Vocational groups work in their fields to promote peace and creative world citizenship. Doctors, Educators, Lawyers, Farmers, Health and Mental Health Workers, Homemakers, Morticians, Truck Drivers and other groups meet regularly at On Earth Peace Assembly meetings.

Write for further information

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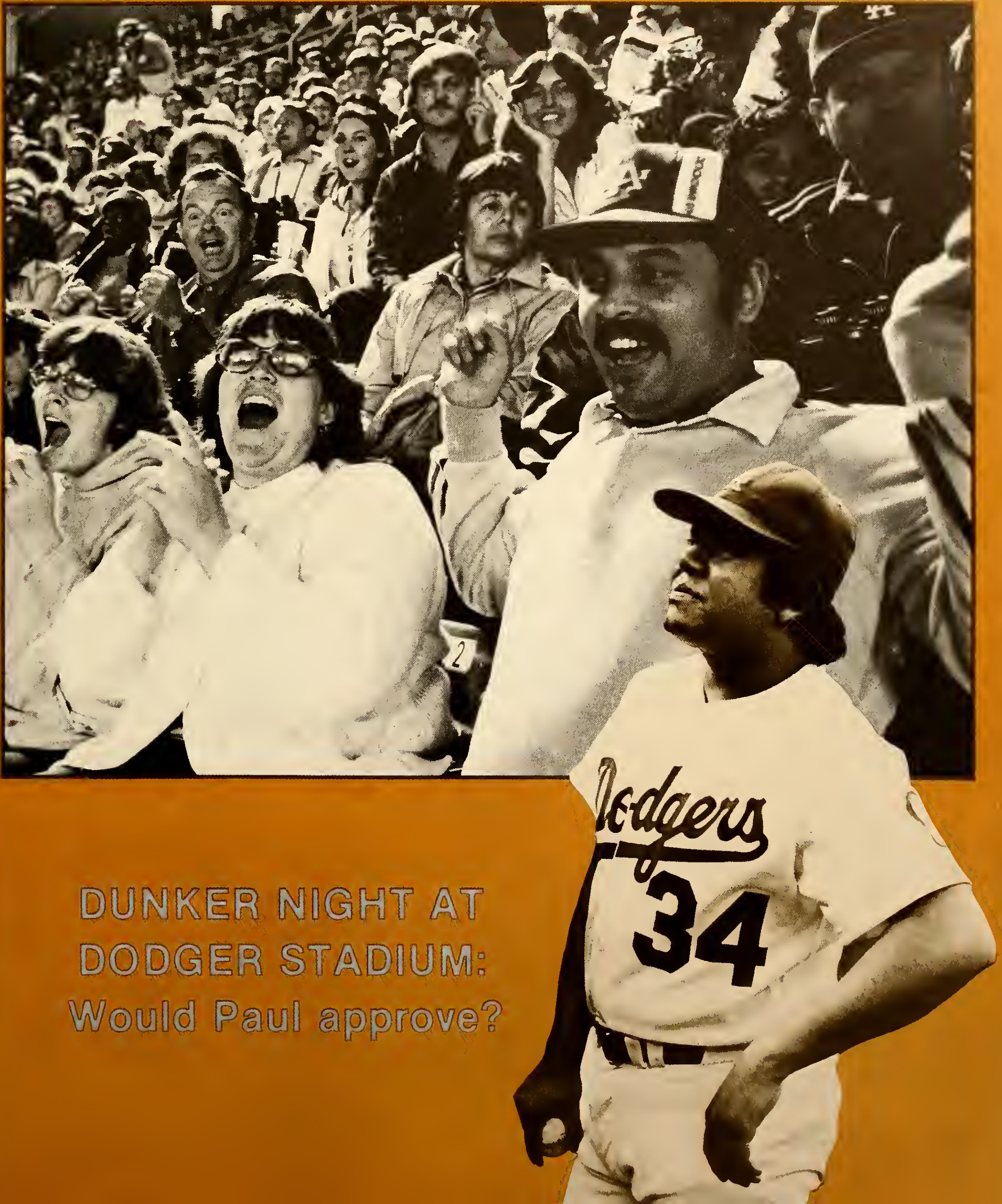
NEXT MEETING Sunday July 25, 1982 at Wichita, Kansas:

On Earth Peace Breakfast at Annual Conference at 7:00 a.m.
Reunions also for former BVS'ers, CPS'ers, China Tractor Unit, Seagoing Cowboys, Puerto Rico Unit, Retired Ministers and Missionaries.

On Earth Peace Luncheon at 11:30 a.m. will feature Wayne Judd, Convenor of On Earth Peace ministers group, speaking on "Growing up in Peace".

messenger

CHURCH OF THE BRETHREN AUGUST 1982



DUNKER NIGHT AT DODGER STADIUM: Would Paul approve?

contents

10 **Jesus and Paul Talk About Peace.** Peace is one of the most talked about topics today. But some people warn that getting involved in politics is not in line with our Christian faith. Timothy K. Jones investigates the biblical basis—peace-making according to Jesus and Paul.

13 **A Circle of Prayer.** "Death is a teacher," writes Matthew Meyer, reflecting on the experience of his wife's terminal illness and the grief following her death. "So much of what we . . . consider so important is so trivial in relationship to eternity."

16 **Dunker Night at Dodger Stadium.** Outside Annual Conference and National Youth Conference, the biggest Brethren gathering takes place annually at a baseball game in California. Frank Ramirez tells how it all got started and what the benefits have been for the church.

18 **Anabaptists and Fairy-tale Visions.** Inez Long charges that lack of growth in the Church of the Brethren is due to certain illusions we entertain. No growth will occur, she says, "until we rid ourselves of the mindset that belongs to innocence."

Cover: Two thousand Brethren (including, in foreground, writer Frank Ramirez and his wife, Jennie) gather at Dodger Stadium in Los Angeles for a fun event that is also a major evangelistic device for Pacific Southwest District (story on page 16). Fernando Valenzuela was the pitcher for this Dodgers-Expos game.

In Touch profiles Eleftherios Petsalis, Oklahoma City, Okla.; Bill Keim and Nancy Stallings, Wenatchee, Wash.; and Joanna Johnson, Harrisburg, Pa. (2) . . . **Outlook** reports on Billy Graham in Russia, Haiti covenant, Nicaragua. Bethany graduation. BVS unit. One Great Hour offering. Nestlé boycott. Tornado relief. Castañer Hospital. Camping convention. Larry Glick (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **One's Voice,** "The Brightness Was Gone," by Conni Nafzinger (9) . . . **Poem,** "Wheels Within Wheels," by Raymond S. Nelson (12) . . . **Resources,** "Public Education," by Shirley Heckman (14) . . . **Pilgrim's Pen** (15) . . . **Prayer Calendar** (19) . . . **Turning Points** (22) . . . **Editorial** (24).

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letters

ON PREVENTIVE PEACEMAKING

As the warfare intensifies along the El Salvador-Honduras border, my frustration mounts in being unable to see a ready road to peace. All sides seem intent on eliminating the opposition through violent means. The bombings, machine-gun fire and grenades take their toll of God-given life almost daily. It's a peacemaker's nightmare, to say the least.

The Church of the Brethren, along with numerous other denominations, has urged an end to US military involvement in El Salvador. The outcry of church people to cease supplying an oppressive military with its hardware and training is an appropriate and much-needed witness of Christian faith in a God of love. The El Salvadoran refugees express their gratitude for such a witness, for they realize that their family members will cease being killed when the means for killing them is disrupted. They realize too that the power and influence of the US and other "developed" nations could have been used much more strongly years ago to help bring about corrections to unjust economic and political conditions.

The united, organized outcry of church people of all denominations is often too late to help bring about justice before bloodshed begins. El Salvador is exploding now. Guatemala is close behind. Which other neighbors are also in line for revolution? Haiti? Mexico? The church, in its desire to understand the human condition and minister to it, should be at the forefront in recognizing potentially explosive situations and should act to see just solutions implemented before countless lives are lost.

How can we best express Christ's love to our suffering sisters and brothers in Central America? A more active program of preventive peacemaking could increase the possibilities for arriving at mutually agreed upon solutions before the killing starts. By organizing the US church community to influence our own government and international corporations, we may be performing one of the most crucial ministries for bringing healing and hope to our neighbors in Latin America.

Their suffering and wounds are deep, but the refugees' faith in their Savior gives them hope of a day when their families can dwell in peace. And our faith in the same Lord of Love should lead us to see to it that that day comes for them and millions like them throughout Latin America.

STEPHEN NEWCOMER
La Virtud, Honduras

UPDATING "UPDATE"

In April "Update" (page 8), the item regarding new and emerging fellowships in the Brotherhood fails to mention Río Prieto (Puerto Rico), which became a fellowship on October 9, 1981. And, although Ponce (Puerto Rico) is listed as an emerging fellowship, it was replaced by Vega Baja —which already has a pastor, Jaime Rivera—at the beginning of this year.

BETH NONEMAKER
New Cumberland, Pa.

THIS MUST BE JERUSALEM

I read the May editorial with a wry smile, thinking of the elderly chef in the mayonnaise commercial who says to the apprentice chef, "You're learning!"

In that final crack, though, about the booth overlooking Ninevah, I think the editor was much too hard on himself. Jonah got teed off because the people *had* listened to him. The editor would be more accurate to place himself, weeping, on a hill overlooking Jerusalem. And if his failure has been that he hasn't "gotten through" to the bigoted, small-minded, self-righteous people of our world, he's in fabulously exalted company—Jesus and Socrates, for starters.

What do we do when we "discover . . . that we never learn *anything*"? I wish I knew the whole answer. One thing we can do is to raise our sights and lower our expectations. We may retire from the field but we don't retreat from our principles. And in so doing, we make another astonishing discovery—that when the bigots have driven one prophet from the battle, the truth does not die with him. It rises again and again, phoenix-like, in the hearts of men and women, sometimes in the most surprising places. Take heart! Truth is still alive and well!

JIM MARTIN

Annville, Pa.

WHERE IS THE CHURCH?

Recent decisions of our US courts should again bring us to realization of their fallibility. It seems that all through history, even into our *enlightened age,* governments of all types have put into effect laws that have been unfair to minorities and individuals who cannot protect themselves.

A recent incident was the Indiana Supreme Court ruling that a Down's Syndrome child could be starved. This is the obvious direction society takes as the result of the liberal US Supreme Court decision on abortion. When will the courts uphold the decision of someone to allow a 5-week-old, a 5-month-old, a 5-year-old or a 75-year-old to starve? Some leaders have already made statements supporting euthanasia.

A court decision does not make something right or wrong. It only makes it *legal.* We need to have strong convictions on these matters and to work to correct all wrongs, protecting the rights of minorities, the aging, the dispossessed, the victims of war, the unborn, and the disabled.

Where is the church in these matters?

W. OTTIS LOUCKS

Bremen, Ind.

THANKS FOR BVS

A big thanks to the Church of the Brethren for Brethren Volunteer Service. While working as a college cook, the boredom of the normal way and lack of honesty necessary to continue in that way had brought me to the edge.

I needed to make a jump quickly because my conscience was less and less able to awaken me to the unjust—yet comfortable—way in which I was living. I wrote to every volunteer organization I could find. Funny, though, it seemed that I had to always sign a faith creed or believe a certain way. Only BVS was willing to take me as a volunteer principally because I seemed genuinely concerned enough to help people in pain or need.

At my orientation, I met several others who had written to everyone else too. Thank you so much for remaining open enough to accept us. We may have had slightly different reasons for being altruistic, but were as one because we wished to help. Thanks for the chance.

I am thoroughly turned on to volunteer work and will in a couple of months be starting full-time volunteer work again.

SHELDON MOTLEY

Oxford, England

IF YOU'RE SMILING . . .

The best things in life are free. Consider the value of a smile: It costs nothing, but gives much. It enriches the giver, not making him any poorer, and taking such a little effort. A smile creates happiness in the home, fosters good will in business, brings rest to the weary, cheers the discouraged, and and is sunshine to the sad. A smile cannot be bought, borrowed, or stolen. And it is of no value unless given away. Some folks are too tired to have a smile. Give them one of yours.

This old world's so full of sadness, we can bring a little cheer.

We may not be here tomorrow; make folks happy while you're here.

Let's get busy. Do not linger, for the days are flying fast.
Let us make our lives worth living, or we may regret the past.
If we make somebody happy, we will also feel real glad.
If we only use our talent, cheering people who are sad.
So then smile a bit more often; keep those wrinkles from your brow.
If you would be really happy, begin smiling. Do it now.

ORPHA NUSBAUM

Middlebury, Ind.

(The writer is 107 years old. See MESSENGER, *June 1976, page 2.—Ed.)*

GOD, NOT HISTORY, IS OUR STANDARD

Often we hear of how the church is changing, that it's not like it was 50 years ago, that it's different from what Alexander Mack envisioned. This is probably true, but the real standard that we strive for should not solely be past history, but our understanding of God's will for his church in light of today's problems and needs. Our own spiritual nurture and moral standards are very important, but so is evangelism and reaching out to the needs of a hurting world. All of this and much more is part of the gospel of Jesus Christ. We are not free to concentrate on our own spirituality and ignore the spiritual, physical, and emotional needs of the world around us.

JOHN ATTAWAY

Tampa, Fla.

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page one

Back when the TV show "Saturday Night Live" was still funny, Garrett Morris used to do a portrayal of an Hispanic who has made a success in American baseball. "Chico Esquelo" always summed up his monolog by remarking, "Baseball been beddy, beddy good for me."

I suggested to Frank Ramirez, writer of this month's cover story, that I might title that story "Baseball Been Beddy, Beddy Good for Brethren." Or Frank may have dared me to; I'm not sure. Anyway, the less-than-serious idea was dropped, and was only a minor casualty of the editing process, a process that saw some of Frank's favorite remarks dropped also.

Brethren Dodger fans

Frank is often-published so he knows to grin and bear the pain of the editor's cuts. But even he sometimes puts in his plea for mercy, just in case the editor might be caught in an unguarded moment. He writes to the editor about his Dodgers story: "I wish there were some way to keep the paragraph about criticism from California fans of the Giants, Padres, Angels, and A's. Really, I thought you'd cut out the business about Paul's Greek. And I was sorry to see the part cut about the cleanliness of Dodger Stadium—it's uncanny." (Uncanny? I guess that means no aluminum cans strewn about.)

In Frank's case, he did catch the editor in a mellow mood (and hard up for filler for this column). So here goes, Frank. We wanted to cut it, but *you* wanted to say it. So now you'll have to face your fellow Californians: "Needless to say, there is some criticism from Angels, Padres, Giants, and A's fans. In recent years about a hundred persons have begun gathering for an annual Giants night in northern California (although it remains unclear to the writer why *anyone* would root for the Giants)."

As for the "uncanny" cleanliness of Dodger Stadium, Frank reports that at 6 a.m. workers begin removing every scrap of paper and wad of gum from the night before. The parking lot, the concourses, the aisles, the seats, the arm rests are spotless." How's that for good clean fun for Dunkers to enjoy without a qualm? After all, cleanliness is next to godliness.—THE EDITOR

in touch

Joanna Johnson: Meeting special needs

Joanna Johnson defines her faith in actions as well as words. Reared in a Brethren minister's family, she dramatizes her faith as director of Family Support Services for the Keystone Homes in Harrisburg, Pa.

"The homes," says Joanna, "are an alternative to institutions for the mentally retarded. We serve about 100 people who are able to function within a highly supervised setting in typical residential homes."

Joanna drives several residents each Sunday to the Ridgeway (Harrisburg, Pa.) Church of the Brethren.

"The mentally disabled need to learn certain basics—like how to sing," says Joanna. "Many of them, because they were institutionalized, never attended church. They are uncomfortable with the social amenities most of us take for granted."

Joanna points out that a special class, rather than isolating the retarded, could care for these needs and teach them on a basic level.

"Being a part of the corporate whole is the important issue," she says, "and we do attend church together."

When Joanna was nine, her parents gave birth to triplets, one of whom was mentally handicapped. Her brother's special needs spurred her interest in society's treatment of the devalued person. After receiving a B.S. in sociology from Elizabethtown College, Joanna attended Detroit's Merrill-Palmer Institute. Study in cooperative living arrangements opened new insights into extended family experiences as she visited communities such as the Fellowship of Hope and the Brüderhoff.

Today Joanna's profession is a natural blending of her life experiences. She writes, edits a professional journal, speaks, and makes proposals to expand programs for the disabled. Recent shifts in Federal funding concern her greatly.

"In the not-too-distant future," she says, "the Federal government will very likely revise its definition of 'developmental disability' to narrow the number of individuals who fall within that category. Unfortunately, such revisions mean fewer will receive services."

What will happen to those who fall on the periphery of the definition? "Some will find private funding, a few may be assimilated by their families, some could be redefined legally, but others will die," says Joanna. "The mentally retarded have the same rights as other human beings."

Joanna Johnson (left) gets a hug from Janet, a Keystone Homes resident.

Joanna sees her work as a special type of ministry. Her life is a blend of compassion and conviction on the value of human life. On a daily basis she influences the lives of the mentally disabled in a deeply human way.—JEANNE J. SMITH

Jeanne J. Smith is a writer from the Ridgeway Community (Harrisburg, Pa.) congregation, where her husband, Herb Smith, is pastor.

Bill Keim & Nancy Stallings: Bethlehem Brethren

Six years ago, Brethren Volunteer Service workers Bill Keim and his wife, Nancy, accepted an assignment in Israel. They served two years just north of Jerusalem at Ramallah, directing child care centers in refugee camps. The couple remembers well the shocks they experienced there.

"We thought this land would be continually baked by the sun. We came from the northwestern US, and we've never dressed as warmly in our lives," Bill says.

Another shock came with their first visit to a refugee camp—seeing children run around barefoot even in the bitterly cold winter and discovering that the child care centers were without heat.

One touching experience will linger with them. "That first day in the refugee camp we noticed a small boy running with one boot on one foot and nothing on the other," says Bill. "When we asked the play leader about him, she pointed

Eleftherios Petsalis: A personal thank-you

When the phone rang at the home of John and Charlotte Paugh a year ago in April, hunger appeals and sharing projects suddenly took on a personal dimension. Greek immigrant Eleftherios Petsalis had finally located the friendly lady who had sent packages to him when he was a destitute 10-year-old in Greece.

For Eleftherios, who had grown accustomed to lack of food in his family of six children, the package had seemed like a miracle. Other gifts containing food, clothes, shoes, and toothpaste arrived from his American friend. There was evidence that they had been opened and some of the contents removed, but he was not critical—he understood that the ones who took the missing items "were hungry also."

In 1946 Charlotte had learned of the desperate plight of many Greek families from her uncle, who had served as a seagoing "cowboy" with a United Nations program just after the war. Upon his return, he distributed names of needy Greek families to church groups willing to take on a material aid project.

Eleftherios, determined to get to America to learn about these people who shared with him, became a sailor and docked in Houston in 1963. He made his way to Oklahoma City and eventually found a sponsor, became a US citizen, and arranged for his brother to come to America with his family.

Meanwhile, Charlotte and her husband, I. J. Musselman, had moved several times, had divorced, and both had remarried. Eleftherios' attempts to locate them were unsuccessful because the only address he had was the one on envelopes sent to him in Greece years before.

Finally, a friend of his went through several Ohio phone books and found an Isaac Musselman in New Carlisle. Though Musselman had died, his widow knew Charlotte and supplied the correct address and phone number.

Following that call in April, plans were made for Eleftherios to visit Paughs in May. Before he arrived in Dayton, Charlotte felt a little apprehensive about having invited a total stranger to spend several days with them. "What if we don't enjoy each other? What if we have nothing in common?" Eleftherios admitted to some of the same feelings, but the meeting proved so enjoyable that Paughs visited their new-found friend in Oklahoma in October and planned to go with him to Greece in July.

Emmanuel (Dayton, Ohio) Church of the Brethren, where the Paughs are members, used Heifer Project as their Lenten emphasis last spring. Each Sunday a member of the congregation shared a fact or experience related to world hunger—a "minute for mission." Charlotte Paugh's "minute for mission" was the story of a Greek boy who spent much of his life searching for an unknown friend so he could thank her personally.
—Joy Dull

Joy Dull is editor of the Southern Ohio District newsletter and a member of the Brookville congregation.

ΚΑΛΩΣ
ΗΛΘΕΣ
ΕΛΕΤΘΕΡΙΟΣ

"Welcome Eleftherios!" "Acquainted" for 30 years, Charlotte Paugh and "Lefty" Petsalis met for the first time last year.

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out another boy who also wore only one boot. 'They share,' was her explanation."

Bill, from the Nampa (Idaho) Church of the Brethren, and Nancy, of the Sunnyslope (Wenatchee, Wash.) congregation, returned to the Wenatchee area following their two years in BVS. But memories of their Holy Land experience stayed with them, and three years later they accepted a position with the Holy Land Christian Mission in Bethlehem, where they worked for two years. They returned to the US in June.

Bill and Nancy were houseparents supervising more than 200 children at the mission's orphan home. Their duties ran the gamut from overseeing dormitories to making sure the children were clean, well-clothed, and getting the proper amount of sleep and exercise. To create a home-like atmosphere, Bill and Nancy initiated family-style dining and split dinner shifts for quieter, more relaxed mealtimes.

Meanwhile, Drew, their 2-year-old son, quickly discovered that with so many brothers and sisters you're never lonely—or have a moment to yourself.

"Most of the time Drew really enjoyed his contact with his mission friends," laughs Bill, "although sometimes the numbers overwhelmed him, and he learned a primitive form of judo as self-defense."

And Christmas in Bethlehem? "It is probably closer to the Bethlehem Mary and Joseph experienced than to the one so peacefully portrayed in our Christmas cards," says Nancy. "The soldiers atop every building remind us that the area is held through force of arms much as the Romans long ago controlled it with their legions. The body frisk on entering Manger Square attests that Christ's message still begs to be heard."

Despite shattering childhood images of Bethlehem, it can be a comfort to us that Bethlehem Brethren proclaimed the message of Christ where it all began and where today there is very little peace, save in the hearts of those who have received the Savior-Messiah as their very own.
—Glenn Stanford

Glenn Stanford, pastor of Mc Farland (Calif.) Church of the Brethren, adapted this article from the newsletter of the Holy Land Christian Mission.

Gibble assails press for biased coverage

After returning from a major religious disarmament conference in Moscow, Lamar Gibble criticized the press for focusing on human rights, misquoting the Rev. Billy Graham, and ignoring the formulations of the conference.

Consultant for peace and international affairs for the Church of the Brethren, Gibble was one of the US church leaders who attended the conference, which was hosted by the Russian Orthodox Church.

Among US participants was Graham, who was widely criticized in the press for comments attributed to him about religious freedom in the Soviet Union. Such statements were either taken out of context or not properly quoted, said Gibble.

The US delegation had agreed prior to the meeting to not inject the human rights issue into the conference, but to raise their concerns privately.

"In terms of the trust we need to continue to keep between us and our counterparts in the Soviet Union, we didn't feel it was appropriate to bring human rights into this conference," Gibble explained.

All US participants were urged by US government officials to use the conference to pressure Soviet authorities on human rights issues. There is documentation also, said Gibble, that US embassies in Canada and the Netherlands contacted representatives of those countries, encouraging them not to attend.

In covering this event, the press did not take into account what the churches have been doing all along in terms of human rights, he added. "We have as heavy an agenda working in these areas as we do in the disarmament areas, but no attention is given by the press until we have a conference like this—which flies in the face of the US agenda of arms buildup."

The conference brought together close to 600 religious leaders from 90 countries. Formal statements adopted were addressed to three audiences: all religions, all governments, and the United Nations Special Session on Disarmament.

The three documents call for an eventual elimination of all nuclear weapons, with emphasis now on education, increased dialog and trust, shifting military funds to other programs, establishing a nuclear freeze and nuclear-free zones, and prayer. The papers say that the issue is not political, but moral.

Nicaraguan meets with Misión Mutua directiva

Members of the Misión Mutua directiva met recently with Alejandro Cruz, secretary general of Eje Ecumenico, a pastoral service organization in Nicaragua. The directiva had visited Managua, Nicaragua, last February to explore the possibility of a new mutual mission relationship there. As a continuing step in that relationship, Cruz visited Bethany Theological Seminary and the General Offices in Elgin, Ill.

In a briefing with General Board staff, Cruz gave an overview of the political situation in Nicaragua, detailing both the positive actions achieved by the revolution and the criticisms that he has as a Christian.

Cruz also described Eje Ecumenico, which is an organization designed to help pastors and congregations from about 15 denominations, mostly Pentecostal. "We are living in critical moments as Christians in Nicaragua," he said. "The role of Christians in Nicaragua is to have a space set aside to criticize the government." He urged North Americans to become more informed about the situation there, and said that reports in the US do not give an accurate portrayal.

Pictured above are Guillermo Encarnación, Alejandro Cruz, Karen Carter, and René Calderón.

Haiti/WMC covenant cuts a few more teeth

Ruby Rhoades and Karen Calderón, both of the World Ministries Commission, made a week-long administrative trip to Haiti in April. One result of the trip was a reaffirmation of a covenant between the Eglise Baptiste des Cites (Baptist Church of the City) and the Church of the Brethren.

The covenant, approved by Annual Conference, 1981, is a statement of committed intent that grew out of a long-time relationship with the Church of the Brethren. The April meeting was a chance to discuss implications and program ideas more directly and personally. It also allowed for on-site visitation to the church and to Aide-aux-Enfants, a children's help program and medical clinic, with which Brethren are already involved.

According to Luc Nérée, pastor of the Haiti church, the covenant reflects a unique relationship in that the Church of the Brethren has never requested decision-making rights or asked to control either Aide-aux-Enfants or Eglise Baptiste des Cites, a 1200-member congregation in Port-au-Prince.

"Brethren have shown the spirit of service, a spirit of respect," says Nérée. "For instance, Brethren send me money. They have never asked me for any report. They know what I am doing with the money. You cannot see that attitude in absolutely any of the missionaries who live here."

The covenant relationship, though not legally binding, includes possibilities of exchange of guest preachers, of volunteers, and leadership training for Haitian Christians. One direct result of the agreement is the assignment of two BVSers to Port-au-Prince. Steve and Sue Williams are working in the Luc Nérée school associated with Aide-aux-Enfants, and are part of the Eglise Baptiste. Two other BVSers are serving at the Haitian School for the Deaf.

27 graduates honored at Bethany Seminary

Bethany Theological Seminary's 77th commencement ceremonies honored 27 graduates June 6. Nancy Faus, seminary professor, offered the address, "A Time to Search, a Time to Wait."

Those receiving Doctor of Ministry degrees were:

H. Fred Bernhard, pastor of Oakland (Gettysburg, Ohio) Church of the Brethren. M.Div., Earlham School of Religion.

John David Bowman, pastor at Little Swatara (Bethel, Pa.) Church of the Brethren. B.A. Bridgewater College, M.Div. Bethany Seminary.

John Herman Neufeld, pastor at First Mennonite Church in Winnipeg, Manitoba, Canada. B.Ch.Ed. Canadian Mennonite Bible College, B.A. Western Washington State College, M. Div. Mennonite Biblical Seminary.

Harry J. Spaeth Jr., pastor at Hollidaysburg (Pa.) Church of the Brethren. B.R.E. Fort Wayne Bible College, M. Div. Mennonite Biblical Seminary.

Paul Eugene Stiffler, pastor at Community Congregational Church (Villa Park, Ill.), U.C.C. B.A. North Central College, M. Div. Evangelical Theological Seminary.

Fourteen people received Master of Divinity (M. Div.)degrees:

David Michael Bibbee, from Manchester (Ind.) Church of the Brethren. B.S. Manchester College. Will pastor Crest Manor (South Bend, Ind.) Church of the Brethren.

Karen Irene Gorden Calderón, of Highland Avenue (Elgin, Ill.) Church of the Brethren. B.A. Manchester College. Continues as World Ministries staff member, Latin America representative.

Steven Arthur Chamberlin, from York Center (Lombard, Ill.) Church of the Brethren. B.A. Illinois Wesleyan University. Will be in advanced clinical pastoral education at St. Luke's Methodist Hospital, Cedar Rapids, Iowa.

Bruce Edward Huffman, of Peters Creek, (Roanoke, Va.) congregation. B.A. Manchester College. Will be pastor at Middle District (Tipp City, Ohio) Church of the Brethren.

R. Douglas Jones, from Williamson Road (Roanoke, Va.) Church of the Brethren. B.A. Bridgewater College. Will co-pastor Black Rock (Brodbecks, Pa.) Church of the Brethren.

Peter Charles Kaltenbaugh Jr., of Rummel (Windber, Pa.) Church of the Brethren. B.S. University of Pittsburgh at Johnstown.

Robert Joseph Klein, from First United Methodist church, Brookfield, Ill. B.G.S. and contract major in Religious Studies, Northern Illinois University.

Rodney L. Moore, from South Waterloo (Iowa) Church of the Brethren. B.A. McPherson College. Will pastor Morrill-Sabetha yoked parish (Kan.) Church of the Brethren.

Michael R. Morrow, from Ephrata (Pa.) Church of the Brethren. B.A. Elizabethtown College. Will pastor Carlisle (Pa.) Church of the Brethren.

Gregory Blake Nick, United Methodist Church, Chicago, Ill. B.A. University of Illinois.

Jeanine M. Wine Powers, of Hempfield (Pa.) Church of the Brethren. B.S. Manchester College, M.S. Millersville State College.

Thomas Samuel Powers, from Mt. Morris (Ill.) congregation. B.S. Manchester College.

Anna Yoder Showalter, from First Men-

Bethany seniors pictured below received their Master of Divinity and Master of Arts in Theology this spring. Front row, left to right: Anna Showalter, Jan Long, Deanna Brown-Ciszek, Jeanine Powers, Karen Calderón, Tom Powers, Peter Kaltenbaugh. Back row: Lynn Sifrit, Doug Geyer, Rod Moore, John Long, Steve Chamberlin, Bruce Huffman, Doug Jones, David Bibbee, Mike Morrow, Helen Dates, Greg Nick. Not pictured: Bob Klein, Bill Kostlevy, Walt Nickeson, Jerry Stanaway.

nonite Church, Oak Park, Ill. B.A. Bethel College. Will be advanced CPE at Rush-Presbyterian St. Luke's Medical Center in Chicago.

Lynn Curtis Sifrit, from the Wichita (Kan.) congregation. B.A. McPherson College. Will be CPE at Wesley Medical Center, Wichita.

Those graduating with a Masters of Arts in Theology were:

Deanna Brown-Ciszek, from York Center (Lombard, Ill.) Church of the Brethren. B.S. St. Olaf College. Will be leading clown ministry workshops in the Kankakee, Ill., area.

Helen Kathryn Broome Dates, of First Church of Christ, Scientist, Aurora, Ill. B.A. Univ. of Illinois. Will do advanced study in near eastern languages and civilizations.

Douglas Webster Geyer, from Reba Place Fellowship, Evanston, Ill. B. Music from Cleveland Institute of Music. Plans to continue studying.

William Kostlevy, of the Milwaukee (Wis.) Mennonite Fellowship. A.B. Asbury College, M.A. Marquette Univ. Will be in volunteer service with Mennonite Board of Missions.

Janice Kulp Long, of the Ambler (Pa.) Mennonite Church. B.S. Virginia Commonwealth Univ., B.S. Eastern Mennonite College. Will be at Camp Inspiration Hills, Burbank, Ohio.

John Richard Long, of the South Mill Creek (Upper Tract, W.Va.) Church of the Brethren. B.A. Manchester College. Will be maintenance staff at Camp Inspiration Hills, Burbank, Ohio.

BETHANY THEOLOGICAL SEMINARY

Doctor of Ministry degrees were conferred on Fred Bernhard, Paul Stiffler, John Neufeld, John David Bowman. Not pictured: Harry Spaeth Jr.

Walter Fassl Nickeson, of York Center (Lombard, Ill.) Church of the Brethren. B.A. Bluffton College.

Jerry Clarence Stanaway, of Douglas Park (Chicago, Ill.) Church of the Brethren. B.A. Southern Illinois University.

Post-30 BVS unit keeps international trend

Representing four countries and ranging in age from 30 to 67, the ninth Post-30 Brethren Volunteer Service unit met for orientation at Bethany Theological Seminary April 27 through May 5. In their eight days together the 14 members of the unit dealt with issues such as communication (and there *were* language barriers), the American dream, peace and nonviolent action, and aging. A highlight was the visit of Jesuit priest Edgar Saguinsin, president of the National Federation of Sugar Workers in the Philippines. Sponsored by the Maryknoll Fathers, the exiled Father Saguinsin has been traveling in Europe and the US, telling the story of the oppression of the Philippine workers.

Members of the unit are pictured below. Front row, left to right: Bev Weaver (leadership), Betty Coshun, (Dorilsa and Albertito Gonzalez), Sue Williams, and Sarah Carter. Back row: Fathy Mikhail, Doris and Alberto Gonzalez, Anne Reeves, Steve Williams, Emma Engle, Johnny Cherry, Carol Buchtel, J. C. and Jean Wine, Scott Lecrone (leadership), and Ernie Bowman.

OGHS offering tops 1982 goal by $9,000

Congregational giving to the One Great Hour of Sharing offering has exceeded the $150,000 goal by more than $9,000. The goal set for the 1982 offering was nearly double the giving for last year.

The annual offering, collected March 28, funds refugee and development projects through the Brotherhood Fund and the Emergency Disaster Fund (see February, page 6).

The 1982 offering emphasizes a witness to both spiritual and social needs. "The Church of the Brethren has caught a new vision for what it means to be the church in the decade of the '80s," said General Secretary Robert Neff, "and is willing to commit its financial support to undergird the programs of the church."

IBFAN says no change in Nestlé practices

Supporters of the World Health Organization's (WHO) marketing code are decrying Nestlé's "serious distortion" of the code, and urge a continuation of the international boycott against Nestlé products. Nestlé has long been criticized for its failure to meet the code's standards of infant formula promotion practices.

In March Nestlé announced its intention

to comply more closely with the WHO code (see June, page 6). But the International Baby Food Action Network (IBFAN) says the Nestlé document "reveals a distorted and inaccurate interpretation of the WHO/UNICEF international standard." IBFAN complains that the Nestlé interpretation condones free formula donations, mothercraft nurses, and pressure on health workers, all promotional practices prohibited by the code.

IBFAN also criticizes the newly formed marketing ethics audit committee, saying that because Nestlé controls the funding, composition, and role of the committee, that it "could not act as an independent adjudicating or monitoring body."

Brethren volunteers on site of tornado strike

Ten people were killed and over 100 injured when a tornado struck the town of Marion, Ill., on May 29th. The Church of the Brethren allocated $10,000 for disaster work in the area.

Donna Derr, project director from the disaster office in New Windsor, Md., reported that 738 homes were affected, 200 of these with major damage. Volunteers from at least three districts of the Church of the Brethren were on hand to help with short-term cleanup, and child care workers served 103 children and their families during the first two and a half weeks of the cleanup process.

Hospital board dispute settled in Castañer

A bitter dispute over the control of the Castañer Hospital in Puerto Rico was settled in May when, in a court-ordered meeting, the institution's incorporators agreed to constitute the hospital's board with community residents.

The conditions for membership on the board include 1) at least 18 years old; 2) no criminal record; 3) resident of the area of service; 4) interest in the well-being of the hospital; 5) payment of the $10 annual membership fee. The board must include at least one person from each of the four area townships.

General Board staff member Merle Crouse, who is one of the original incorporators, said, "The action taken marked the end of an era. Emotionally the hospital belongs now to the people."

underlines

HOT OFF THE PRESS ... Once again setting himself on the line by addressing sensitive issues for Brethren, University of La Verne professor Vernard Eller has written a new book entitled *The Language of Canaan and the Grammar of Feminism.* Viewed as a "thoughtful analysis" rather than an attack on feminism, the book has been billed as "a ... case against the linguistic and philosophical shortcomings of a so-called non-sexist grammar, pointing out ... some significant theological implications." . . . C. Wayne Zunkel, pastor at Glendale and Panorama City (Calif.) churches, has authored a new guide of church growth principles and methods as they apply to the small church. Published under the title *Growing the Small Church,* the book has been accepted in lieu of a thesis toward completion of Wayne's doctor of ministry degree from Fuller Seminary. . . . The Brethren Press book, Alan Geyer's *The Idea of Disarmament: Rethinking the Unthinkable,* has been distributed to each member of the US Congress. Washington office's Ron Hanft engineered the securing of sponsors, which included 11 religious groups, and saw to subsequent distribution of the book. Some recipients have already responded, thanking the donors for their input. . . . The "Growing With Television" curriculum, published by The Brethren Press, has received the "Wilbur Award," given by the Religious Public Relations Council. Executive Editor Ben Logan says the materials can help adults and children use their Christian faith in becoming their own media critics. Stewart Hoover, former communications team member at the Elgin offices, was instrumental in the development of the award-winning materials.

NAMES YOU KNOW ... A member of the Ninth Street (Roanoke, Va.) Church of the Brethren, Boyd Loomis, was one of 10 Virginians to receive the Jefferson Award, a civic citation for "outstanding service to one's fellow man." Boyd is active in Church of the Brethren disaster service, and recently returned from Paris, Texas, where he helped with the tornado cleanup there. . . . Phyllis N. Carter, district executive for Florida/Puerto Rico, has been named president-elect of the Florida Council of Churches, of which 18 major Christian churches are members. One of the Council's major responsibilities right now is a refugee resettlement ministry. . . . As head of the Akron chapter of Physicians for Social Responsibility (PSR), Donald Parker, of the Eastwood (Akron, Ohio) church, has appeared on local television and has briefed groups on the results of nuclear war. PSR is a social action group incorporating medical personnel to promote disarmament and to educate people on the effects of nuclear attack.

REMEMBERED ... Daniel Moda Kwaha, long-time pastor and leader in Ekklesiyar 'Yanuwa a Nigeria (EYN) died April 30, at Lassa, Nigeria. . . . L. W. Shultz, one of the founders of Camp Alexander Mack where he was manager for 31 years, died May 22 at North Manchester, Ind. An ordained minister, Shultz was known for his genealogical and historical studies, and led numerous Brethren heritage tours to Europe. . . . H. Spenser Minnich, who served 41 years with the General Board, died June 15. He worked with mission education and the missionary pension board, and was director of special gifts. After retirement in 1960, he was La Verne College's consultant on planned giving.

update

NEW CHURCHES ... The addition of 15 new churches in the past year has pushed the total number of congregations in *Ekklesiyar 'Yanuwa a Nigeria* to 96. The churches, all growing from established mother churches, were approved for organization at the April annual meeting of EYN.

FOR SPECIAL COMMENDATION ... The *emergency disaster office* of the Church of the Brethren received a letter of appreciation from President Ronald Reagan, praising the work of the child care disaster response program. The program came to the President's attention because of its nomination for the Volunteer Action Awards. . . . The Council for the Advancement and Support of Education (CASE) has awarded *Manchester College* one of 13 "Special Merit Awards" in recognition of promotion of CASE's national "Mindpower" campaign. "Mindpower" was the theme of a nationwide effort to remind politicians, parents, philanthropic organizations and media professionals of the need to support higher education. Last October, over 300 students and faculty members joined to form a gigantic spelling of the word "Mindpower" across a 150-yard expanse, which was filmed by local tv stations and published in various newspapers in Indiana.

BLUE JEAN SPECIAL ... To celebrate the "commonness of us all," and that God accepts us as we are, members of the *Salkum Community* (Wash.) Church of the Brethren all wore jeans to church one Sunday. Participants say the day was a practical reminder that Christians are in the world to work for Christ, and this can't always be accomplished in "Sunday best."

FREEZE, PLEASE ... The *Beacon Heights* (Fort Wayne, Ind.) church, like many other congregations in the denomination, has endorsed the nuclear freeze. Aware of the need to teach peace, one adult Sunday school class is studying the history of the arms race, and what Christians can do about it now. For children, three Sundays were designated for study of Brethren peacemakers. A troupe of three adults toured the elementary Sunday school rooms portraying John Kline, Dan West, and Anna Mow.

MOXHAM'S MAXIM ... "Sharing is caring" is the idea behind the special projects initiated by the Men's Fellowship of the *Moxham* (Johnstown, Pa.) Church of the Brethren. Proceeds from "Wild Game Dinners" have raised almost $3,000, which has been donated to Heifer Project International. It's becoming a habit. The next one is already set for January 29, 1983.

MILESTONES ... Day-long festivities helped mark the 100th birthday of the *Sabetha* (Kan.) Church of the Brethren on July 18th. . . . *McFarland* (Calif.) church celebrated 70 years of ministry on May 2nd, taking looks at "Yesterday, Today, and Tomorrow." . . . The *Somerset* (Pa.) congregation recently marked a 60th anniversary, as did the *Living Stone* (Cumberland, Md.) church. . . . The *Bethel Center* (Hartford City, Ind.) church dedicated a new fellowship hall April 18. . . . *Elizabethtown College* will be breaking ground for a new Chemistry building in September. . . . Notice: If you have an item for Update or Underlines, please be aware that MESSENGER works on a two-to three-month lead time.

outlook

Fire for camping joins Brethren, Mennonites

Coming together for the first time ever, Brethren and Mennonite camping leaders from the US and Canada met at Camp Amigo in Michigan for a week-long Christian Camping Convention in April.

The "milestone event" attracted 130 directors, board members, and staff members from Brethren and Mennonite camps. Forty Brethren represented camps Swatara, Blue Diamond, Eder, Mack, Inspiration Hills, Woodland Altars, Woodbrook, Emmanuel, Emmaus, Ithiel, Brethren Heights, and Colorado.

Bethany Seminary's Don Miller was keynote speaker on the week's theme "Toward a Peaceable Kingdom." He led three morning sessions, addressing the topics "Shalom as the Goal of Camping," "How Do Peace Attitudes Develop?" and "Is Peace Education Possible?" Other sessions looked at conflict resolution, the legal aspects of camping, teaching peace to children, nutrition concerns, and "personal retreating."

Carol Kettering, of the Wichita (Kan.) Church of the Brethren, offered a new repertoire of camp songs and table graces, and led short morning worships.

The enthusiastic response of the participants has prompted possible plans for a second conference.

Larry Glick appointed to Shenandoah office

Larry Glick has been named the new associate district executive/Education for Shared Ministries (EFSM) field associate in the Shenandoah District. He assumed responsibilities July 15.

A resident of Harrisonburg, Va., Glick was a guidance counselor at Page County High School before accepting the position with the district office. He and his wife, Sharon, have one son.

As district staff, Glick will have responsibilities for nurture and witness, and will devote one third of his time to helping with field coordination of the EFSM program with churches in the eastern US.

one's voice

The brightness gone

Conni Nafzinger

interviewed by James H. Lehman

Volunteer work has become a lifestyle for Conni Nafzinger. She joined Brethren Volunteer Service in 1976. Since then she has served on projects in Ohio, Indiana, Elgin, and the Netherlands. Presently she works at Braendam House in Scotland, a center where troubled families come for rest and counseling. In this interview she recounts a dramatic experience that changed her life and led her into BVS.

I was in a program in which I would end up with a masters degree in forestry, transferring from Elizabethtown to Duke University; and in the middle of my junior year I had this experience. Before that I was bound for success. I was doing excellently at school academically, involved in numerous clubs and sports activities, and following very well what society had always told me success was all about.

So this experience was from a totally different world, from a whole different plane of thought and existence. That's the only way I can describe it. It was like I was walking across campus and in a flash I felt like everything was different. I couldn't see colors. I could see differences of shade, but all the brightness was gone, and I felt like a small kitten which had been picked up by the scruff of the neck and turned around in exactly the opposite direction and set back down again and left there to look and stare and wonder what happened.

I went back to my room and I realized that every bit of ambition and desire to be a success had been sucked completely out of me. I was ready to leave school. I felt like all of a sudden there was nothing left for me at this school. I just had to leave. I had no idea where I would go. I was shocked to observe this feeling within myself.

So I did a lot of self-analysis, trying to decide where I would go from that point. And I came up with two things: that money was no object and that service was something my life had to be about. At least that was the starting point. Then the next thing was to decide what avenue I would follow to reach those objectives.

I talked to the campus minister, and I said, "What can I do that will give me security but will allow me to follow those things?" And he suggested volunteer service. I said, "Will you help me get an application?" He said, "Yes." So that was taken care of.

I still couldn't see the colors. It was not like black and white. It was like if you take the intensity out of every hue; you can distinguish between colors, but there's no brightness there. There's no vividness.

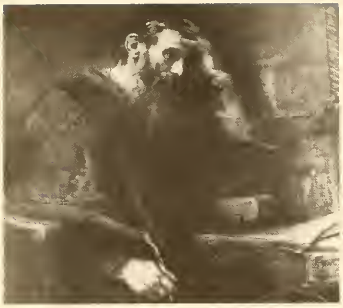
So then I went to talk to my professor of religion—or philosophy, I can't remember which. I talked to this professor, but I didn't mention anything about the colors. I just mentioned my decision to leave and go into Brethren Volunteer Service. During the conversation, he said, "Well, life is like a big black and white lined drawing, like a picture, a chart. And when you're born, there's a flash of color in the center of the chart. And everything that you experience—your parents, your surroundings, your emotions, and so on—colors your chart with different colors, shades, etc. And after a while you can choose which areas of your life chart are going to be colored, such as what group of friends you'll have, what school you'll go to, what kind of experience you'll set up for yourself, what challenge you'll go for."

And I said, "Well, I want to go after everything that can be mine, and when I die, I want my chart to be packed to the brim with the most vibrant of colors, the most loving and happy and sensitive and poetic—everything good all crammed into my life chart!" And he said, "Well, that sounds like a very good goal to me. I hope it all works. Good-bye." (laughter)

And so as I came out of his office, it was like—a flash! Everything got its intensity back again! And it was just so amazing! And at that same moment I felt like I was full of bursting energy again. I had not gone to classes that whole week, because I had had absolutely no desire to go. I started going to classes again, and I just picked right up where I left off. I ended that term better academically than any term before. And I had no problems. It was great! Right after that semester then I went into Brethren Service.

Since then, whenever I come to a decision point—it's not really that I choose the points; it's like they just sort of happen—then I have some kind of spiritual experience where I know God's talking to me, trying to tell me my direction for the future. I just have to keep listening for it, because after such an experience, I know that's where my whole life has got to go. I've got to be listening for this voice and doing what it says, because that's what I'm meant to do. It means a lot to me—my faith. ☐

James H. Lehman is a free-lance writer and producer of audiovisuals.


"Apostle Paul in Meditation," by Rembrandt van Rijn

Jesus and Paul

There is no separating inward belief from outward behavior. In my pilgrimage, I have leaned on interior resources as much or more as I have focused on outward expression. I gravitate toward spiritual reflection more than social activism.

I also know the two bear an inescapable and intimate connection.

This is certainly true when it comes to the matter of peacemaking and the likelihood of nuclear war. I feel a Christian's concern over Christian unconcern (to recall a phrase from Vernon Grounds). As Emma Rothschild has been quoted, "The United States may buy itself two things with the $1 trillion defense budget of 1981 to 1985. The first is an economic decline. . . . The second is a nuclear war."

If a nuclear war is indeed what we are buying, then there is cause for inward concern *and* appropriate action.

Doctors warn that civil defense programs will at best make pitiful band-aids on the immensity of potential disease, death, and suffering. Many wonder if a nuclear war is winnable or survivable, for we sit on an explosive force equal to 853,000 Hiroshimas.

This is the context in which we read and hear Scripture's words about peacekeeping and reconciling. There's the teaching of Jesus (Matt. 5:38-48), for example, that it is the peace*maker* who is blessed. Or the example of Jesus, who not only wept in personal anguish over Jerusalem's inattention to the ways of peace, but who also refused to allow his safety to be defended by sword.

And the words of Paul, no flaming revolutionary, who nonetheless argued that devotion must translate itself into compassion, concern into witness, inner peace into outward influence (Rom. 12:11-12). He knew that service that finds its nourishment in Scripture, its motivation in faith, and its power in the Holy Spirit, grows not toward quietism but toward energetic activism.

Paul moves from the inward and reflective to the outer and active, from life in the Spirit to lived convictions in the world.

"Never be lacking in zeal, but keep your spiritual fervor. . . . Be joyful in hope, patient in affliction, faithful in prayer. Share with God's people" (verses 11-13). But then: "Be willing to associate with people of low position. . . . Do not repay anyone evil for evil. . . . If it is possible, as far as it depends on you, live at peace with everyone" (verses 16-18).

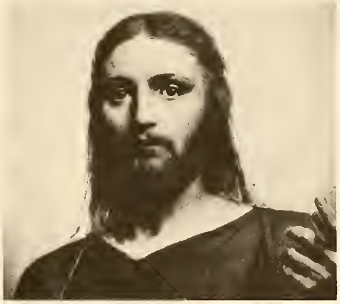
There is an active character to these latter injunctions: "Live at peace with everyone" means not our routine circles of acquaintances alone. "Everyone" includes the neighbor on the block as well as the stranger across the globe. But Paul is not indulging in facile, sugar-coated fancy. He says, "If it is possible." He knew, I'm sure, that in some encounters advances will be diverted, chances passed over, and efforts unavailed. That does not mean that we do not try—only that we expect there to be a cost when we do.

Paul points to this when he interjects "as far as it depends on you." If conflict rages or war erupts, let not the cause be laid at our feet! Peace is not a question of

We resonate not with the spirit of ou times but with the temper of the mind of Christ . . . We are to be faithful, whatever the risk.

by Timothy K. Jones

talk about peace



"Christ Blessing the Children," by August Jerndorff

blame we lay on *the other*—as weapons amassed or slights inflicted. It is foremost a matter of responsibility *for us*—the decisiveness of our witness, the determination of our effort, the bigness of our responses.

Should a devastating war break out, "as far as it depends on you" will be a phrase that rests heavy on our consciences—not because we will have to bear all the responsibility for the suffering when it comes, but because we will have done nothing when opportunity and time were ours.

This is why contemporary expressions of peace concerns are appropriate extensions of Christian witness. Urgent ones! The Nuclear Weapons Freeze is just one example.

Our goal is to live at peace. That sounds more idealistic than practical. But Paul reminds us that the end results lie with God. "Do not take revenge, my friends, but leave room for God's wrath." Perhaps Paul was anticipating his critics—talk of peace begs the question of the enemy moving in and taking advantage.

Still, urges Paul, quoting from Deuteronomy, "'It is mine to avenge; I will repay,' says the Lord." *We* are to be faithful, whatever the risk. Peace, not safety, is our concern. Right, not might, is our mandate. The Lord can be trusted. That faith stretches us to obedience and vision.

We resonate not with the spirit of our times but with the temper of the mind of Christ, which is well expressed in Paul's "Do not be overcome by evil." He meant by that, "Do not cave in to the temptation to meet evil with evil, offense with escalating offense." Instead, with verse 21, "overcome evil with good."

We overcome with the good of love, the disarming power of the Spirit, with the simplicity of suffering love. Not necessarily in a readily apparent victory! But we know the way to Golgotha led on out to the road to Emmaus. Only obedience to the way of Christ, only the hidden power of the way of the Cross, only the vision of faith, leads to peace.

That view, of course, is not shared by our leaders. I do not know, therefore, what impact voicing our Christian vision will have on the course of the world. I do know the issues are too critical for us to do nothing. I believe with Billy Graham that "the nuclear issue is not just a political issue—it is a moral and spiritual issue as well." Contemplative Thomas Merton suggests that Christians are called to peace not just as an experience but as a vocation.

Paul and Jesus remind us of that. Peacemaking in our nuclear world is not a matter of intemperate finger-pointing or placing physical safety above spiritual and ethical integrity. It is recovering our basic Christian compassion for all God's children, all God's world.

It means letting God's peace within make us restless to create peace about. May our concern lead to action; may our inward stirrings lead us to become a leavening, transforming presence in the life of the world. ☐

Timothy K. Jones is pastor of the Germantown Brick Church of the Brethren in Rocky Mount, Va.

Wheels within wheels

by Raymond S. Nelson

I contemplate the cycles
That govern daily life—
The ends and the beginnings,
The peace that follows strife.

I watch a storm to silence
While braving wind and rain,
Then revel in the sunshine
That floods the earth again.

Each dawn gives way to evening
And life succumbs to death;
My son becomes a father
While I draw shorter breath.

The seeds of spring grow golden
And harvest grains roll in;
The summer's sun arcs lower,
Ere winter's snows begin.

I pause in meditation
On Mystery and Power
Revealed in constant motion
And worship in that hour. ☐

Raymond S. Nelson is chairman of the Department of Language and Literature at Friends University in Wichita, Kan. This poem is reprinted from his book Not by Bread Alone, *Friends United Press, 1982.*

by Matthew Meyer

A circle of prayer

After his wife, Barbara, died last April, Matt Meyer wrote the following letter to many of their friends across the country. It is reprinted here, with his permission, to share with the larger church family.

Beloved friends,

This is a letter to some marvelous persons who have felt and expressed concern and love to Barbara, to me, and to Sally, Daniel, and Mark, all through these two and one-half years of struggle related to Barbara's illness, pain, and death.

Barbara left this form of physical existence on April 1, 1982, at 6:30 a.m. quietly and peacefully. She experienced Easter 10 days early. She has been set free to a new life where there is no pain or suffering or heartache. I'm sure her joy is full and rich.

I'm writing this letter because I have a need to reflect and share. If this is "more than you ever wanted to know," just skip over it, but be sure you know that your support, in so many ways, meant a great deal to us and will continue to live in our memories forever. Thank you!

Here are some reflections that have been growing with me during this experience.

1. Preparation for the death of a loved one is almost impossible. We had five months warning that death was imminent. As a pastor for 13 years I was well acquainted with death and dying. But in spite of that, when it happens, somehow one is never quite ready or completely prepared. It is so final, so permanent (by this life's standards), and the empty, aching hole will be there for a long time.

2. My grief (our grief), no matter how big it seems to me, or to us, is only a tiny part of the ongoing grief of humanity. Suffering and death are a daily experience. I'm more aware of the enormous suffering and grieving people are experiencing. So many people are enduring great pain—and sometimes that pain must be kept private. Pain, unshared, I'm sure is far more unbearable and torturous.

3. The beautiful promises of the Christian faith bring a peace and comfort that can conquer the sting of death. I know Barbara has an existence that is in God's love and warmth, and there's unlimited and inexpressible joy and serenity, and that knowledge is of great importance.

Messages from the Bible, from cards, and personal written and spoken messages will continue to be cherished by all of us. Here are some: "You'll never walk alone for God is with you." "May cherished memories comfort you in your sorrow." "You are not alone. God walks with you through the valley." "May God bring you comfort." "May the love of friends comfort you." "Our thoughts, sympathy, and love are with you." And one more which has a beautiful thought—"Sorrow is not forever, love is."

4. The human spirit has a tremendous capacity to face almost anything. Barbara knew that death was coming. She was not afraid. She said she was ready when that experience needed to become a reality. But, at other times she talked about "when I get well" we'll do so and so. She remained alive and alert for longer than anyone expected she would. I believe that she finally came to the understanding that "It's all right to die." She spoke of the expected death of a friend in the same hospital. She said, "How do they know he is going to die?" Then she died a few hours before he did. It seems Barbara finally decided to answer the persistent knock on the door and then entered the new life willingly, if not eagerly.

5. Death is a teacher. It reveals the fact that life is so fragile, temporary, and transitory. Much of what we do or say or consider so important is so trivial in relationship to eternity. It declares anew that love alone outlasts all other values. As Paul said, "So abides faith, hope, and love. But the greatest of these is love." No wonder we know that "God is love."

6. The "Why?" questions cannot fully be answered, nor should they be. In fact, the "why" questions don't seem too important. I know there are reasons, and I can know some of them, but mostly there is this abiding and eternal and comforting mystery. The need to know the answers is far less urgent than the need to feel God's love and forgiveness and mercy. That can come directly from God, but it comes through compassionate people as well.

7. The circle of prayer and care is real. One dramatic reality that came to us daily through these many months was the presence of caring persons around us. You are scattered geographically, but you have been present with us. God's Spirit unites us, and that circle of unity is not limited by time or space. Distance in miles or years doesn't matter. The barrier of death doesn't even have any effect. The "cloud of witnesses" has become a circle of persons giving and receiving, inhaling and exhaling, living in God's love.

My prayer is that each of you, in your times of agony and grief, may be blessed as my family and I have been—by sensing the sustaining unity of the Spirit and love of God flowing through us all.

With grateful hearts,
Matthew Meyer
Sally, Daniel, and
Mark

Matthew Meyer is Parish Ministries staff for spiritual growth and Annual Conference manager.

PUBLIC EDUCATION

When Jack Harrison became interim pastor of St. John Presbyterian Church in Dallas, he paid a neighborly call to the principal of Kimbell Junior High School across the street. He took with him a set of monographs called *The Church and Public Education.*

The principal was impressed with the one called *The Education of the Public,* written by Dr. Malcolm Warford, and agreed to recommend its use in a spring meeting of the Dallas School Administrators' Association.

The association's leadership joined in the planning, and they involved community committees representing business, religion, PTA, media, and other organizations.

Jack Harrison arranged to have the writer, Dr. Warford, be present for a series of meetings. He also rallied support from members of his congregation and eventually arranged a luncheon meeting at the church. The supper meeting of the Administrators' Association ended up involving 128 school principals and administrators and more than 100 others.

You, too, can lead that kind of action in your community. We all have responsibility for the education of children and youth. The resources described here may help you in such action.

Educating the public

In February 1979, the Parish Ministries Commission adopted a statement of commitment to share in the maintenance of the public schools and public education. Copies are available from Shirley Heckman, 1451 Dundee Ave., Elgin, IL 60120.

Resources like those used by Jack Harrison are available to aid people in congregations in working creatively in and with their public schools.

This set of eight monographs with study/action guide (Pilgrim Press, 1980, 1981) deals with problems and possibilities of the public and challenges the user to join in strengthening the public school.

Study-Action Guide for Education of the Public and the Public School Monographs, by Manford H. and Nancy E. Wright-Saunders, paper, $3.95. This has suggestions for using the books listed below.

The Anti-Muffins, by Madeleine L'Engle, hardcover, 48 pages, $7.95. this tells about the education of John, one of the Austin family, of whom L'Engle has written other stories.

The Education of the Public, by Malcolm Warford, paper, 48 pages, $2.95. Schooling issues are sorted out from the larger perspective of the problems of education in the society.

The Public School and the Education of the Whole Person, by Mary Caroline Richards, paper, 48 pages, $2.95. Good education requires wonder, drama, imagination, and the awakening of conscience and compassion—as well as subject matter, skills, and discipline.

The Public School and Public Policy, by Manfred Stanley, paper, 24 pages, $1.95. We have no clear consensus about purposes of public education. Development of such purposes and policies can originate with the people rather than with the government.

The Public School and the Family, by Hope Jensen Leichter, paper, 32 pages, $1.95. The family is the first educator of the child. Some of the person's basic education takes place within the family.

The Public School and the Challenge of Ethnic Pluralism, by Carl Grant, Marilynne Boyle Ridgeway, and Christine Sleeter, paper, 40 pages, $2.95. Our schools need to affirm diversity through the elimination of biases and prejudices based on race, sex, class, age, handicaps.

The Public School and Moral Education, by Henry C. Johnson Jr., paper, 96 pages, $5.95. Should moral education be a general function of the curriculum as a whole, or should it be consciously taught in specifically "moral" terms in classes for that purpose?

The Public School and Finances, by Mary Frase Williams, paper, 64 pages, $3.95. Finance-related issues include educational opportunity, the level of spending for education, tax and expenditure limitations, and the responsibility of the taxpayer for financing education.

The entire set of monographs is $24.50, $18 without *The Anti-Muffins,* and the study/action guide is $3.95 additional. Available from the Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Teaching peace

Militarization, Security and Peace Education: A Guide For Concerned Citizens by Betty Reardon, United Ministries in Education, paper, 96 pages, $4.50. Learning packet: $8.50. Guide and packet together: $12.

This resource is intended to help people

in a community to study about and work on ways in which peace and justice concerns can be included in the ongoing activity in the classroom. Order from UME at Educational Ministries, American Baptist Churches, Valley Forge, PA 19481.

Workshops for community groups in this area are also available. An institute for teachers to help them infuse peace and justice concepts into their regular teaching was held earlier this summer at Teachers College, Columbia University, and similar workshops (for credit or not) are planned for 1983. Check with Shirley Heckman for more information.

Integration

A model for how to bring quality integrated education in your community is provided in a book called *Without a Court Order: The Desegregation of Seattle's Schools,* by Ann LaGrelius Siqueland, Madrona, paper, 224 pages, $7.95. This story tells of the locally developed and implemented program in which religious communities joined with business and other community groups to work with the mayor and establish guidelines for the schools. The writer was actively involved in the process. Available from The Brethren Press.

Parents as partners

Education is more than schooling. It is shared by home, school, church, and community. *Families: A Key to Educating Christians* is a resource which was originally published in the December 1981 issue of the *Baptist Leader.* Included is a "how to do it" section to help congregations become more intentional about parent education, as well as articles like "A Teaching Parent: Manager of Your Child's Education," "The Family and the Church: Partners in Education for Faith," "A Special Partnership: Churches and Single Parents."

Write to Joe Leonard, Educational Ministries, American Baptist Churches, Valley Forge, PA 19481 for a copy.
—SHIRLEY HECKMAN

Shirley Heckman is Parish Ministries staff for congregational, public, and higher education.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• Sirius (the dog star) is now in conjunction with the sun . . . the resulting prickly heat, discomfort, and general desultory state is encompassed in the name given to this sultry summer period, "dog days." When "dog days" arrive, one corrective is to sit and rock very quietly, a cool glass of your favorite summer drink at your right hand, stare into space, and remember "this too shall pass."

Actually, "dog days" is a time that allows reflection because little else seems possible. I was reflecting on my life, which began in 1925, trying to ascertain the momentous changes that have been contemporary, changes that will affect humanity as long as the planet Earth lasts. Three of these sea-changes seem tantamount . . . the ushering in of the atomic age in which the nuclear threat had its genesis, the development of space travel, and now the computer revolution.

As one for whom the Word and words have particular import, I find myself enthralled with the computer revolution—the speed with which written material appears and is reproduced. When machines can so completely take over the work of human beings, human error is decreased . . . but machines are not infallible. This was brought to my attention recently when reading the morning paper. Miss Pierce taught me to read phonetically in 1930, and the brain that was programmed so early in phonics has difficulty when something like the following appears in print.

"The main character of the show is a pre-acher." Remember, it's early in the morning when I'm confronted with this, and I sit there thinking, "pre-acher . . . What is it that aches previously?" "Pre-aker" is what it looks like to this BCRR (Before Computer Revolution Relic). Then the light invades the cortex . . . ahh! The main character is a preacher!

On a word processor (as a rule) a hyphen can be programmed when appropriate, so the micro-brain installed the hyphen after "pre." On a word processor (as a rule) there is a key labeled "dh" (discretionary hyphen), which is put there so that a human being can rescue "pre-acher" and put the hyphen in the correct place. Most of my reading of hurried computer printouts indicates the "dh" key gets very little use. But I love the idea: We can correct the machine.

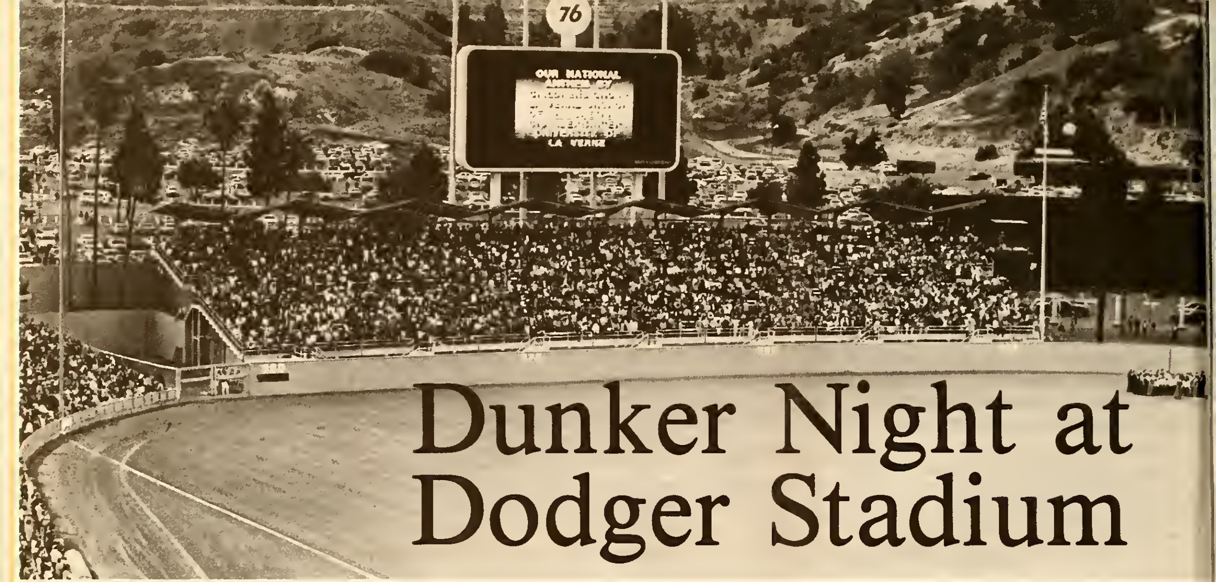
Envisioning the brain as a computer, I'm going to add a "dk" (discretionary key) so that as Pilgrim goes blundering through life I can hit the "dk" and say, "I was wrong." "I am sorry." "Let me put that another way." It is possible for the machine to make an error and be rescued by humans. It is possible for us to make errors and be rescued by a sacred sense of our imperfections. Think about that during dog days.

• Bulletin bloopers still abound. On a recent bulletin celebrating Christian family life, I read, "The family that preys together stays together." Martin Marty reports the following blooper from the 1981 Princeton Seminary Commencement bulletin. A line of the hymn "A Mighty Fortress" appeared: "Let goods and kindred go; this moral life also."

• Favorite Books of a Favorite Brother, Harl Russell: *The Shaping of Christian Thought,* by Warren F. Groff and Donald E. Miller; *Life Together,* by Deitrich Bonhoeffer; *The Meaning of Gifts,* by Paul Tournier; *At Home in the World,* by Patricia Kennedy Helman.

• From Another Pilgrim's Pen: "At a certain moment in the course of this prayer, God showed me how those who use their reason and their intellect in order to contemplate the truths which the Divine light presents to them in Itself, blind themselves and render themselves incapable of seeing a super-natural vision, like those who would take a torch to look at the stars."—from the Journal of Lucie Christine.

• See you on the journey.—P.K.H.



Dunker Night at Dodger Stadium

Dunker Night at Dodger Stadium shows how one believer's efforts enrich many. Remember, we are engaged, as Paul said, in running the good race, fighting the good fight . . . and keeping the ball low.

by Frank Ramirez

In A.D. 115, the historian Tactitus made this now-amusing remark about Christianity:

> The founder of this sect, Christ, had been put to death by the governor of Judea, Pontius Pilate, when Tiberius was emperor. Their deadly superstition had been suppressed temporarily, but was beginning to spring up again—now not just in Judea but even in Rome itself, where all kinds of sordid and shameful activities are attracted and catch on. (*Annals* 15.44)

The city of Los Angeles has been described in much the same terms as Rome, and indeed LA has attracted its share of "sordid and shameful activities." However, also like Rome, it can claim to be a center of Christianity, not by virtue of theological libraries, but because of the fervor that Californians bring to all their activities.

In the midst of declining membership nationwide, California Brethren are seeking ways to reverse the trend. While seeking new growth, they are also trying to remain faithful to the Brethren mission of nurturing disciples, not members.

Which brings us to a pleasant April evening, the air cleared by recent rain, as the sun sets over Los Angeles and the lights at Dodger Stadium are turned on. In the bullpen a young man named Valenzuela is warming up. Legends like Steve Garvey, Rick Monday, Dusty Baker, and Ron Cey are taking practice swings. Fifty thousand people are fighting traffic so they can be here tonight when Dodger Diamond Vision displays the official title of tonight's game: Church of the Brethren Family Night at Dodger Stadium.

It is another world. The air is magic. Sound travels clearly. The comforting smack of ball landing in glove, the crack of a round bat striking a round ball, is juxtaposed against the call of a member of the Glendale Church of the Brethren to someone from the Imperial Heights church. Believers from Pomona Fellowship are looking for friends from South Bay or Bakersfield. Some of the youth are seeking each other out to plan their next rally, while the head librarian from the University of La Verne waits his turn to put mustard on his Dodgerdog.

Brethren in California are widely scattered across this state, strung along ribbons of asphalt winding through both metropoli and endless fields of produce. Yet on this night 2,000 Brethren from across the state will gather together, more than at any Brethren event, except Annual Conference and National Youth Conference. There will be all the fellowship of a potluck and all the sharing of a singspiration, with the added excitement of the charged atmosphere that attends major-league baseball—that ritual that combines the tension of waiting with the frenzy of sudden action.

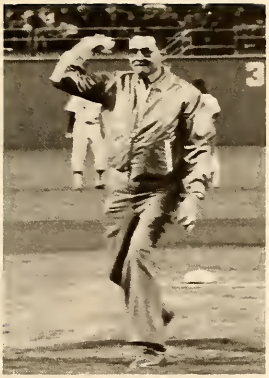
Wayne Zunkel, pastor of the yoked fellowships of Glendale and Panorama City, is the genius behind this event. Yet as successful as this night out for the Brethren is, it's only a part of a larger vision for the church, a vision that includes a renewal of missionary zeal, and with it hope for Brethren congregations that had before felt the pressure of dwindling numbers, a vision that is consistent with our Brethren ideals and Christian commitment to the Great Commission of Jesus.

Wayne went with skepticism some years ago to a Win Arn conference on church growth, sure that it was just another gimmick. He emerged convinced that here was a strategy that would work. His new book, *Growing the Small Church* (David C. Cook), describes some of the ways these strategies can work for Brethren.

The foundation of the approach is simple. Win Arn has shown that 90 percent of the new members that *stay* at a church

Near right: Maurice Smeltzer, retiring administrator of La Verne's Hillcrest Homes throws out the first ball.

Far right: Jeannie Webber, Modesto congregation, has the honor of being the first batter, having traveled the longest distance.



come in contact with that church through *a friend or relative.* Ten years down the road it may be unclear what led one person into the church. Indeed, by that time it may be unimportant. But at the start, quality contacts have to be made (usually within 48 hours of the visitor's visit to the church) and quality nurture provided to keep new Christians in the fold.

The church can be very threatening to the unchurched. After all, it calls for a total change in the way one lives. This is part of the reason that most people who pick a new church stay with it if they have been introduced to it by a friend or relative. Therefore, any method that breaks down barriers is important. Any contact that builds bridges is valid. Each person must be reached with the gospel in a manner that means something personally. Sometimes a low-key event, separated from a church building, is just the sort of thing that attracts a new person. You can meet church people in an unthreatening situation. Brethren Night at Dodger Stadium is used by many Brethren as an opportunity to introduce people to the church.

And it provides nurture to established Brethren too. The Pacific Southwest District of the church is a scattered fellowship. With our California lifestyles, our diverse work schedules, the gas prices, and the freeways, it is difficult to bring us together. Nevertheless, Brethren clear their calendars for this date. It is like a giant church picnic, with some Brethren making the three-hour trip from San Diego in the south, the four-hour trip from Bakersfield from the north, and even upon occasion the eight-hour trip from Modesto in the Central Valley.

It is, after all, all right to have fun as Christians. The joy which is natural to us only heightens our enjoyment of secular

Above: Dunker line-up for throwing out the first ball: Armen Sarafian, ULV president, catcher; Maurice Smeltzer, Hillcrest Homes administrator, pitcher; Les Olmstead, Panorama City congregation (largest percentage in attendance), third base; Barbara Enberg, Long Beach pastor and district moderator, umpire; Curtis Frick, La Verne congregation (most tickets sold), short stop; Jeannie Webber, Modesto congregation (came longest distance), batter; Glenn Stanford, McFarland pastor, second base; Wayne Zunkel, Glendale/Panorama City pastor and event coordinator, coach.
Below: Jeff Pence of the La Verne congregation applauds a Montreal strike-out.

and sacred events. And there is nothing intrinsically wrong with sports. The apostle Paul was not unfamiliar with athletics, and on more than one occasion he used the images of sports to make a point to his readers.

He spoke of keeping one's eye on the *skopos* or goal (Phil. 3:14), the standard that runners aimed for as they ran their race, for the purpose of gaining the *brabeion,* or prize, the small wreath of leaves. He told the Ephesian elders his life would be complete if he could only finish the *dromos,* or racecourse, set out for him by the Lord (Acts 20:24). And of course we all remember how he wrote to Timothy of running the good race and fighting the good fight, the *agon* (2 Tim. 4:7).

In Paul's day, the greatest *agon,* or fight, was the *pankratos,* which means "all blows are powerful," or—in other words—"no holds barred." All other wrestling and boxing matches were controlled. Not so this match. So fierce were these competitions that it is recorded that on one occasion the winner died of suffocation during the match but refused to relinquish his hold, thus causing his opponent to surrender first.

It is significant that Paul's references to fights do not mention the *pankratos,* because the Christian struggle is *not* a "no holds barred" fight. On the contrary, we must not use the devices of the enemy to fight him, or we become one of his. Perhaps this is why the controlled struggles of the gridiron or the diamond appeal to many believers, where certain blows are not permitted, and certain covenants, written and unwritten, must be maintained. (I have heard, by the way, certain unsubstantiated reports that Indiana Brethren know something about a game called basketball. Maybe someone can substantiate these reports.)

Alas, not all approve of the trip to Dodger Stadium. Others, mostly in other districts, have criticized the event, saying that it is "not appropriate," "not Christian," and "not Brethren." Others assume it is simply another manifestation of peculiar California behavior. In reply, it has been pointed out that such events as barbecues and potlucks, which do not draw criticism, might bring together a hundred Brethren. Getting two thousand together, however, is something few others have been able to do. And it takes some doing.

Wayne Zunkel begins work on the event in November, when he contacts the group sales department of the Los Angeles Dodgers. Once he has arranged the day of the event, he begins the communications with the churches, with all the attendant problems of reservations, payment, and ticket distribution. Just dividing the tickets between the churches, with the help of Eunice Jarboe, the district's secretary, can take as long as 12 hours. And within each church, individuals take on the parallel tasks of distribution and collection. Some churches charter buses or arrange van pools.

Some churches buy many more tickets than they have members and commit themselves to invite many people unfamiliar with the Brethren to have a night out with their families.

Finally, the night arrives. At 7 p.m., an honorary infield made up of Brethren throws out the first ball. Fans in the higher tiers get a good look at these Brethren through the Diamond Vision, a large television scoreboard hung over the left-field bleachers with resolution as good as the set in your home. Brethren provide the singers for the national anthem.

The preliminaries done, the 1981 World Championship Flag waving in the breeze, the game begins.

There is a splendid time had by all. The children leave not more than twice every half inning to travel to the concession stands, families spend a good evening together, friends meet each other in the aisles and talk, and some even watch the ball game.

Tonight is a less-than-successful night for the Dodgers. The great Fernando is only good, and for the first time the Dodgers lose with the Brethren present, 4-2, to Montreal. In the late innings Dodger rallies fail to bring home these elusive winning runs, but part of the game of baseball is that there is always a tomorrow, 162 tomorrows to be exact. Baseball is not a once-a-week sport. They play every day.

And we as Christians are not once-a-week worshipers. We pray—and play—every day too. Church of the Brethren Family Night at Dodger Stadium illustrates the way one believer's efforts enrich many. Remember, we are engaged, as Paul said, in running the good race, fighting the good fight . . . and keeping the ball low. ☐

Frank Ramirez is pastor of the Ladera Church of the Brethren, Los Angeles, Calif.

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Anabaptists and fairy-tale visions

Are we looking backward toward a dimly remembered, idealized Brethren past, and 'waiting for a happy, fairy-tale ending?'

by Inez Long

Strangely enough, those who have had a guileless trust in Brethren separatism as the way to successful denominationalism are now announcing that we have been unable to grow. Conference papers, committee resolutions, Micah programs, and part-time pastorates are now urgently needed as necessities for a denomination which is garnished with "fifties buildings," paid for but not full, and parsonages, occupied but obsolete.

What was this guileless trust and how has it betrayed us?

One watershed was the Eugene, Ore., Annual Conference, followed by many like it, when Neo-Anabaptists became dominant by means of a subtle but effective passive aggression. They moved the denomination back into an earlier time and place that we could almost remember as having been better, and peered ahead into a future that could make everything come out right.

For two decades, therefore, we have held to the fairy-tale vision that the face of the enemy was clear, and that the good guys would win out, if not in this time and place certainly in the next, wherever and whenever that might be. The enemy was defined as the massive Christian church, watered down by secularism and bogged down in materialism. The good guys were Neo-Anabaptists and their practice of the historic good life.

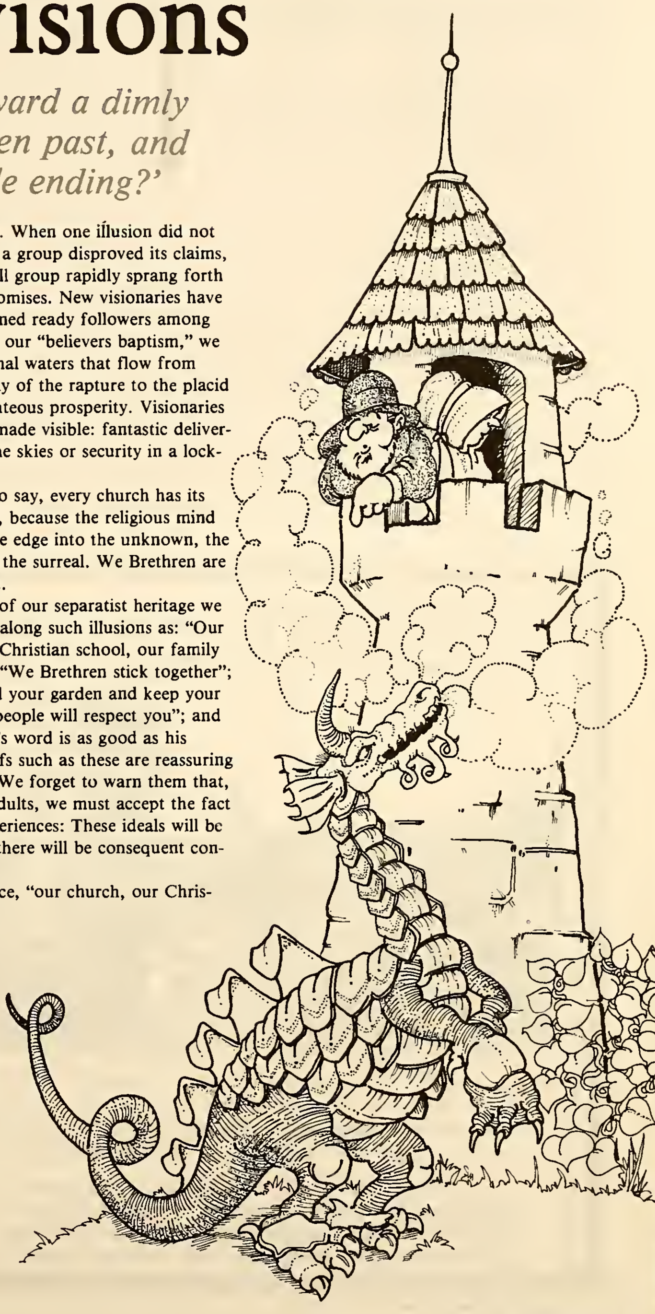
Meanwhile, the good guys have fragmented into many groups: charismatics, Bible fellowship fundamentalists, social action utopians, and separatist "life-stylers." Different, yet all the groups had this in common: illusions of child-like proportions, each group promising and waiting for a happy, fairy-tale ending. The theme of happiness was further fortified by the egocentricity of the '70s in which happiness was everyone's chief aim in life.

So we have waited. We have clung to our illusions. When one illusion did not turn out, or a group disproved its claims, another small group rapidly sprang forth with new promises. New visionaries have always spawned ready followers among Brethren. In our "believers baptism," we have baptismal waters that flow from ethereal spray of the rapture to the placid pools of righteous prosperity. Visionaries tout claims made visible: fantastic deliverance from the skies or security in a lock-box.

Needless to say, every church has its idealizations, because the religious mind has a creative edge into the unknown, the unreal, even the surreal. We Brethren are no exception.

As a part of our separatist heritage we have passed along such illusions as: "Our church, our Christian school, our family is the best"; "We Brethren stick together"; "If you weed your garden and keep your nose clean, people will respect you"; and "A Brethren's word is as good as his bond." Beliefs such as these are reassuring to children. We forget to warn them that, to become adults, we must accept the fact of wider experiences: These ideals will be discredited; there will be consequent confusion.

For instance, "our church, our Chris-



tian school, our family" may be number one, but not necessarily by earned benefits or inherent perfection. Successful competition usually means a power base, in money or position, won by leaders or gained by second-rate people who stick with the "right" people—"right" meaning, or course, people with economic or political clout.

"We Brethren always stick together" has been discredited by the scandals of splits a century ago, Annual Conferences three generations ago, Council meetings two generations ago, and, more recently, by sophisticated cloakroom politics whispered in the vestibule of any local church or in committee rooms of Standing Committee.

"Working hard and keeping clean" may bring rewards, but even sermon topics are taking off on the theme that "it is not who you are but whom you know" that will bring you the best deal. And as for a "Brethren's word as good as his bond"—Brethren ensure their holdings, even with each other, by legal documents, banks, in-

prayer calendar

August 15-21: Give prayer support to the young people and leaders attending National Youth Conference in Estes Park, Colo., August 19-24.

Give thanks for the Brethren Service Center in New Windsor, Md., and ask God's blessing on the work and the personnel of this service agency of the church.

August 22-28: Pray for the meeting of the Annual Conference Central Committee in Baltimore, Md., August 26-28.

Uphold in prayer the work of the Michigan District in conference at St. Louis, Mich., August 26-29.

August 29-September 4: Remember in prayer the children and young people of your community as they return to school and college.

Pray for the On Earth Peace Assembly, the Brethren Peace Fellowship, and other organizations working for the cause of peace among nations.

September 5-11: Give prayer support to the BVS orientation at New Windsor, Md., September 5-October 3.

Pray for the work of South/Central Indiana District, assembled in conference September 10-11 at North Manchester, Ind.

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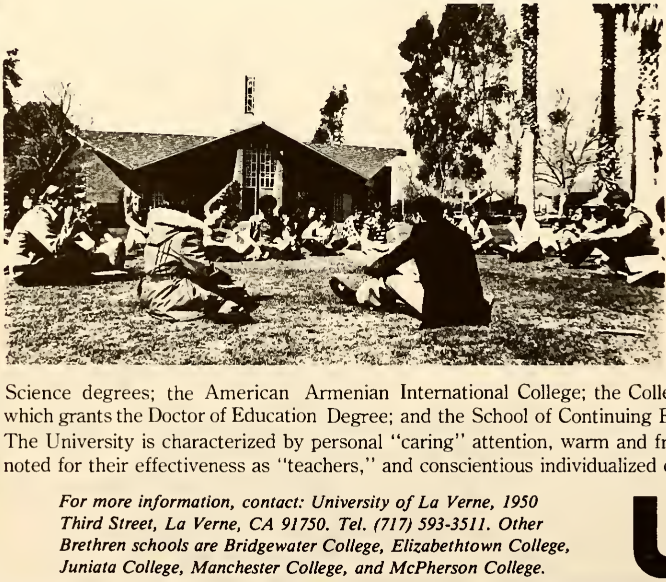

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surance policies, and guarantees.

Finally, the most subtle Brethren method for safe-guarding fairy-tale visions is shunning. A more common term is the ban. Shunning is deep in our veins; we employ it unconsciously. Shunning simply means that one keeps silent whenever the spoken word would be unprofitable to oneself or his ideas.

Silence, a form of non-verbal non-resistance to outsiders, has been our most revered and damaging illusion about our strength. It prevents open conversation with others and a redeeming sense of humor about ourselves. It leaves us with an introverted false pride and a belittling technique with others.

What happens when our illusions fall away? There will be pain. Whereupon any attempt to point out the dishonesties is met with further refusal and further idealizations. In this bewilderment and suffering, the disillusioned person escapes into personal fantasies, striking out on his own in personal experiences to fortify, against all odds—like Don Quixote flailing at windmills—the discredited fairy tales.

This exercise renders the person not only more helpless and dependent on illusion, but also lonely and afraid.

He has fashioned his own world out of the frayed remnants of a fabric that will not hold in the rough and tumble of the adult world. He is a child. He wraps himself in his tattered cloak and refuses to take any risks. He sews new patches on old, worn-out cloth. He carries leaking wineskins and tries to refill them, only to carry the burdensome imbalance of alternating overflow and emptiness.

Will the Brethren continue to return to hopeless, fairy-tale visions? We will if we do not define them, take on new perceptions, and change our mindset.

First, it is no longer possible to build new congregations as in the past when like-minded Brethren families homesteaded together in precise geographical areas. We have not recognized that growth by new congregations must have a firm economic base, a base which Amish and Mennonites recognize and plan accordingly. A prophetic or patriarchal leader is not enough. Having two such leaders is worse; they take up separate visions and divide the flock.

Second, we can no longer remain pure and unblemished from the world if we mean by these terms isolation and silence during the social upheavals toward justice on a broad human scale: women's claims; world-wide human rights; the mobile, nuclear family; early independence of teenagers; blacks performing first-class; and healthy communities which are multicolored with blacks, Puerto Ricans, Vietnamese and mixed blood.

Third, we can no longer have financial fences around our fields and our properties, around our Brethren patterns and our suburban antiseptics. Because a century ago we made education one of our priorities, most Brethren participate in the multinational world of finances, and invest their labor and capital in what may turn out to be unclean enterprises.

Hence, the problems and remedies of our decadent separatism are far more deep and risky than a simple rearrangement of programs and personnel into new areas. Our problem and its remedy lie in our Brethren mindset, in our perception of who we must be, not only as members of a denomination, but as believers among world-wide Christians—indeed, as a part of, not apart from, the human family made up of various kinds of "religious" minds.

If we continue to think that we are the good guys whose purity must be maintained in order to be true and faithful, we will be like helpless children, wrapping ourselves in more and more illusions to keep out the pain of the truth.

Meanwhile, the world continues to wind itself around us: The Mediterranean fruit fly damages Brethren acres as well as worldly ones; Three Mile Island sifts dust on Elizabethtown College as well as on Franklin and Marshall; a bomb striking the eastern seaboard will unleash millions of people to scavenge the rich inland fields for which common ownership in crisis is taken for granted.

No one is quarantined from trouble, imperfection and death. My father-in-law's doctor had a rough bedside manner, but he knew the truth about his 85-year-old patient's ailing heart and the realistic view he had of life, when he said to his patient, "You're not going to get any better."

We Brethren are not going to grow until we rid ourselves of the mindset that belongs to innocence. Only then can we set our house in order.

Even then, we may not grow. But a determination to get a new mindset brings

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challenges. The new light we gain can be the beginning of healing, though our eyes at first still smart and burn and bleed with pain.

Hans Küng defines the kingdom of God as "God's Creation Healed." Healing presupposes that something has been diseased and damaged.

If we see the damage and waste brought by our fairy-tale visions, we may be able to diagnose our ills and, bit by bit, to cast off childlike illusions. Only then can we receive that "new mind" in which—in reality of this world in which God has set us in a creation grown imperfect—we can grow as adults. ☐

Inez Long is a member of the Drexel Hill congregation, New Holland, Pa. She is an author and retired English teacher.

turning points

Do you have information for Turning Points? For anniversaries, please give the first name of husband and wife, town and state of residence, and number of years married (50 years or more only). For deaths, give the name; town and state of residence at time of death; age; and month, day, and year of death.

Licensing/ Ordination

Bowser, Mark B., ordained April 18, 1982, Gettysburg, Southern Pennsylvania

Chronister, James E., ordained March 21, 1982, York, Belvidere, Southern Pennsylvania

Deffenbaugh, Larry L., licensed Feb. 14, 1982, Berkey, Western Pennsylvania

Eash, John E., ordained April 18, 1982, Ridge, Southern Pennsylvania

Griffin, Kathi D., licensed Jan. 31, 1982, York Center, Illinois /Wisconsin

Menker, Harmon R. (Mel) , ordained Nov. 22, 1981, Donels Creek, Southern Ohio

Nolen, Wilfred E., ordained May 2, 1982, Elgin, Illinois/ Wisconsin

Rieman, Phillip Wayne, licensed Sept. 27, 1981, South Bend Prince of Peace, Northern Indiana

Sites, H. Samuel, licensed July 19, 1981, Back Creek-Shanks, Southern Pennsylvania

Spicher-Waggy, Carol, licensed Sept. 27, 1981, South Bend Prince of Peace, Northern Indiana

Van Eck, Barbara Lynn, licensed Sept. 27, 1981, South Bend Prince of Peace, Northern Indiana

Pastoral Placements

Booz, Donald R., Jr., to Winter Park, Florida/Puerto Rico

Bosworth, Barbara E., from secular, to Sunfield, Michigan, part-time

Bowman, Fred M., from Calvary, Shenandoah, to Oak Grove, Roanoke, Virlina

Broache, Stephen, from Fort Myers, Florida/Puerto Rico, to Freebury, Northern Ohio, part-time

Hackman, Galen A., from Mohler, Atlantic Northeast, to Pottstown, Atlantic Northeast

Hicks, William F., from Mount Airy, Southeastern, to Mount Valley, Southeastern

Hubbell, Donald G., from Fairview, Endless Caverns, Shenandoah, to Summit, Shenandoah

Kieffaber, Alan, from McPherson Campus Minister, Western Plains, to Emmanuel, Dayton, Southern Ohio

Kelm, Robert E., from secular, to Phoenix First, Pacific Southwest

May, Joseph R. yoked pastorate at Johnson City and Kingsport, Tenn., Southeastern

Merritt, Russell, to White Cottage, Southern Ohio, part-time

Miller, R. Eugene from Carson Valley, Middle Pennsylvania, to Maple Spring, Western Pennsylvania

Mitchell, Floyd H., from Chambersburg, Southern Pennsylvania, to Gettysburg (Marsh Creek), Southern Pennsylvania

Rogers, Albert P., from Winter Park, Florida/Puerto Rico, to Greencastle, Southern Pennsylvania

St. Clair, Ronald, from student, Gordon-Conwell Seminary, Massachusetts, to Connellsville, Western Pennsylvania

Wyrick, Ron, from Keyser, West Marva, to Montezuma, Shenandoah

Anniversaries

Bridenbaugh, Mr. and Mrs. G. Herbert, Martinsburg, Pa., 60

Brinson, Merrill and Opal, Bonita Springs, Fla., 57

Burket, Mr. and Mrs. Elvin R., Martinsburg, Pa., 56

Clapper, Mr. and Mrs. Ralph J., Martinsburg, Pa., 50

Copenhaner, Klein and Verna, Annville, Pa., 50

Greenleaf, Mr. and Mrs. H. Lester, Martinsburg, Pa., 52

Grimes, Mr. and Mrs. G. Albert, Martinsburg, Pa., 54

Huber, Harry and Anna, Lititz, Pa., 50

Jordan, Richard and Lara, Flora, Ind., 50

Koontz, Mr. and Mrs. Glenn, Everett, Pa., 50

Koontz, John and Amy, Everett, Pa., 50

Lehman, Ralph and Pearl, Lebanon, Pa., 50

Leisey, Landis and Emma, Annville, Pa., 62

Ogden, Dwight and Agnes, Unionville, Iowa, 50

Petry, Carl and Thelma, Lorida, Fla., 50

Deaths

Adams, Clara, 66, Denver, Pa., Jan. 27, 1982

Barkley, Lucile, 79, Donegal, Pa., Nov. 1, 1981

Barnes, Marie, 77, Arlington, Va., March 23, 1982

Blosser, Walter H., 73, Harrisonburg, Va., April 11, 1982

Bolger, Barbara, 81, Martinsburg, Pa., March 27, 1982

Bucher, Raymond, 77, New Oxford, Pa., May 6, 1982

Burket, Dorothea, 67, Martinsburg, Pa., Jan. 9, 1982

Calvert, George C., 86, La Verne, Calif., April 4, 1982

Corbin, Ella, 87, Westminster, Md., Dec. 29, 1981

Cosner, Benjamin, 93, Salem, Ohio, April 24, 1982

Davis, Gerald, 63, Westminster, Md., Dec. 31, 1981

Ebersole, Anna Fern, 82, New Enterprise, Pa., April 8, 1982

Funderburgh, J. Truman, 85, La Verne, Calif., March 14, 1982

Geary, Mae, 82, Champion, Pa., Sept. 5, 1981

Graybill, Amy B., 87, Lititz, Pa., April 18, 1982

Grove, Earl Flory, 90, Keswick, Iowa, April 11, 1982

Heagy, Stella D., 77, Manheim, Pa., May 10, 1982

Henry, Tobias, 80, Martinsburg, Pa., April 26, 1982

Kalp, Alonza, 100, Champion, Pa., Feb. 20, 1982

Keck, Scott, 72, Lorida, Fla., March 17, 1982

Kibble, Verdette, 80, Dixon, Ill., May 3, 1982

Knox, Esther, 76, Dayton, Ohio, April 15, 1982

Lankey, Dora, 84, Stahlstown, Pa., May 26, 1981

Lay, Wilmer, 84, Chambersburg, Pa., April 12, 1982

Lehman, Norman, 79, Lorida, Fla., April 5, 1982

Matson, Beth, 90, La Verne, Calif., Jan. 4, 1982

Matson, V. I., 91, La Verne, Calif., Feb. 27, 1982

Minemier, Irene K., 53, Martinsburg, Pa., March 26, 1982

Mitchell, Lida, 92, Indian Head, Pa., Aug. 24, 1981

Musselman, Sarah, E., 85, New Carlisle, Ohio, April 17, 1982

Myerly, Nona, 75, Westminster, Md., March 6, 1982

Paxton, Alma, 66, Chambersburg, Pa., April 11, 1982

Plum, Max W., 68, Polo, Ill., Feb. 21, 1982

Puffenburger, Ester, 76, Harrisonburg, Va., May 3, 1982

Ritenour, Alva, 87, Champion, Pa., March 31, 1981

Schlenker, Oscar, 88, La Verne, Calif., Feb. 14, 1982

Shaffer, Rodney, F., 68, Hanover, Pa., April 24, 1982

Shirkey, Lenna M., 97, Washington, D.C., March 26, 1982

Shone, James E., 71, North Liberty, Ind., April 19, 1982

Shull, Merlin C., 84, Elgin, Ill., April 18, 1982

Steerman, Charles H., 73, Chambersburg, Pa., April 8, 1982

Sterner, Paul, 76, Brodbecks, Pa., April 13, 1982

Strickler, Hannah, 103, Lancaster, Pa., Dec. 27, 1981

Werner, Albert, 66, New Oxford, Pa., April 9, 1982

White, Gerald Bob, 59, Champion, Pa., Oct. 12, 1981

Wilkins, Willard, 70, Nokesville, Va., March 14, 1982

Witt, Henry, 70, Indian Head, Pa., May 18, 1981

Wilson, Perry C., 60, Bedford, Pa., Feb. 27, 1982

Witt, Henry, 70, Indian Head, Pa., May 18, 1981

Woody, Carl, 84, La Verne, Calif., March 17, 1982

Yingling, Grace, 76, Westminster, Md., Feb. 12, 1982

Yohn, Clarence, 92, La Verne, Calif., March 23, 1982

Zigler, Earl M., 79, Bridgewater, Va., April 27, 1982

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editorial

Tradition! Tradition!

Mark Twain said in *Tom Sawyer,* "Often the less there is to justify a traditional custom, the harder it is to get rid of it." I agree, but I'd like to offer a corollary: "Often the more there is to justify a traditional custom, the harder people work to get rid of it."

I know I am treading on dangerous ground when I speak out in favor of tradition. Sticking up for tradition invites the sort of public censure brought on by rolling down a car window or turning up the stereo volume: The person who wants the window *up* or the stereo volume *down* is always "right" . . . in society's eyes.

But editors must take risks, so let me lay it out plainly where I am. I am against needlessly tossing aside a congregation's traditional ways of observing Brethren ordinances such as baptism, love feast, feetwashing, and anointing.

Traditions develop because people need and want a meaningful way to observe the rituals of life, religious and secular. Traditions, if untampered with, evolve naturally along Darwinian lines—the fittest survive, gradually refined and adjusted to meet the needs they serve. Traditions can't be created intentionally. They can only be discovered to exist, and once so discovered they can be nurtured and protected. Traditions can't survive under self-conscious handling and meddling. Monkeying around with traditions is like dabbling with genetics—you have no idea what delicate balance of nature you are upsetting. Toss out a tradition and who knows who's going to be adversely affected. Some will be dependent on it in ways you have not foreseen.

Now I recognize there is only a vague dividing line between traditions that should not be touched and traditions that deserve to be scrapped, that there are circumstances and settings in which innovations air out and fluff up old traditions. But one should always avoid tampering with traditions just for the sake of change, just for the sake of being seen as innovative.

When I am observing an ordinance I need a well-practiced tradition that requires little or no guidance or instruction, so that I can concentrate on the meaning of the act. If I am concentrating on new instructions for a once-familiar ordinance I completely lose that meaning.

That's why I was turned off recently in a Brethren church when we had "bread and cup" communion. (Believe me, I have bent over backward to compromise on *that* much change in tradition. I much prefer observing communion only at the once traditional fall and spring full love feast.)

Confusion reigned as we divided ourselves into pew clusters. Laughter and idle chatter destroyed any atmosphere of reverence. Too late it was discovered how awkward it is, while standing, to juggle a songbook, a church bulletin, bread, and a glass of juice.

I doubt if a single person there got anywhere near the full benefit of participating in that holy ordinance of the church.

The lesson is clear: Let traditional ways evolve at their own pace . . . as real necessity dictates. There is a positive, not-to-be-lost value in observing ordinances the same way over and over. It frees the worshipers to concentrate on the meaning of what they are doing.

But I can see it now. Some Sunday we may hear that just to be different, or because "someone new to our group" feels uncomfortable with our old ways, we will give the anointing ordinance a little zip by having everyone form clusters and participate in a congregationwide anointing service. Not exactly like pouring oil on troubled waters.—K.T.

On Earth Peace

On Earth Peace Board of Directors Announces New Staff

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Brethren World Peace Academy

HAZEL PETERS
Correspondent
On Earth Peace Assembly

EDWARD K. ZIEGLER
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messenger

CHURCH OF THE BRETHREN

SEPTEMBER 1982

that you knew the things
Peace

ENTEN ELLER LIVES OUT A CONFERENCE THEME

SPECIAL ISSUE: CONFERENCE WRAP-UP

contents

10 **Davids Against Goliath.** Maynard Shelly reports how the drama of government prosecution of draft registration resisters is unfolding, as the peace churches rally behind their conscientious objectors.

12 **Enten Eller: God Would Not Have Me Register.** Charles Fishman interprets the stand of Enten Eller, who says he has resisted registration because God would not have him do it. (Sidebar: "If I Remain Faithful, I Will Have Won," by Wendy Chamberlain.)

16 **NISBCO: Watchdogging Washington.** As the draft issue heats up, one Washington organization finds itself increasingly in the news. Wendy Chamberlain explains the work of the National Interreligious Service Board for Conscientious Objectors.

18 **Wichita 82.** The MESSENGER staff, assisted by outside writers and photographer Nguyen Van Gia, presents a wrap-up of the 196th recorded Annual Conference of the Church of the Brethren.

34 **Haiti's Theological Warrior . . . and the Brethren.** James H. Lehman profiles Luc Nérée, whose bold Christian witness makes him unique in Haiti and a challenging partner with the Brethren.

38 **You Can't Go Home the Same.** Christopher Keating tells what happens to change Brethren students who participate in the Brethren Colleges Abroad program.

Cover: We felt déjà vu when we saw her. We wanted a cover photo of Enten Eller against the Conference symbol. And there he came to the podium with his arm around Sister Anna Mow. Shades of '76! For our September 1976 cover photo of Conference in Wichita, we featured 18-year-old Dan Petry with his arm round Anna. Now here she was again (and, in good Brethren simplicity and frugality, wearing the same dress as in the 1976 photo). Thanks, Sister Anna, "beauty queen," and our favorite cover girl.

In Touch profiles Linda Geesaman, Harrisburg, Pa.; Monroe Ziegler, Neffsville, Pa.,; and Mark Waters, La Verne, Calif. (2) . . . **Outlook** reports on New Call to Peacemaking. Heifer Project. ERA demise. Presbyterians. Criminal Justice Emphasis Week. Disarmament rally. Health care. Tax protest. Cuban church. Bowman retirement. Lebanon fund. Peace film. Voting rights. Church extension. Evangelicals (start on 4) . . . **Pilgrim's Pen** (31) . . . **Editorial,** "The View From the Press Table" (33) . . . **One's Voice,** "In the Free Ministry," by James H. Lehman (41) . . . **Resources,** "Spiritual Life," by Matthew M. Meyer (42) . . . **Prayer Calendar** (43) . . . **Opinions** of Cindy Weber-Han, Alan K. Mock, and Roma Jo Thompson (44) . . . **Turning Points** (48)

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messenger

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letters

STILL FIGHTING DRAGONS?

Inez Long's language may get in the way of her meaning (I had to read it twice), but her August article, "Anabaptists and Fairy-tale Visions," is no less insightful and on-target. Unfortunately, most readers of MESSENGER may retreat behind their illusions and Brethren mythology and take her to task.

Much of adulthood is spent, I suspect, in debunking the myths and hokum of youth—whether in life or religion, for individuals or institutions.

Ironic that Long's article faces a page in the same issue that sanctifies competitive sports for Christians. God help us if, in the 1980s, Brethren are still fighting those dragons.

We still seem to be caught up in distinctions between institutionalized religion and faith. Thanks to Inez Long for possibly opening a dialog on a pertinent subject.

RONALD E. KEENER
Springfield, Ill.

INVASION FOR A GOOD CAUSE

Frank Ramirez' article about the Dunkers invading Dodger Stadium (August) was an apt description of Rome and of Los Angeles. What better cause for bringing people together than the good of the church and bringing Christ into their lives?

Ramirez left out one person, the manager of the Dodgers, Tom Lasorda, who has winning ways "in running the good race, and fighting the good fight." An article in *The Reader's Digest* (July, page 106) would round out an excellent article. Our little church, Lone Star Church of the Brethren, has a baseball team.

I like MESSENGER.

MABLE NIEDER
Lawrence, Kan.

READ . . . AND PROCEED

I hope that every member of the Church of the Brethren will read—and re-read—Inez Long's article in the August MESSENGER, "Anabaptists and Fairy-tale Visions." Then I hope that Annual Conference and the General Board heed and implement her wise counsel.

JAMES H. ERBAUGH
Dayton, Ohio

NOT AT PEACE ON PEACE ISSUES

Although my peace articles appear regularly in "Public Pulse" of *Mobile Press,* and *Call News Dispatch* publishes my "Top of the Morning" column which features peace, I yet am uneasy about my own attitude and that which I saw at this year's Annual Conference.

Do we limit ourselves to a peace emphasis? Or do we have a peace *obsession* which encourages us to neglect other basic Bible truth?

Evidently this does not answer my question. Yet isn't it a proper and timely question if we plan to be good stewards of the manifold grace of God, and to rightly handle his Word?

ROY WHITE
Citronelle, Ala.

SEMINARY WORTHY OF SUPPORT

We served as pastor and "spouse-in-residence" at Bethany Seminary for the past winter quarter.

The Bethany Seminary community is an inclusive, supportive fellowship, adept at including new persons into its family even in the middle of the academic year.

The faculty members are impressive, not only by their high quality of education but by their deep sense of commitment to their own faith journey and to the Christian church, specifically the Church of the Brethren.

Serious searching youth with a sense of calling comprise the student body. Informal chats reveal a commitment to Jesus Christ as Lord and Savior, a commitment basic to their identities as Christians and to their motives for ministry.

Seminarians struggle with the same social and ethical issues as the rest of us. They live in a real world. The Bethany community supports the New Testament ideals and encourages students to demonstrate those ideals in daily life.

We have lived among them and know how worthy the Bethany community is of our support. Pray for the faculty and students. Invest your financial resources in the lives of these students and faculty. The needs are many. It is our seminary. We're pleased to claim them for our own.

Earl and Vivian Ziegler
Lombard, Ill.

PEACE IS NON-DENOMINATIONAL

My congregation was recently searching for materials for teaching peace to children. I sent for some Brethren materials. The ideas were excellent, but constant mention of the Church of the Brethren limited their usefulness for non-Brethren groups. I find the same thing true with Messenger. I realize that these materials are aimed primarily at Brethren. But how about changing the mindset that it is primarily because of the historic peace tradition of the Brethren that peace is important? Why not throw the full weight of the Church of the Brethren into the growing movement and searching of the whole church for peace?

Esther Ho
Haywood, CA

GETTING THE VOTE IN EARLY

Between now and the November elections, most of us will receive fund-raising letters from political candidates. We can do a little educating by writing a note to the candidate about issues close to our hearts and mailing one copy back in their fund-raising envelope and a copy to the candidate's office. For example:

"I am angry that the nuclear arms race keeps escalating and nuclear bombs keep rolling off the assembly lines. I am looking for a candidate who is committed in both word and action to stopping further production of nuclear weapons, who will focus on diplomacy and negotiations rather than military solutions, who will put forth some creative initiatives for peace."

Ruth Griggs
Tippecanoe, Ind.

ANSWERING A NEED

Mil Gracias! The Resources column by Karen Calderón (June 1982) was exactly what I had been searching for. I already receive "Accent on the Americas," but I was also looking for other publications, especially theological materials with a Hispanic point of view to enrich my personal study program. I have written for a subscription for one of the other publications mentioned in the article and wish to thank both Karen and René Calderón for their fine work with Hispanic Ministries and Latin American Affairs. More articles like this one, please.

Sylvia Boaz Warren
San Diego, Calif.

ARE BIBLICAL ADMONITIONS DATED?

If the Bible were written today, would it be different? It tells us to feed the poor. But as Lowell Ponte wrote in the May 1982 *Reader's Digest* the food we have sent to poor nations has been turned into babies. Or as someone paraphrased it, "The more you feed 'em the more they breed."

In Bible times this planet was only sparsely populated. could that be the reason Saint Paul was against homosexuality? And Onan was killed because he spilled his seed on the ground? Even the view of abortion has changed.

The message on the Statue of Liberty is beautiful. But when Emma Lazarus lived, the population of the United States was under 40 million.

God told the people to be fruitful and multiply and replenish the earth. But that was long, long ago.

Mary Beahm Baber
Hyattsville, Md.

THE ENERGIZER

I've been wanting to write to thank you for the last Messenger devoted to the energy issue (April). I found the articles very well done and stimulating.

Here at Flower Hill it is hard to get people to read the Messenger. I keep trying though. They are the losers. We need more knowledge of the church's work.

Roy Johnson
Gaithersburg, Md.

A CANDLE BURNING IN PING TING

I visited my mother, Jung Chu Te-Chi, in Ping Ting, China, in 1980 (see June, page 3). The church there meets in my childhood home. Christians use a spare room to hold meetings both on Sunday and weekdays. I preached at a Sunday service.

There is a woman, Wang Hui-Min, who supports herself as a seamstress and uses her spare time working for the church. When I returned to Hong Kong I decided to send Hui-Min $200 H.K. a month to help her in her ministry.

Recent letters show that the church is growing. May the Lord use Hui-Min, and bless this candle burning in Ping Ting.

Esther Yuan
Hong Kong

page one

On the request form for a Summer Service student to work with Messenger this summer, I came to the question: "Are there special qualities of character and personality that would be helpful for the student to have?" I quickly filled in an important requirement: "Great sense of humor."

When Chris Keating of Upland, Calif., arrived in Elgin, June 20, the University of La Verne had not let us down. Not only did he have a great sense of humor, he also had the other qualities I had listed, including, importantly, "affinity for the work of the church."

Chris Keating

Since 1957, La Verne has assigned students each summer to stints of service in Brethren churches, camps, nursery schools . . . even to church headquarters in Elgin.

It has been a rewarding "mutual mission." The students gain experience with and exposure to the church, and new insights into themselves. The institutions they serve get the benefit of their remarkable talents and service. Over 300 students have participated in the unique program, and it would be interesting to know how many of those are now active in the church . . . a large percentage I expect.

Chris came to us with a wealth of training and experience, being a journalism major at ULV and having worked in the university's public relations office. He has already been published in Messenger (April 1982), and his first story written as our summer intern appears on page 38, as he tells of yet another enriching experience he has had, thanks to the opportunities Brethren colleges give our youth to learn and grow.

Chris has had a full summer, working with us at Annual Conference as well as in Elgin, and helping write the summary that begins on page 18. He will provide our coverage of National Youth Conference in the November Messenger. Several other stories from Chris will be seen in upcoming issues including three by-lines in October.

With three of the four members of the Messenger staff at this writing being under 25 years of age, need I (the fourth member, incidentally) say more about the quality of today's youth or their devotion and service to the church? — The Editor

in touch

Linda Geesaman: A professional touch

"We can't just stick a book into a teacher's hands. We have to be intentional and purposeful about our curriculum. The entire church needs an organized educational plan which fits into its goals and objectives." Linda Geesaman speaks from several years of experience on the curriculum and Christian education committees of the nurture commission at Ridgeway Community Church of the Brethren in Harrisburg, Pa.

Linda has found it easier to secure teachers for Sunday church school when they are asked to teach for only a quarter and then freed to be in class themselves. By careful planning ahead, the church saves money on materials, has a larger corps of willing and experienced teachers, and still offers children, youth, and adults a variety of learning experiences. "Of course it takes a lot of one-on-one orientation, record-keeping, and checking of materials," Linda adds.

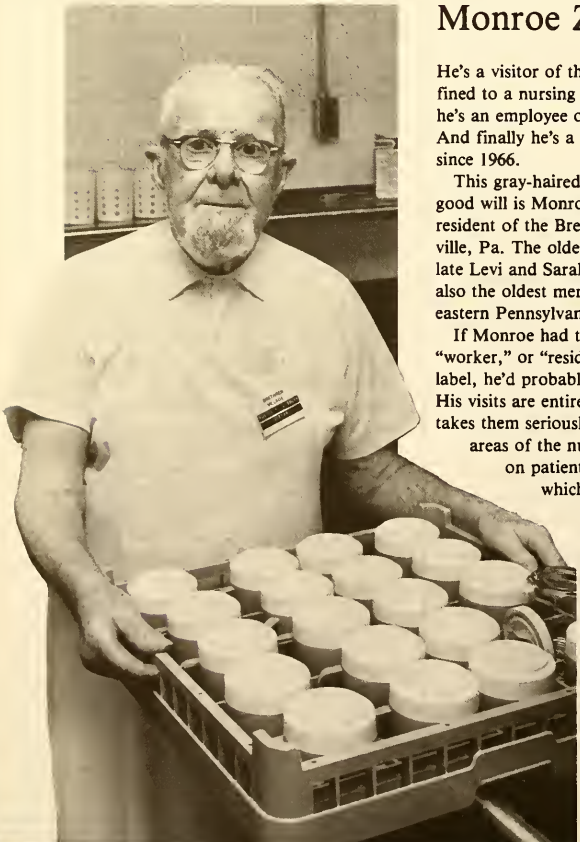
Curriculum-planning expands beyond traditional church school into intergenerational programs and an experimental approach to vacation church school. "By not using age groupings, and by offering many activities, we can use more resource people as leaders for vacation church school, persons who cannot teach full-time," Linda explains.

"Intentionality allows for good budgeting of money, materials, and people. The curriculum committee can design new ideas and try them out, keeping what works, and dropping what doesn't."

Linda Geesaman discusses curriculum at Ridgeway with co-worker Jeanne Smith.

An elementary teacher when these activities began, Linda had not thought much about her own career skills in administration. "I've learned a lot about

Monroe Ziegler: Visiting as an avocation



He's a visitor of the sick and lonely confined to a nursing home. And then again he's an employee of that nursing home. And finally he's a resident of the home since 1966.

This gray-haired and goateed bearer of good will is Monroe Ziegler, a 90-year-old resident of the Brethren Village, Neffsville, Pa. The oldest living child of the late Levi and Sarah Ziegler, Monroe is also the oldest member of a sizable southeastern Pennsylvania clan.

If Monroe had to pick "visitor," "worker," or "resident" as a preferred label, he'd probably settle on "visitor." His visits are entirely voluntary, but he takes them seriously. Monroe visits two areas of the nursing home but focuses on patients of the nursing wing, which he visits twice a week.

"There are many who look forward to my visits," Monroe says. "I try to get to see most of the people twice a week if I can."

When Monroe visited his son in Minnesota a while back, his dedicated spreading of cheer and companionship was missed by his friends. "And I also missed them," he admitted. Serving people is nothing new to Monroe. A retired carpenter from the Annville (Pa.) congregation, Monroe has been a member of the church for about 80 years and is a lifetime deacon.

Monroe's life of service has not gone unrewarded. His 5 children, 15 grandchildren and a bunch of great-grandchildren are one reward. The board of trustees of the Village has also rewarded Monroe for his efforts with a framed certificate citing his kitchen and dining room work, his services on the resident council, and his visiting.

That citation combined with an interview in the senior citizen column of the Lancaster *Intelligencer Journal* came as a surprise for Monroe. "What I do I don't do for the publicity," he says. "I do it from the heart."

And what a heart that is. — JUDD BLOUCH

Judd Blouch, a member of the Mountville (Pa.) congregation (and a grandnephew of Monroe Ziegler), will begin in October a year of Brethren Volunteer Service as editorial assistant on the MESSENGER *staff.*

working with people.

"Because of the affirmation and experience I gained, I returned to school for a second master's degree, this time in educational administration. Now my career goal is an elementary principal position."

"I've spent a lot of time at the church in the last five years," Linda admits, "but in terms of my career—and while our sons are pre-schoolers—this was the time I could do it."—EVELYN M. FRANTZ

Evelyn M. Frantz is a free-lance writer, and a member of the Ridgeway Community congregation in Harrisonburg, Pa.

Mark Waters: Seeing his creations in print

"Basic to being a good cartoonist is the ability to look at life dramatically, then relate it back in a humorous way," explains Mark Waters, cartoonist for *Campus Times,* the student newspaper at the University of La Verne in La Verne, Calif.

Mark is a senior and has been cartoonist for three years for the weekly paper. Mark receives academic credit for his work but draws mostly for the enjoyment and to build up his portfolio. He acknowledges, "It's an honor to see your creations in print."

Mark reads over the upcoming *Campus Times* editorials on Tuesday, picks one, and draws up a rough draft. If the editors like it, he perfects the final copy and turns it in by Wednesday afternoon.

When an idea doesn't come right away, Mark takes a walk to get some outside input. Maybe it will be a bush, a building, people talking, or even a little bug that inspires him.

There have been times when Mark's cartoons were turned down because the editors thought they might offend or were inappropriate. He believes "that box should overstep the boundary of the format of the page because of its humor." It is satire. "You can't have hard news cartoons." He would like to have more freedom in his *Campus Times* job.

Mark applies what he says about being a cartoonist to his personal outlook on life. A La Verne native, he is an active member of the La Verne Church of the Brethren, serving as a delegate at Annual Conference. He presently is a church janitor, a position he describes as "a great job." Mark explains, " I get to relate to a lot of people and everyone knows I'm there. They always come asking me for favors. I'm like the go-fer."

Mark's future plans include graduating with a major in communications and a minor in art. He'd like to do work as a graphic artist and illustrator, then eventually as a cartoonist. His dream would be to have his own cartoon strip, maybe with an established set of characters, although he says that could be restricting.

Besides *Campus Times,* Mark has done work for *Intercom,* a monthly publication of the La Verne Church of the Brethren. He's done covers and cartoons on pamphlets, brochures for various departments at ULV, and posters for a community hospital.

"Being able to caricature makes things which seem hard to draw come easier," explains Mark. "As a cartoonist, you are in total control. You create your characters, tell them what to say and how to react, and can exaggerate in a humorous effect."

Whether or not you ever open a major newspaper and see a cartoon strip with Mark Water's "H_2Os" signature on it, he will always be successful in the way he leads his life—with warm and positive temperament enhanced by a sense of humor.—LORI BRANDT

Lori Brandt, a senior at the University of La Verne, majoring in journalism, is a member of the La Verne Church of the Brethren.

Nuclear war confronted at New Call Conference

"Christians must choose between the bomb and the cross," said Jim Wallis, editor of *Sojourners* magazine, at a conference of the three historic peace churches, Friends, Mennonites, and Church of the Brethren.

He and Catholic peace activist Daniel Berrigan shared the platform and a similar message at an evening session that attracted about 400 observers in addition to the 430 delegates of the conference.

At this third national New Call to Peacemaking Conference, a cooperative event of the three peace churches, participants studied the biblical basis for peacemaking, focusing especially on the nuclear arms race.

"Nuclear war is a rebellion, a heresy, a blasphemy, and a sin against God," said Wallis. "The church must now commit its very life to the cause of peace. More than at any other time, the choice is between peace and destruction."

Jesuit priest Daniel Berrigan said, "The world will not long contain both weapons and children. The churches are called to choose." In his opinion, one cannot be both legal and biblical in today's nuclear world.

"The end of the world will be legal," he said. "There's a vast difference between being found biblically just and being found legal." Berrigan is one of the Plowshares Eight, who in 1980 damaged nuclear warheads in King of Prussia, Pa.

The conference opened with messages from Mary and Gordon Cosby, founding members of the Church of the Saviour in Washington, D. C., and active in World Peacemakers. Mary Cosby spoke on "personal faith and public policy," and cautioned the group against separating God from policymaking. "The biblical person must always be asking, How can things be changed to be fairer? The national and global system must be judged."

Gordon Cosby pointed to repentance as the vehicle for peacemaking, saying that it "allows us to be guided by the Spirit. The repentant person becomes the hopeful person."

Speaker Myron Augsburger, moderator-elect of the Mennonite Church, sounded a clear call to peacemaking with evangelism. "You do not divorce evangelism and missions from social concerns," he said. "That's cutting the gospel in half."

After presenting a rock musical, "Please Freeze," a Mennonite volunteer group called "Road Less Travelled" provided stationery so the audience could write to government officials. Jude Krehbiel (in "freeze" T-shirt) chatted afterwards with Brethren peacemaker Tim Button.

Daily Bible lectures were led by John H. Yoder, author and professor at Associated Mennonite Biblical Seminaries and Notre Dame University. Andy Murray, campus minister at Juniata College, led worship and music.

In addition to major speeches, workshops gave delegates a chance to explore 28 related topics, such as the New Abolitionist Covenant, the peace movement in Europe, the draft, the World Peace Tax Fund, peace and Third-World concerns, and the United Nations Special Session on Disarmament.

The conference drew people from all across the nation and from at least four other countries. Though most delegates represented one of the three historic peace churches, there were participants from about a dozen other denominations as well.

The intent of the gathering was to "revitalize the peace witness among our constituency and to dialog with other Christians on the biblical basis of peacemaking," said Edgar Metzler, national coordinator. The delegates, therefore, spent considerable time in small groups rather than in business sessions producing documents.

Toward the conference's end, the delegate body listened to concerns brought by these small groups and chose to adopt two statements. One criticized proposed alternative service regulations, and the second endorsed Rep. Morris Udall's resolution caling for a joint US/Soviet exchange-for-peace program. Other issues brought to the floor included the nuclear freeze, educating children for peacemaking, war-tax resistance, and support for draft nonregistrants.

Rotary International cites Heifer Project

Heifer Project International received a Presidential Citation at the Rotary International convention in Dallas.

The award was presented to Heifer Project because of its contribution to world understanding and peace, a major aim of Rotary. Heifer Project and Rotary have cooperated in several projects during the past 20 years.

Heifer Project recently sent 40 working beehives to Appalachia and a shipment of livestock to the newly formed nation of Belize in Central America.

Some of the beehives were built by Sunday school classes at the Chiques Church of the Brethren, in Manheim, Pa., and the entire project was coordinated by Daniel Fitzkee of the Chiques church.

ERA demise fosters renewed rights effort

A coalition of Catholic, Protestant, and Jewish groups that advocated ratification of the Equal Rights Amendment has been reorganized under a new name following the amendment's failure last June.

Formerly the Religious Committee for the ERA, the new group began working July 1 under the title of the Religious Network for Equality for Women (RNEW). The network intends to build upon the six years of work by RCERA. Louise Bowman, staff member of the Church of the Brethren Washington office, is chairperson.

"This change of name indicates a simple change in agenda, not intent," said Bowman, who also chaired RCERA. "Our new name indicates that we have come back to this long fight to end sex discrimination with renewed energy and resources and new strategies."

Bowman indicated that the Religious Network will work on a broad spectrum of social issues affecting women and that the Church of the Brethren will continue to support justice for all people.

In 1970 Annual Conference passed the Resolution on Equality for Women, which calls for ERA ratification.

"The Church of the Brethren has given a lot of commitment and continues to give a lot of commitment to justice issues related to women," Bowman said.

Despite disappointment over the defeat of the amendment, Bowman said that there were several important victories for women and men during the decade long drive for ratification.

"My own sense is that while we mourn over no ratification, we have to celebrate because of the many ways women and men have grown."

Presbyterians approve agreement to reunite

Reunion between the two major US Presbyterian denominations could take place in 1983 if a plan adopted by general assemblies of both churches receives endorsement from local governing units (presbyteries).

Delegates to the United Presbyterian Church's assembly in June approved the plan to merge with the Presbyterian Church US, a move that signaled an end to the split with the Southern church that arose in 1861 over slavery. Two-thirds of the UPC presbyteries and three-quarters of the PCUS presbyteries must concur with the plan.

Discussed for the past 13 years, the proposed merger received an overwhelming majority vote from both assemblies. Despite much concern over feminist and minority issues, many UPC commissioners felt that reunion could aid the church in working for world peace and reconciliation.

Week to emphasize justice concerns

Encouraging Church of the Brethren congregations to become more involved in ministry to those affected by the criminal justice system will be the focus of a denominational Criminal Justice Emphasis Week, Oct. 17-23, 1982.

Designated by the Administrative Council of the General Board, the week is designed to provide a starting point for congregations to study justice concerns. Four areas of ministry will be highlighted: ministry to offenders, ministry to victims, bail funds, and the death penalty.

Resources are available to aid churches in their study, providing examples of ways various congregations have already been involved in this ministry.

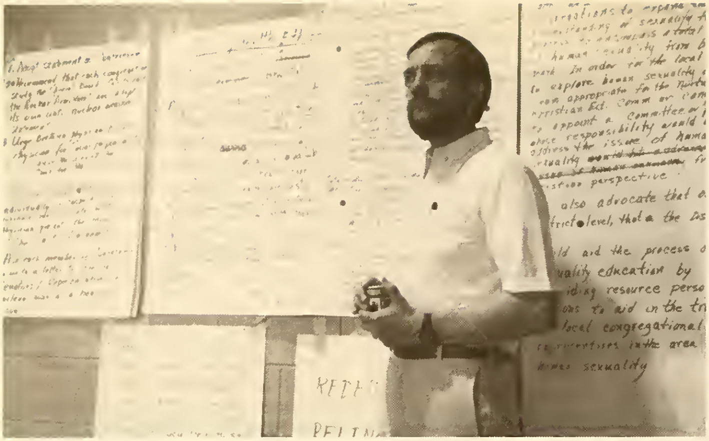
Materials to help congregations plan for Criminal Justice Week were included in the August/September mailing of *Source,* a monthly portfolio of resources distributed by the General Board. Program ideas, listing of resources, bulletin insert, and background materials for pastors were included in the mailing.

Bob Gross, Church of the Brethren field worker for criminal justice, is coordinator of the emphasis week.

Brethren march in June 12 disarmament rally

Joining forces with an estimated three quarters of a million people, over 100 Brethren marched to promote nuclear disarmament in what was the largest such rally in the world to date. June 12th saw New York City streets inundated with people of all ages and races, many of whom were responding to religious organizations urging them to lend their voices in calling for a halt to nuclear weapons proliferation. Shantilal Bhagat, the Church of the Brethren's representative to the United Nations, led the delegation of Brethren. He and Penny Cragun, pictured below, carried signs as part of the Brethren group.

USA & USSR FREEZE NUCLEAR WEAPONS!
Stop Making Death!
Learn to live in love
CHURCH of the BRETHREN for DISARMAMENT
SINCE 1897 HORN



Ralph McFadden fielded comments during small-group reports at the Health Care Conference. Each group had examined one issue, and presented conclusions to the full group.

Six districts examine health care priorities

The first of four regional Church of the Brethren health care conferences drew over a hundred participants and sharpened denominational focus on 11 facets of health care.

The June "Church and Health Care Conference" at Juniata College, Huntingdon, Pa., included professionals, home administrators, pastors, and others from the six northeastern districts.

Stressed repeatedly by both speakers and participants was the need for a wholistic approach to health—a recognition that health encompasses the spiritual, mental, and emotional as well as the physical.

Karen Carter, for example, spoke on "biblical visions of wholeness" and said, "Health and wholeness cannot be expressed in just a negative sense—as the absence of disease. It's an unfolding of the spirit."

Curtis Dubble pointed out that the church too often relegates healing to the medical profession only, without assuming responsibility for spiritual and emotional healing.

"God uses the cardiac stimulator and the eucharist, he uses pacemakers and prayers, he uses laser beams and the laying on of hands," said Dubble.

Topics such as stress, disabilities, aging, lifestyle, and medical ethics were covered by other conference speakers: J. Lynn Leavenworth, Ralph McFadden, Patricia Joan Austin, Violette Eash, Grady Snyder, James Kipp, Harvey Kline, Raymond Peters, Larry Ulrich, and Nevin and Leah Musser Zuck.

Conference participants drew up a long list of areas they deemed important, then trimmed it to 11 of high priority: hunger and poverty, health costs, stress management, aging, wholistic health care centers, national health care, socioeconomic and political aspects, medical ethics, hospices, sex education, and nuclear weapons.

The threat of nuclear war was considered the most serious health-care problem, according to the number of votes assigned on the list, and the conference adopted a statement, which it sent to President Reagan, Senators and Representatives of the participants, and Annual Conference.

The group also endorsed Physicians for Social Responsibility and urged districts to use PSR's film *The Last Epidemic* to educate people about the medical aspects of nuclear war.

Each of the 11 topics was discussed by a small group, which brought back recommendations for the large group to adopt by consensus. These recommendations mapped out strategy and direction, and suggested where local, district, or national leadership should assume responsibility.

Ideas generated are being compiled by Jay Gibble, General Board staff for health and welfare, and will be distributed to those who attended the conference. The information will help in planning for the next three such conferences—to be held in other regions of the country—and will also spur local action in the six northeastern districts.

Tax cut protest gets Treasury response

The US Treasury Department has acknowledged the receipt of the 30 pieces of silver that were sent to President Reagan by 27 staff members of the Church of the Brethren.

The money originally accompanied a letter stating disapproval of budget cutbacks in programs for the poor while defense spending increased. The silver, bought with money received from 1981 tax cuts, was intended to symbolize a "betrayal of the poor" (see April, page 5). It was not an official action of the Church of the Brethren.

The coins, valued at $650 to $700 will be sold and the proceeds given to the Public Service's Unconditional Fund for their Migrant Health Program.

One of the staff members who headed the project said the response did not address the real issue.

"They've answered our request in a technical way," said Ron Hanft, "and we're glad to help the Migrant Health Program. However, our major concern was to encourage a change in economic policy, and to that appeal we've had no response."

The signers of the original letter to the President wrote, "We are trying to learn the lessons of discipleship. We do not return these thirty pieces of silver in order to proclaim our righteousness. On the contrary, we understand the struggle of Judas and confess that we are tempted to be like him."

Cuban church resumes mission relationship

The mutual mission relationship with the Iglesia Cristiana Pentecostal de Cuba, temporarily derailed last October, is back on the track.

After a "fruitful" trip to Cuba in June, René Calderón, General Board staff for Hispanic ministries, said the relationship "is alive."

An unscheduled meeting last fall between members of the Church of the Brethren directiva—Rene Calderón, Guillermo Encarnación, and Karen Carter—and José Aguiar, president of ICP, had marked a break in the relationship that had been the major project of Misión Mutua en las Américas (see

December, page 4).

Calderón visited Cuba in June at the invitation of ICP to attend the church's Men's Convention. While meeting with church leaders, he learned that the relationship could be resumed.

According to the Cuban church leaders, their government had interpreted the directiva's original plans as a binding contract and had vetoed the relationship. In later discussions, government officials said they hadn't intended for the relationship to end but had wanted to slow the pace, allowing them to review joint activities on a case-by-case basis.

Bowman couple retires from Nigeria service

James and Merle Bowman, Church of the Brethren missionaries to Nigeria, retired in June after more than 40 years of service.

First assigned to Nigeria in 1946, the Bowmans began working at the Gulak Station in language study. At various times in their career, they were involved in evangelism, agricultural, and educational assignments. The Bowmans lived in Elgin, Ill., from 1960 to 1963, where James worked as director of mission education for the General Board.

The Bowmans were cited by the World Ministries Commission in 1977 when they began working with the Nigerian government in the Waka Schools. They now live in Modesto, Calif.

$30,000 to Lebanon from Disaster Fund

To assist in short-term relief and rehabilitation in Lebanon, $30,000 has been allocated from the Church of the Brethren Emergency Disaster Fund. The money will be sent through Church World Service, which has appealed for $1.4 million as part of a $3 million effort of the World Council of Churches.

Funds are being channeled through the Middle East Council of Churches. Brethren worker Jerry Dines, in Lebanon with the MECC, has been on furlough for the summer but is returning to help administer the relief efforts.

The Executive Council has also approved $2,500 from the Emergency Disaster Fund in response to serious flooding in Nicaragua. About 300 people died there, and nearly 70,000 are homeless.

underlines

ON THE JOB ... *Robert C. Johansen*, who has been president of the Institute for World Order since 1978, has been named a Senior Fellow and will chair the Research and Policy Study Committee. Succeeding him as president is *Archibald Gillies*. . . . After a year at Elizabethtown College, *Clayton N. Pheasant* has returned to Juniata College as vice president for college advancement. *William Leigh Taylor Jr.* is acting vice president of development at Elizabethtown. . . . *Ron Martin-Adkins* has joined the staff of the National Interreligious Service Board for Conscientious Objectors as an associate director. He and his wife, *Alice*, previously were co-pastors of the Champaign (Ill.) congregation. . . . The new director of the Iowa Peace Network is *Duane Grady*, of the South Waterloo (Iowa) church. He served as a Brethren Volunteer Service worker with the network during the past year.

ACADEMIC ACCOLADES ... The University of La Verne named *Paul Kampmeier* "Director of Admissions Emeritus" upon his retirement after 30 years on the staff. Enrollment more than tripled during his tenure. The university's Alumni Association awarded the "Honorary Life Alumnus Award" to *Charles Hollinger*. . . . McPherson College's Alumni Association honored *Lyle Albright*, pastor of the Wichita First church, and *Betty Ann Porter*, of Quinter church, with a "Citation of Merit." . . . *W. Clemens Rosenberger*, pastor of the La Verne (Calif.) congregation, was awarded an honorary Doctorate of Divinity from Juniata College.

FINE ARTISTS ... During Annual Conference the Association for the Arts awarded three scholarships from the Wilbur E. Brumbaugh Fund for the Arts. Scholarships went to *Vicki Dill*, of York Center, Ill., and *Carol Rowland*, of Bethany Theological Seminary. A third scholarship will be shared by members of the *Sunnyslope* and the *Brethren-Baptist Church United* congregations in Wenatchee, Wash.

HONORABLE MENTIONS ... *Jacob F. Replogle*, of Bridgewater, Va., and *Virgil D. Weimer*, of Batavia, Ill., celebrated 50 years in the ministry at a reception given by their children. The two had been licensed together in the Washington City (Washington, D. C.) church in December 1931. . . . *Jane Shepard*, of the Prince of Peace (Portland, Ore.) church, was elected to the executive council of Church Women United as a regional vice president. CWU is an ecumenical movement of more than half a million Protestant, Roman Catholic, Orthodox, and other Christian women. . . . The Washington Academy of Family Physicians named *Wayne B. Zook* "Family Doctor of the Year." Wayne is a member of the Wenatchee (Wash.) Brethren-Baptist Church United. . . . The mayor of Indianapolis awarded a "Community Service Award" to *Chris Michael*, co-pastor of the Northview (Indianapolis) congregation. . . . *Dennis Spuhler*, of the Lindsay (Calif.) church, has been named an "American Farmer" by the Future Farmers of America.

DEADLINE ... Oct. 15 is the deadline for submitting nursing loan applications to the Brethren Health Education Foundation. Send forms to 1451 Dundee Ave., Elgin, IL 60120.

update

MORTGAGE MINISTRY ... The mortgage has been paid off, but *First* church in *San Diego* will continue to make payments. By adding the money to their outreach ministries, the congregation will increase Brotherhood Fund giving by two-thirds and will make considerable increases to the district, the University of La Verne, Bethany Seminary, and local hunger and evangelism ministries.

THE PRESS FOR PEACE ... A full-page ad in the Hanover (Pa.) Evening Sun, bought by 142 members and friends of the *Black Rock* (Brodbecks) church, stated their "conviction that the use of nuclear weapons under any circumstances is contrary to the will of God" and called upon others to also condemn nuclear war.

IMPACT ON HUNGER ... *Baltimore First* church has conducted a one-month study of hunger, using resources from the "Impact" network. After studying domestic and world hunger, effects of budget cuts, and the value of witnessing to Congress, they made an "offering of letters" to Congress and circulated community petitions on the nation's economic emergency.

FAIR WEATHER ... A Heritage Fair at Camp Blue Diamond (Petersburg, Pa.) was so successful last year that a repeat performance is scheduled for October. Attracting folks from all across *Middle Pennsylvania District*, the shindig will include an auction of quilts and antiques, handcraft demonstrations, entertainment, a country store, lots of food, and the last stitches on a peace-theme district quilt.

DAN WEST SUNDAY ... Dan West's home church, the *Middlebury* (Ind.) congregation, invites all Brethren to join in "A Tribute to a Man of Peace," on Oct. 31. His wife, Lucy West Rupel, will be present for the commemoration, and the church will donate a heifer to Heifer Project International. Festivities begin Saturday evening with apple butter making and end Sunday afternoon at 4.

IN PICTURES ... Footage for an ABC news documentary on nuclear disaster in Kansas is being shot at the site of the *Washington Creek* (Kan.) church and cemetery.

CAMPUS COMMENTS ... Sen. Mark Hatfield of Oregon and former Secretary of the Interior Stewart Udall are two of the speakers at *Elizabethtown College's* Emphasis Week in October. Set for Oct. 4-10 with the theme "The Politics of Energy," the week will end with a visit by several busloads of students, faculty, and administrators to the World's Fair in Knoxville, Tenn. . . . *Juniata College's* seventh J. Omar Good Professor of Evangelical Christianity is Dr. Mark A. Noll, associate professor of history/church history at Wheaton (Ill.) College. He has taught at Northwestern University, Trinity Evangelical Divinity School, and Trinity College, and is social science editor for "Christian Scholar's Review."

MILESTONES ... The *Verdigris* (Emporia, Kan.) congregation celebrates 100 years on Oct. 3. . . . A day of festivities on Sept. 12 marks the 25th anniversary of *Mountain View* church in Boise, Idaho.

outlook

Mennonite couple will produce peace film

Production of a major motion picture based on the story of French Christians who aided Jews during World War II has been announced by executive producers Merle and Phyllis Good, publishers of *Festival Quarterly*, a Mennonite magazine.

Taken from Phillip Hallie's book, *Lest Innocent Blood be Shed* (Harper & Row), the film will be produced by Emmy winner Lucy Jarvis. Noted screenwriter Carl Foreman *(Born Free)* will write the script.

The project was conceived by a Mennonite, and the seed money is being raised by a group of Mennonite, Brethren in Christ, and Church of the Brethren business people.

Hallie's book tells the story of a village that became a refuge for 5,000 Jews. The villagers' efforts in saving the Jews are considered an example of nonviolence and love during the war.

"It's a story of courage," said Merle Good. "It's a story about religious people whose courage to do what they should will inspire persons everywhere to greater faith."

Reagan gives approval to Voting Rights Act

Extensions to the Voting Rights Act of 1965 were signed by President Reagan June 29, granting extensions to most parts of the legislation for the next 25 years.

Considered to be the most important civil rights legislation to appear before the present Congress, many portions of the act had not previously been endorsed by President Reagan.

In a letter to Senator Edward M. Kennedy, Church of the Brethren Washington office director Ron Hanft deemed the extensions "essential" for protecting the right to vote for all individuals on a long-term basis. Hanft's letter was printed in the *Congressional Record* at Sen. Kennedy's request.

The Church of the Brethren has stron ly supported the extensions, said Washington staff member Louise Bowman, because civil rights issues have been a major concern of the denomination.

"In light of increased activity of the Ku Klux Klan and other anti-justice organizations, we need now, more than ever, to be sensitive to these issues," Bowman said.

New church starts are approaching '84 goal

Members of the New Church Development Coordinating Committee of the Parish Ministries Commission have begun their task of coordinated planning for the development of new congregations.

Members LaVon Rupel, Owen Stultz, Joan Hershey, Don Shank, Ralph McFadden, Merle Crouse, and Carl Myers met in June to clarify the committee's role.

As the support group for PMC staff working in new congregation development, the group will encourage communication and coordination of planning throughout the denomination.

An objective of 15 new congregations by the end of 1984 has been set by the General Board. Eleven projects are operating now; four are planned for 1983.

Projects have been started in Lampeter, Pa.; Río Prieto, P.R.; Blacksburg, Va.; Carol Stream, Ill.; Lewiston, Maine; Brattleboro, Vt.; Culebra, P.R.; Tonasket, Wash.; Fremont, Calif.; Vega Baja, P.R.; and Lincoln, Neb.

Probable starts for 1983 are in Cranberry Township, Pa.; Houston, Texas; and Panorama City and North San Diego County, both in California.

The committee has plans for a new church development workshop and a February visit to congregations in Puerto Rico.

Haitian refugees released from detention center

Haitian refugee Raoul Felix joyfully throws up his arms as he leaves Miami's Krome Avenue detention center July 23, after being released from the facility where he was held since August 1981. Felix was among 17 Haitians who were released into the custody of sponsors following a Federal judge's ruling that US detention policies were illegal.

Service or salvation? Evangelicals consult

Evangelical leaders from 26 nations consulted in June in an attempt to agree on the relationship between evangelism and social action in the church.

Sponsored by the World Evangelism Fellowship and the Lausanne Committee for World Evangelism, the week-long meeting in Grand Rapids, Mich., produced a statement that will be published and distributed around the world. Sponsors of the consultation hope that the document will be used for further dialog and study by individuals and churches.

Debates over which of the two issues should have greater priority on the evangelical agenda have been going on for the past decade. Many evangelicals were concerned about a statement in the Lausanne Covenant, accepted by the 1974 International Congress on World Evangelization. The statement said evangelism, rather than social responsibility, is the primary concern of the church's mission. Fears were expressed by some evangelicals that the wording could be interpreted as minimizing Christian social responsibility.

The conclusion of the Grand Rapids meeting was that the primacy idea could be accepted if properly defined. "The very fact of Christian social responsibility presupposes socially responsible Christians, and it can only be by evangelism and discipling that they have become such," the report said.

In a press conference after the consultation, Lausanne Committee chair Leighton Ford said the meeting had proved evangelicals agreed more often then they disagreed on the issues.

"We are committed both to the great commission to preach the gospel and the great commandment to love one another," Leighton said.

The statement, titled "An Evangelical Commitment on the Relationship between Evangelism and Social Responsibility," describes social action as the partner of evangelism, and affirms that social action is one of the aims of legitimate evangelism. The representatives also agreed that social action can be a bridge to evangelism, and that both ministries are needed in the church.

Davids against Goliath

Across the country more young men are saying no to military draft registration, and the peace churches are rallying behind them.

by Maynard Shelly

This year's summer theater in the United States will star 225 little Davids one by one taking on the Goliath of big government's military establishment.

Stage setting is Federal courtrooms as the Selective Service System—after a two-year series of stops and starts—moves to devour a million young men who have balked at entering their names in a lottery for what these youths see as a chance to blow up the world.

Supporting cast includes many of the tried and true names of the churches of the nation, along with a major assist from a full-throated chorus of a revived peace movement fresh from its New York opening and cameo roles for old-line peace churches and activists.

It was in the summer of 1980 that Selective Service, under the Carter administration, began its drive to register 18- to 20-year-olds for a military draft still not activated. Even so, hundreds of thousands refused to comply. Several hundred stated their intentions openly in letters to government officials, but most stayed away quietly.

Two of the million are Luke Hurst and André Gingerich, who even before registration began discussing the issue in their church, the Park View Mennonite church in Harrisonburg, Va.

"Participation in the registration process involves participation in the whole war process," they told the church. Their fellow members supported their decision not to register.

Chuck Boyer, peace consultant for the Church of the Brethren, says that he knows of about 50 Brethren who have not registered. A few of those have been contacted by the government, and Bridgewater College (Va.) student Enten Eller has been indicted (see story on page 12).

In 1980 David R. Miller, who graduated this past June from Bridgewater College, made the decision not to register. "Now, after two years have passed, the complexity is deeper than I imagined and my commitments more severely tested that I expected," he says.

Another Brethren college student, John Harshbarger of Manchester College in Indiana, says it took several months to decide not to register. The process has "made me question how Jesus would respond to our government. It forced me to examine my lack of action concerning our world's problems. It challenged me to decide how I should give consent to my leaders and when that consent is deserved." (See July, pages 14-15, for full statements by David Miller and John Harshbarger.)

The long delay on the status of the draft marked by candidate Reagan's promise to abolish the draft and then President Reagan's order to press ahead with registration after a year of indecision has mercilessly raised the pressure on such men.

The system has backed itself into a corner. It's had only limited success in cajoling these objectors into complying by way of public appeals, postcard reminders, extended grace periods, and personal letters from Federal attorneys who threaten prosecution and penalties of $10,000 and five years in prison. The government has few options left but to bring its resisters to trial.

But highly visible trails may fan the already-heated fervor of the anti-war sentiment now welling forth from a once-uncritical citizenry. The 225 draft resisters on the Justice Department's list could well plead that they've been made the targets of selective prosecution. That's a flagrant abuse of the Bill of Rights and its promise of equal justice under the law.

In addition, the government will be confronting the most dedicated and highly motivated of the million youth who have not registered: Most of the draft resisters on the list are objectors by reason of conscience rather than self-interest. They are not driven by cowardice. Instead they are consumed by a courage that dares defy conventional wisdom and willingly risks prison for the cause of peace.

In this resolve, they have the support of a wide spectrum of religious groups—Protestant, Catholic, and Jewish—who are already coming to their aid with a moral support that promises solid material backing when the crunch comes. Unlike the "peace churches" who have traditionally refused to support war, these mainline religious bodies have not usually been associated with resistance to the nation's military endeavors.

The expected government tactic, as indicated by press reports based on White House conversations, will be to isolate resisters as much as possible from those communities where they might receive the most outspoken support.

Summer also seems the best season for these first encounters, because campuses—the potential rallying ground for protest—are deserted. But the churches of America will be in session and are becoming more susceptible to the gentle plea for peace.

The Church of the Brethren, Friends, and Mennonites—the historic peace churches—have taken the lead in making provisions for bail funds and legal defense. the Church of the Brethren General Board, for instance, has $10,000 set aside each year to assist noncooperators, and it can be increased if the need arises.

Other church and peace groups are in various stages of readiness. The American Friends Service Committee says it "will do its utmost to assist nonregistrants and all conscientious objectors."

Groups in the Presbyterian and Lutheran churches have made forthright offers of moral support, which they expect to follow up with financial aid when needed.

David Miller: *"The point is to address the problem of . . . nuclear warfare . . . and work to abrogate it. I resist (registration) on principle, yes, but for much more than principle: for life . . . to live!"*

Enten Eller: *"I am a nonregistrant in order to be faithful to God, my conscience, and my church. I have not registered . . . because the US Government has asked me to do something God would not have me do."*

Jon Harshbarger: *"Jesus . . . instructed his disciples to work for peace, . . . take after his way of peace . . . and put the sword away. Clearly, Jesus' life and teachings oppose draft registration."*

The Presbyterian Peace Fellowship, which provided support for objectors during the Vietnam War, "will probably continue to provide personal as well as counseling support for persons who are making the decision not to register," says the group's secretary, L. William Yolton. "I'm sure there will be in all denominations such a readiness."

The United Methodist Church showed such readiness in 1980, saying, "Christian teaching supports conscientious objection to all wars as an ethically valid position." In a statement on peace, the Methodists said, "We therefore support all those who conscientiously object to preparation in any specific war or all wars; to cooperation with military conscription; or to the payment of taxes for military purposes; and we ask that they be granted legal recognition."

The Methodists have designated an emergency fund to help nonregistrants. Pax Christi, an organization of Catholic pacifists endorsed by many of the nation's Roman Catholic bishops, is also prepared to offer counsel and support.

Naomi Goodman, president of the Jewish Peace Fellowship in Nyack, N.Y., says her group will "attempt to find sympathetic lawyers who would be willing to try cases at little or no fee" and will also supply "religious evidence for their position which might be of use in court."

Some members of the peace churches, as well as the Lutheran Peace Fellowship, have elected to do more than just support draft resisters. Through the Friends General Conference and through Christians for Peace in Dayton, Va., men and women not obligated to register have been signing statements and committing civil disobedience. They advocate "conscientous refusal to register for the draft" and say that they, "by disobeying a man-made law that leads in the direction of war, face the same consequences as the nonregistrants themselves."

Such identification has value. Draft resisters have been walking a lonely road beset by many unsettling fears. Such has been the experience of Enten Eller, the first nonregistrant to be brought to trial. "And yet God has seen to it," he says, "that when I really needed moral support, I've gotten it."

Some campuses, such as Indiana's Goshen College, have groups to help nonregistrants work through the loneliness and isolation. "The joy of being a nonregistrant within the church community is that there are so many resources for easing this isolation through dialog with other brothers and sisters, peers as well as elders," says Thomas Charles.

"The thing most needed at this time," says Kendal Warkentine, a nonregistrant who spent his summer as a pastoral intern in a Mennonite congregation in North Newton, Kan., "is for people to continue to pray for those of us in this position and for those making decisions to prosecute."

At this particular season, the country needs to step back and measure the burden it has dumped on its youth. A place to begin the shaping of a new image is in a suggestion from Virginia's Christians for Peace, who say, "If the state be compelled to conscript its military personnel, we urge it to call upon those of us who are 30 to 60 years of age. Those persons have had greater opportunity to establish their beliefs and values."

Indeed. That's like suggesting that David and Goliath trade roles. Farfetched? Yes, but it might also make good summer theater a whole lot better.

It could also turn us toward the kind of world we really want—a world of peace—all year round. ☐

Maynard Shelly is a free-lance writer from Newton, Kan.

Enten Eller: God would not have me register

"My life is to follow God, so wherever he takes me, that's what I've got to work with. In a sense, things cannot go wrong. There is no way I'm going to lose. No one can affect my being faithful but me. If I can keep my head together, keep with God, then I am going to come out on top."

By Charles Fishman

Harrisonburg, Va.—Enten Eller doesn't look like a criminal. He's tall and gawky with a quick, shy smile; wire-rimmed glasses too small for his face; hair cropped so short it never needs a comb; a denim pencil holder slung from his belt. He's a physics major at Bridgewater College, a man at home with computers, calculus, and quantum mechanics.

Eller is also at home quoting the Bible. And it is his beliefs that may turn him into a criminal. Eller has been indicted in Roanoke, Va., the second young man in the nation to be charged in the 1980s with failing to register for the draft.

"I have not registered simply because the US government has asked me to do something God would not have me do," Eller says, sitting on the floor in the basement of a friend's house in this Shenandoah Valley town. "I am a nonregistrant in order to be faithful to God, my conscience, and my church. Christ's way, the way of love, the way of concern for all peoples, the way of nonviolent peace, cannot be reconciled to involvement with the military."

The Selective Service System estimates that 570,000 draft-age men have not registered as required by law. Eller is one of 160 of those men whose names have been forwarded to the Justice Department for prosecution. Like Eller, most of those 160 are self-reporters, people who have written the Selective Service to let them know why. If convicted for failing to register, Eller will face up to five years in prison and a $10,000 fine.

Eller, 20, is a member of the Church of the Brethren, a small Protestant denomination which along with the Quakers and the Mennonites is one of the three historic peace churches. Church members have never had any trouble obtaining conscientious objector status, but for Eller, the probability of CO status is not enough. He cannot reconcile himself to cooperating with the Selective Service. "Registration involves me directly with the military and the military system. And as far as being a faithful Christian goes, I cannot see that military service is consistent with being faithful."

He stops and smiles when asked whether he knows how phrases like that make him sound. For Eller is not a religious fanatic, not a fundamentalist, not a literalist. He simply believes. "I don't want to fall into that religious language too much, because I'm not en-

tirely comfortable with it," he admits. "Some of it is overused, it carries too many connotations."

Eller speaks about his unusual convictions matter-of-factly and is equally comfortable discussing theology in the basement or over dinner at Pizza Hut. "The reason that I made this decision and maintain it is simply that I'm trying to be faithful to God."

Eller is not bitter about having the hard choices thrust upon him. He is calmly good-natured. He scoots around on his motorcycle, briefcase strapped to the back. The efforts of the press to get in touch with him amuse him. He has set up a screening number in Harrisonburg to which all phone inquiries are directed. Calls are noted on forms Eller designed and ran off with the help of the Bridgewater computer.

And Eller keeps track of his life, of the calls he's made and received, of the people he wants to get in touch with and their phone numbers, in a little log made of two pieces of cardboard, computer paper and two wire rings. His briefcase holds

Facing page: *Enten Eller was arraigned at the Poff Federal Building in Roanoke, Va., July 13 and tried there August 17.*
Above: *Anna Mow, veteran Brethren missionary and teacher, has been one of Eller's staunchest supporters. Said the 89-year-old Dunker doyenne at the arraignment, "If you want to be free in this country, shoot the President, and the government will do everything possible to be fair to you. We are against a wall with our law that spends a fortune to keep one man out of jail, and today may put another in jail."*
Right: *John Enagonio of Blacksburg, Va., hands out symbolic flowers at Eller's arraignment vigil, explaining only, "It's wrong for people to kill each other."*

Enten Eller convicted

On August 17 Enten Eller was tried and convicted. He was sentenced to do 250 hours of community service and, within 90 days, to register with Selective Service. Noncompliance could subject him to a $10,000 fine and an indefinite prison term.

copies of all his correspondence with the Selective Service and the US attorneys, his log and a Bible.

There are faint echoes of the late 1960s, when draft card-burning, fist-waving, epithet- and bottle-hurling young men routinely declared that they would sooner go to jail than go to war. Although there is no draft today, the protests—and the government's efforts to prosecute resisters—harken back to events of the Johnson and Nixon years.

But Enten Eller is different. The thoughtful, articulate, straight-A college senior from LaVerne, Calif., does not wish to defy his government. "I'm still not comfortable breaking the law," says Eller. "It's something that I do with a great deal of sadness. And there is no question about it to me, I am breaking the law.

"As a Christian, we're only given permission to disobey the civil law when it conflicts directly with that higher law. Part of the problem is trying to figure out whether this is where a conflict actually exists."

Some 50 persons held a prayer vigil in Roanoke on Eller's arraignment day.

Eller saw the conflict coming two years ago when the Carter administration announced reinstitution of registration. Eller was in Australia on tour with a nondenominational, Christian singing group. He decided he couldn't register on the same day that he learned he would have to.

Another thing that sets Eller apart from resisters of the Vietnam era is that Eller is

"If I remain faithful, I will have won"

When the news media report about Enten Eller, they invariably discuss his appearance. He doesn't look like a criminal, they say.

Enten is somewhat amused by the preoccupation with his haircut and glasses. He's also uncomfortable with the spotlight. But he has accepted the notoriety as part of the consequences of his action.

That action, of course, is to refuse to register for the draft. Enten is the second man in the country to be indicted for such action, and he's the first to be tried.

Unlike many who disapprove of the draft, Enten is not interested in diluting the issue with any "causes" or discussions of disarmament. He holds opinions on all that, but he is unswerving in his firm statement that he refuses to register simply because God has led him to that decision.

And because his background is so thoroughly Brethren, Enten wants very much for other Brethren to understand why he's doing what he is.

At Annual Conference he addressed the delegates immediately after they had passed a statement reaffirming opposition to war and conscription. Earlier he said, "One of the things I hope to accomplish by speaking on the Conference floor is to let people know that there can be a noncooperator or nonregistrant who is not trying to evade, who is not trying to be negative, but is merely trying to show the love of God."

Enten does try to emphasize the positive. He doesn't dislike the US government. He doesn't have any quarrel with authority. He doesn't even feel called to make criticisms of the draft system. The stand he is taking is one that God has called him to personally, he says.

"News conferences always grind to a halt before too long, because I am simply not making political statements," he says. "That's not for me to do in my position; that's not why I took my stand."

There are plenty of reasons to *support*

not trying to make a statement about registration or war, only about his beliefs. "My motivations are purely religious," explains Eller. "I'm not doing this to take a stand. But whether I like it or not, it's definitely a statement against registration.

"Still, that may be a statement that needs to be made. But that's for God to decide. The results are undoubtedly part of God's plan—I'm leaving the ends up to God." Moreover, Eller is at pains to emphasize, "I'm not judging registrants. Many registrants I know are just as committed Christians, just as committed peace people as I am. God calls us to different places."

Despite its historic opposition to war, not everyone in the Church of the Brethren agrees with Eller that in order to remain faithful, one has to refuse to register. Among those who disagree are Eller's parents, Vernard and Phyllis Eller, who were interviewed by telephone from their La Verne, Calif., home. Vernard Eller is an ordained minister of the church, a professor of religion at the University of La Verne. "Personally, I would have no difficulty in registering," says Dr. Eller, himself a CO during World War II. "But our whole background says that each person is to follow his own conscience as to what constitutes participation and cooperation with the war effort and what does not. The point at which Enten and I would differ is that I personally could register, I would not be happy about it, but I could. I do have great respect for his courage in following his own convic-

his decision, Enten acknowledges, but these reasons didn't *cause* the decision. For instance, he believes that registration is a military action and therefore just as wrong for him as participating actively in the system. And he is supportive of the disarmament and peace movements. But these beliefs merely confirm his decision not to register. "The only reason I took my position is purely religious," he says.

While Enten is not always eager to respond to persistent press inquiries, he welcomes opportunities to explain his position to Brethren. That's one reason he attended Annual Conference. In addition to the encouraging show of support from the delegate body, many people spoke individually with Enten. That was both positive and negative, he said.

"It's like hit-and-run support." Answering everybody's questions is "good, but it's really draining.

"But that's okay, because the more I can have people understand what I'm doing, especially people in the church, that's what I want to communicate.

"I feel awkward when the focus is on me," he adds. "That's not where it's supposed to be. It's not even supposed to be on my actions. The focus is supposed to be on God."

In his statement to the delegates, Enten invited people to join him in a talk-back session that evening. He especially urged anyone who disagreed with him to come, so they could hear each other's viewpoints. Some 60 showed up, and they asked thoughtful questions about ways they could be of support, what the church was doing, and how they could contribute to help with legal fees.*

Most helpful to him has been on-going support from "a few key people that God has provided to help keep me sane." One friend, for example, prepared communion, which they shared after a day of meetings in Roanoke, Va., where the legal proceedings are taking place.

"These interactions with people help give me strength," says Enten. "I can see God coming through them to me."

During the months of uncertainty, that spiritual strength has been crucial. Enten says that he's even more convinced now that his decision was right. And despite the fact that his life has been turned upside down, he says, "I am finding that inner peace in the midst of everyone trying to take my rights away."

He says quietly, 'Whatever happens, I will not have lost. If I remain faithful, I will have won."—W.S.C.

**The Church of the Brethren sets aside $10,000 annually to help nonregistrants faced with prosecution. Those who wish to help with Enten Eller's legal fees should make checks out to General Board, Church of the Brethren, with a note at the lower left reading "Enten Eller Defense Fund." Send donations to Office of the Treasurer, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120. Contributions made this way will be tax-deductible. If there is a surplus after the case is settled, donors will have the choice of having their money returned or of putting money into a general fund for other Brethren nonregistrants.*

"Interactions with people help give me strength. I can see God coming through them to me, saying, 'Hey, I'm with you.' In following what God has called me to do—to be faithful—I am finding an inner peace while people are trying to take my rights away."

tion. We fully support Enten, even though it's not what we would do."

When Eller decided not to register, he wrote his congressman and the Selective Service letters explaining his religious objections. That was back in July 1980. Since then, he has kept Selective Service officials abreast of his whereabouts. "That's part of my openness and cooperation with the system. As a Christian, when I make an action that is disobedient of the state laws, I feel constrained to take the consequences of that.

Eller has met with the US attorney for western Virginia, the man responsible for prosecuting him since he is spending the summer in Harrisonburg. Says Eller of his prosecutors: "I'm trying to respect what they're doing. I don't want to cause them problems. They seem to be helpful people; I mean, seriously, I'm not being facetious."

Eller had planned to spend this summer as a counselor at two camps run by the church and attend the church's Annual Conference in Wichita. But when the US attorney's office let him know June 16 that he would probably be indicted this summer, he abandoned most of those plans and began to devote himself to dealing with the indictment and pending trial.

He lived this summer in the homes of friends in this little town eight miles north of Bridgewater College. To the east loom the Blue Ridge Mountains, to the west the West Virginia mountains. In Harrisonburg, Eller spends his time in the tiny enclave of families affiliated with Eastern Mennonite College. The homes in which he works are filled with books; the occupants read *The Nation* magazine as well as the Bible.

There are funds available to Eller from the church if he wants to retain a lawyer and fight. But he probably won't. "The reason I would have a lawyer," says Eller, "would be to fight a legal case, to get myself acquitted. But my main reason for being there is not to be acquitted. The main reason is to be faithful. I'm not interested in fighting a big legal battle, that's not where I'm coming from. That clouds the real issue for me here. The real issue is that I'm doing this to be faithful, period."

Barry Lynn, head of Draft Action, an antidraft organization and support group for nonregistrants, is appalled: "A system that puts a man like Enten Eller into the position of either violating his deepest conviction that he has about God's role for him or facing up to five years in prison is a system that should not exist in this society . . . . Eller has done nothing but follow the way he sees God's will for his life, and in the United States of America, following the will of God should not lead you to the threat of imprisonment in a federal penitentiary."

Eller says, "My life is to follow God, so wherever he takes me, that's what I've got to work with.

"In a sense," he adds, "things cannot go wrong. There is no way I'm going to lose. No one can affect my being faithful but me. If I can keep my head together, keep with God, then I am going to come out on top." ☐

Charles Fishman is a writer for The Washington Post.

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NISBCO

by Wendy Chamberlain

Things look grim. Prosecution of nonregistrants has begun. The alternative service program proposed by Selective Service bears little resemblance to the one before 1972. Start-up of a draft still seems imminent.

Churches are understandably alarmed, and they are not silent.

Brethren have a voice in Washington, and so do 49 other religious groups. The National Interreligious Service Board for Conscientious Objectors monitors the draft scene and represents their concerns to Selective Service. NISBCO (pronounced niz-buh-co) provides its services free to anyone and relies on contributions for support.

Executive director Warren Hoover has been at the organization's helm for 13 years. Before that, he served almost 20 years as a parish pastor—in Preston, Minn.; Mount Morris, Ill.; and briefly in Phoenix, Ariz. Now he's a member of the Washington City Church of the Brethren.

Years ago NISBCO helped Warren gain classification as a conscientious objector.

"I felt I owed a great debt to those who had helped me," he says, "and wanted to have some part in providing this kind of service for others facing the same kind of struggle and crisis I had. My faith has led me to where I am now."

Like Warren, the other eight staff members (two are volunteers) share a deep spiritual commitment to peace. Their work at NISBCO is more a calling than a job, more a ministry than a social service.

That staff of nine is the largest the organization has ever had, but the times demand it. "We're working on alternative service plus the nonregistrants plus Congress," says staffer Shawn Perry. "So we're working in three areas very intensely at one time."

Originally called the National Service Board for Religious Objectors, the organization began in 1940 on the eve of World War II as the historic peace churches' response to the first peace-time draft. The new group's purpose was to work with the government to insure that the draft bill contained provisions for civilian

Watchdogging Washington

- Maintains an extensive referral service to local counseling areas and attorneys.
- Acts as a national resource center for those interested in the peace witness of the major religious bodies in the US.

Since Selective Service will not file correspondence from registrants, NISBCO maintains a file of conscientious objector statements. The staff encourages registrants to file with their denominational offices. But since many churches don't have staff to evaluate statements, quite a few registrants file both places.

An initial letter, acknowledging receipt, goes out immediately to provide documentation of the person's CO convictions. Later the staff tries to follow up by suggesting improvements in wording or in the development of the statement.

Top: *Warren Hoover at his NISBCO desk.* **Above:** *Warren Hoover counsels young people at this year's Church of the Brethren Annual Conference. NISBCO is increasingly in the news as the issue of draft registration heats up and the churches become more outspoken.*

administration of alternative service.

What exactly does NISBCO do?

- Thoroughly watchdogs all developments having to do with conscription.
- Provides professional counseling for individuals with questions or problems about the military and conscientious objection.
- Supplies information on documenting one's convictions as a CO.
- Trains religious CO counselors.

"We have a backlog of about two bushels of statements that need to be evaluated," says Warren.

In addition to advising individuals, NISBCO trains counselors who can then develop their own counseling services. Except for travel costs, these training sessions are available free, as long as they can be worked into staff schedules.

NISBCO is the only organization with a complete draft counselor's manual. The bulging loose-leaf notebook includes forms, regulations, information, and worksheets, and can be updated as changes occur.

Staff members also speak at various conferences and seminars, such as Brethren Volunteer Service orientation units and the New Call to Peacemaking Conference.

At times various interns have lent a hand on the NISBCO staff. Students in Juniata College's Peace and Conflict Studies program have earned college credit by working a term in Washington. And two BVSers who spent a week of "practice project" there are now in peace projects elsewhere.

NISBCO is the only organization that continually monitors conscription developments and issues regular press releases, says Warren. The increased national interest in the draft has meant that NISBCO is increasingly newsworthy. News stories about Selective Service developments frequently quote Warren Hoover. Or they may quote board chairman Chuck Boyer, who is peace consultant for the Church of the Brethren.

Years of persistent press contacts are paying off, says Shawn Perry. "We've seen that in the last year they've started coming to us on their own a lot more than they did before."

Support from the religious community is ever-widening, too. What started as a meeting of Friends, Mennonites, and Brethren, in Newton, Kan., is now interreligious. The 11-member board always includes one member from each of these three churches, but is also includes one from the Jewish community and seven at-large members representing the broad spectrum of NISBCO's 50 member organizations. Those 50 include most of the mainline denominations, and their support is on the rise. Roman Catholics, especially, have demonstrated a surge in interest, says Shawn.

The hectic pace and added staff in NISBCO's office are evidence of the acute need for its services. But actually, in the long run the staff is working toward the time when there's no longer any job for NISBCO to do. ☐

WICHITA 82

Text by MESSENGER staff members Wendy Chamberlain, Christopher Keating, Kermon Thomasson, and Lani Wright; and outside writers Timothy K. Jones, George Keeler, and Sam and Cindy Weber-Han

Photography by Nguyen Van Gia

There is no way
to
peace
peace
is the
way

would that you knew the things that make for Peace

On Friday at Wichita, Brethren young adults flew "peace kites" by the river outside the Century II convention center emphasizing the week's theme.

Speaking on the Conference theme, "Would That You Knew the Things That Make for Peace," Moderator Earle Fike defined peace this way: "Peace is not so much a matter of safety as a lack of animosity. It is not so much the security of power as the unwillingness to be threatened. Peace is not just the absence of war. It is the presence of a harmony in life. Peace is not existence without hostility. It is existence with meaning and purpose. Peace is not being without anger. It is being with fairness and grace. Peace is not just minus an enemy. It is plus a neighbor. Peace is not absence of disagreement. It is the presence of community." Did Wichita 82 show that Brethren know the things that make for peace? This is what we did there . . .

Nuclear disarmament: Brethren choose life over destruction in the nuclear arms race

In Standing Committee, the three queries quickly came to be known simply by their numbers—five, six, and seven. But that in no way lessened their significance in addressing the truly "hot" issue of the times: nuclear disarmament.

The fact that three queries relating to the same issue came in the same year, and the fact that as many as 10 districts have formally supported the US/Soviet nuclear freeze bill, demonstrates that Brethren are still mightily concerned with choosing life over the unbelievable destructiveness of the world's nuclear arsenal.

Standing Committee voted to combine the queries into one, preserving the language and intent of each. The adjusted statement came back for approval, containing support for the mutual US/Soviet freeze as "an essential verifiable first step towards lessening the risk of nuclear war and reducing the nuclear arsenals."

What it lacked, though, were the specific statements appearing in the query from Pacific Southwest District, calling for a unilateral 10-percent reduction in US defense expenditures, along with a 10-percent reduction in US nuclear weapons stockpiles.

The group that combined the queries said that, though the goal was a worthy one, they omitted the clause because it might be "unseemly or unrealistic" to direct the government. They said they were afraid the call would inhibit passage of the arms race statement as a whole when it came to the Conference delegate body. Other Standing Committee members felt that the measure was not only important, but achievable, and the paper was sent back to the committee to have the 10-percent reduction clause included.

On the Conference floor, the only time the 10-percent figure was challenged was in the form of a proposed amendment to increase it to 90 percent. It was quickly defeated in the interests of practicality.

Other speeches admonished people to share the "Prince of Peace," as well as the "principles of peace." When put to a vote, the "Statement on a Call to Halt the Nuclear Arms Race" was approved virtually unanimously.—L.W.

INDEX TO CONFERENCE BUSINESS ITEMS

Readers who want to refer to their Annual Conference Booklet as they read their MESSENGER will find this index handy. The number in parentheses following the business item is the corresponding page number of the Booklet. The number after the dash is the page in MESSENGER on which the item is reported.

Unfinished business:

1. Associate Membership (105)—31
2. Hymnal Resources (105)—27
3. Office of Deacon/Deaconess (106)—27
4. Human Sexuality from a Christian Perspective (117)—30

New Business:

1. A Vision of Unity for the Church of the Brethren in the 1980s (118)—25
2. Statement on Ministry to Victims of Crime (120)—25
3. Review of 1972 Annual Conference Statement on Abortion (121)—21
4. World Hunger (122)—24
5. Nuclear Disarmament (122)—19
6. Statement on Nuclear Weapons Freeze (123)—19
7. Statement on a Call to Halt the Nuclear Arms Race (124)—19
8. Methods and Procedures for Dealing with Issues that Come to Annual Conference (125)—23
9. Church of the Brethren Pension Plan Restated (126)—30
10. District/At-Large Representation on the General Board (Not in Booklet)—27
11. A Statement Addressing the Concern of Undocumented Persons and Refugees in the United States (Not in Booklet)—27
12. Reaffirmation of Opposition to War and Conscription for Military Training (Not in Booklet)—20
13. War Tax Guidance (Not in Booklet)—21
14. Affirmation of Commitment to Bethany Hospital (Not in Booklet)—24

Brethren reaffirm alternative service and noncooperation with registration

It was a picture striking in its simplicity. Just after a nearly unanimous vote to reaffirm the 1970 Annual Conference statement of opposition to war and conscription, Enten Eller, the first nonregistrant in the country to be brought to trial in the 1980s, came to the podium. At his side, more than a foot shorter than her escort, but tall in the eyes of all Brethren, walked Sister Anna Mow, one of the Church of the Brethren's authentic saints.

"I asked Anna to stand here beside me," said Eller, "because I need someone to lean on." The applause the pair received demonstrated that the Annual Conference body could be leaned upon as well.

In his brief statement, Eller expressed his discomfort in breaking the law, but explained that "in my striving to be faithful I have no choice except to obey the higher authority of God."

He continued, "Christ's way, the way of love, the way of concern for all peoples, the way of nonviolent peace, cannot be reconciled to involvement with the military, which uses killing and destruction, or the threat of such, to achieve its ends."

Moments before, delegates had reaffirmed a 1970 statement that encourages men facing conscription to consider the positions of alternative service as a conscientious objector engaging in constructive civilian work, or open, nonviolent noncooperation with the system of conscription. The paper came to Annual Conference from the July meeting of the General Board in Wichita.

The 1982 action also serves to let the Selective Service System know what the Church of the Brethren wants in terms of guidelines for alternative service, in the face of new proposed regulations for that program.

Among the requests the church is making of Selective Service is civilian administration of the alternative service program; permission to provide alternative work assignments for Church of the Brethren members desiring to use them; and safeguards to prevent arbitrary job assignments or reassignments of alternative service workers.

Enten Eller said he was "glad that the church recognizes the validity of nonviolent noncooperation"; he feels support of the denomination "sort of by osmosis." He added, "It's the background of being Brethren and growing up in this church, Anna, my father and mother, that have taught me the values of life."

But the paper is not just a statement on Eller's behalf. Chuck Boyer, General Board peace consultant, later reminded people attending a talk-back session with Eller that there are other Brethren men facing indictment, and that they will need as much support, not only for themselves, but for the whole of the Church of the Brethren's peace position.

And Eller's prayer, one that reaches beyond the narrower issue of noncooperation, is for all who strive to be faithful to a higher authority: "That it may be Christ that shows, and not me."—L.W.

Above: *Enten Eller "leans on" Anna Mow as he explains his stance on registration.* **Below:** *Peace consultant Chuck Boyer fields questions from youth at Wichita soon to face the crucial question of the draft.*

ALTERNATIVE SERVICE ON THE BRETHREN MODEL

Proposed new Selective Service guidelines for alternative service are far from satisfactory for the Church of the Brethren. Annual Conference 1982 calls on the government to:

1. Allow the Church of the Brethren to provide alternative work assignments for our members desiring to use them.
2. Provide civilian administration of alternative service rather than requiring conscientious objectors to be assigned and evaluated by military personnel.
3. Allow the Church of the Brethren to provide the orientation for alternative service workers assigned to our programs.
4. Provide adequate safeguards to prevent arbitrary job assignment and reassignments of alternative service workers.
5. Allow an alternative service worker to seek employment with an approved agency rather than making work options such as civil defense a top priority.
6. Allow alternative service workers to be assigned overseas.

Study committee to provide guidance for employers of 'war tax' protesters

Brethren war protesters who decide to withhold tax money going to war purposes may find their employers less than enchanted with the idea. Brethren employers may be sympathetic to the idea but are up against federal regulations to withhold taxes. So what's a body (such as Annual Conference) to do?

Acting on a late-breaking query from Northern Indiana District, Annual Conference elected a committee of five to study the problem and report in 1983. The committee is charged to come up with helpful guidance for church institutions so they can adequately respond to their employees who wish to withhold their "war taxes."

The study was approved, despite at least one speaker grousing that he hadn't "heard one good thing about the US government this week." Chances are he was correct. The 1982 Annual Conference of the Church of the Brethren will not be remembered as an exercise in flag-waving patriotism. For the majority of the delegates to Wichita, judging by the voting record, patriotism was best evinced in responsibly and prayerfully calling one's government to account in the areas of justice and peace. —K.T.

Abortion division leads to referral of position statement to the Board

It seemed to be a case of "half my friends support it and half my friends are undecided about it, and I'm with my friends," as 933 delegates with 933 different opinions on abortion attempted to hammer out a new unified Church of the Brethren statement on abortion but fell short at the last minute when the paper was referred to the General Board.

Emotion ran high as the issue stretched over the Friday business session, and it was apparent that Brethren are still widely divided on abortion. The original Standing Committee statement was batted around verbally and changed with amendments from a pro-life stance with recognition of pro-choice, to a strong pro-life stance with recognition that abortion "is therefore sin in the eyes of God." At that point, delegates, divided and some perhaps feeling that the term "sin" was too judgmental, placed the paper in the hands of the General Board by a 461-to-396 vote and postponed the denominational policy statement for at another Annual Conference.

The Abortion study committee chairman Don Miller, in introducing the query to the Conference delegates, outlined four reasons why the original 1972 Annual Conference paper needed updating: 1) the paper has been quoted by both pro-life and pro-choice advocates; 2) the paper has been used by Brethren to support government legislation in ways many felt was not in the original intent of the paper; 3) some people felt it wasn't written in accordance with the Brethren peace position; and 4) a 1973 Supreme Court ruling had made abortions easier to obtain.

Miller explained that the paper was based on the Brethren peace statement so that it gave a sense that "Brethren oppose abortion but are empathetic with those who choose it."

He noted that the General Board had added the pro-choice side to the paper—to be Christ-like and compassionate in helping people find creative ways in dealing with abortion, even though we find it against our better judgment.

The debate started strong. Dean Miller, Hagerstown, Md., pastor, suggested that "the issue addresses one of the most confusing theological issues of our day. The

The abortion paper occupied delegates longer than any other item. **Above:** *Reporter George Keeler buttonholes a mike seeker.* **Below:** *Moderator Fike, committee chairman Don Miller, and moderator-elect Paul Hoffman negotiate a sticky wicket on the abortion court.*

In a new twist, the General Board exhibit displayed persons rather than graphics. In one segment, the current Brethren Volunteer Service orientation unit was featured.

General Board presentation highlighted by audiovisuals on Nigeria and Haiti

This year's General Board report in Wichita had the possibility of being a logistics coordinator's nightmare.

A full 90 minutes in length, the presentation featured two major audiovisual productions, a stream of General Board workers making their way across the stage, an eight-page booklet, and a narrative dialog between Anne Booth Bowman and Ralph McFadden.

Scheduled as an "order of the day" on Friday from 2:30 to 4 p.m., the report interrupted the abortion debate, which had turned into a day-long event, pre-empting everything on the agenda. This presented a potential threat to the General Board's presentation's success, since only a few things can divert attention from a good Annual Conference debate.

A funny thing happened when the lights went down. People stayed, they listened, and presumably learned about some of the denomination's worldwide ministries. The debut of the two outstanding audiovisuals played a large part in the success of the Board's presentation. Both captivating productions took the audience into the worlds they showed on the screen.

Howard Royer's film (he was executive producer), "A Thing of Wonder," which climaxed the presentation, is a documentary on the work and worship of Ekklesiyar 'Yanuwa a Nigeria (EYN). Produced in recognition of the 60th anniversary of the beginning of Brethren work in Nigeria, it's a celebration of EYN's exuberance, of its members' joy in and commitment to doing the work of the Lord. "A Thing of Wonder" is a story of God blessing his people, and their responding through action.

At the beginning of the afternoon's presentation, James Lehman's slideshow "Faces of Haiti" provided the same type of impact that Royer's film had at the presentation's end. Similar to the film in aspects, "Faces" shows the covenant relationship the Brethren have with Pastor Luc Nérée and the Aide-Aux-Enfants hunger relief program. Both "A Thing of Wonder" and "Faces of Haiti" showed sensitively and dramatically that Brethren are indeed making a difference in their world.

Vignettes of Board program were provided by the array of speakers who brought to life particular areas of the church's mission. This was also the idea behind the week-long General Board exhibit, "The Meeting Place." While "The Meeting Place" was designed to bring Conferencegoers face-to-face with those involved with specific programs, it might have been the least effective aspect of the presentation because of low attendance. Royer, who coordinated both the exhibit and the presentation, admitted that attendance hadn't been what was expected, though some programs attracted more viewers than others. People at Conference might not have the time to take in everything, but it is unfortunate that so many missed the opportunity to meet the faces behind the programs.

"Servants and Stewards" was the theme of the General Board report, and Conferencegoers were able to see and meet many of those servants and stewards . . . and learn how they themselves play those roles as well. — C.W.K.

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paper, in its present form, steers a path between those who advocate 'abortion on demand' and those who believe all abortion is murder, and therefore all women must be forced to carry an unwanted pregnancy to term . . . . If we were to extend further the words of Jesus, he might say that some parents have the gift to care for a deformed baby and some do not."

Miller was countered by Art Gish, Athens, Ohio, who said the paper contained too much ambiguity. "Morality is not decided by us, but by God!" exclaimed Gish. "We need to work for justice so poor families need not kill babies. Certainly, there are other answers than killing life." He argued that the Standing Committee paper was strongly worded as pro-choice. "It is possible to have liberal and moral clarity without judgments of others," said Gish. "The door seems to be left open to abortion for population control. No, we must close that door if we take seriously our peace stand. We must say no to killing babies. Why must we be so wishy-washy?"

An extensive amendment, introduced by Bill Faw, Richmond, Va., pastor, and passed 557 to 309, directed the stance of the paper significantly toward pro-life ("We encourage our own church members to find alternatives to abortion, except in situations that threaten the life of the mother").

Speeches followed, supporting the amendment. Kay Whitacre, Hagerstown, Md., said that "more lives have been lost by abortions than in all wars combined." Katie White, Pittsburgh, Pa., quoted Isaiah 20:9-10 and explained that "Jesus warns against wishy-washiness." Bob Warner, Elgin, Ill., went against the tide in saying that the amendment's wording was too restrictive regarding "the life of the mother." Warner expressed concern at "how judgmental people are — how quick they are to throw the first stone."

Bob Gemmer, St. Petersburg, Fla., pinned a successful motion on the Faw amendment, further strengthening its pro-life stance. Several other amendment attempts followed and were lost.

Then, Mark Bowser of West Virginia called for "absolutes." "Historically," Bowser said, "the church has been willing to call sin 'sin,' while not condemning. The word 'sin' is not mentioned in this paper." His amendment to introduce the word "sin" and toughen up the paper was passed by the delegates 462 to 365.

But it was Bowser's amendment that stopped the query's momentum. Fran Nyce of Mid-Atlantic District moved to refer the paper to the General Board for further study, citing a lack of understanding on the implications and a need for more study time. The delegates agreed, 461 to 396.

As to the question of what would happen to the amendments added to the paper, Moderator Earle Fike said, "The paper and its amendments are part of the item being referred to the General Board." —George Keeler

George Keeler, a former MESSENGER intern, teaches journalism at the University of La Verne.

Editor's note: Some readers of the Conference Journal *misunderstood my statement about Brethren being divided on abortion. I intended to convey that Brethren take many different positions varying by degrees from one extreme position to the other. Most of us fall between the extremes. —K.T.*

Conference pledges clarity and full discussion of business in future

What happens when Standing Committee recommends that a query not be adopted? Do the originators feel put down? Is the problem the query deals with merely exacerbated? Can a soft answer turn away wrath?

Standing Committee worked at these concerns as it formulated a recommended Annual Conference response to a query from Middle Pennsylvania District on "Methods and Procedures for Dealing With Issues That Come to Annual Conference." Middle Pennsylvania's complaints were three-fold: Sometimes delegates get business items too late to fully prepare to debate them. Delegates don't get Conference booklets and minutes promptly enough for discussion, interpretation, and implementation with their congregations. And news from Conference is often distorted or sensationalized in the secular press.

Standing Committee did not feel able to adopt the query as such because of the inappropriateness of some of the query's recommendations. As General Services executive John Metzler Jr. pointed out, for instance, Annual Conference cannot direct operations for Messenger and news services, which are General Board staff functions.

But feeling that simply returning the query to its originators was inadequate, Standing Committee hammered out a five-point answer that agreed with many of the query's suggestions.

As adopted by the delegates later, the response to Middle Pennsylvania calls for clarity and full discussion of Annual Conference business before Conference actions are taken. The concern for prompt distribution of Conference booklets and minutes was referred to Annual Conference Central Committee. Conference agreed further that if an agenda item involving church polity comes in too late to be included in the Conference booklet, final action on that item shall be postponed until the following year's Conference.

As to the concern about misrepresentation of Annual Conference action in the secular press, it was pointed out in Standing Committee that Brethren have no control over news once news releases are issued or a news reporter leaves the convention center. Headlines are prone to sensationalize the news and often highlight points other than the ones of highest priority to Brethren.

Much of the impetus for the Middle Pennsylvania query came from the experience of the 1980 Pittsburgh Annual Conference, when some business items were added to the agenda late, and local news media distorted news from the Conference. —K.T.

WCC/NCC reports draw questions

The report from representatives to the World Council of Churches was approved almost without comment, but the National Council of Churches report received considerable scrutiny before gaining approval from the delegates.

Highlighting the WCC report, General Secretary Bob Neff described the upcoming Sixth Assembly in Vancouver and noted that the WCC is involved in a number of activities that Brethren have traditionally emphasized, such as refugee aid, Bible study, and disarmament. In response to one delegate's concern about the need for relief in Lebanon, Neff said that the General Board had approved $30,000 from the Emergency Disaster Fund to assist in Lebanon.

Brethren concerns are also well represented in the NCC, said Bethany Seminary professor Dale Brown, who pointed out that 80 percent of its budget is spent for overseas service and relief projects, many of which were originally inspired by Brethren leaders.

John Groth, of Northern Indiana District, asked about the Brethren delegation's vote on the Metropolitan Church's application for NCC membership. The mainly homosexual Universal Fellowship of Metropolitan Community Churches began the application procedure in September 1981.

Neff answered that the request has been referred to the NCC's Faith and Order Commission. The issue will likely return to the Governing Board before the next Annual Conference votes on the Human Sexuality paper, and Neff said that Brethren representatives would vote with the sentiment of the church if there were no Conference instruction by then.

After several speeches questioning the NCC's balance of social and evangelical activities, Ralph Burner, of Shenandoah District, asked for a definition of "Christian."

"We talk of Christian gays," he said. "Can we then have Christian murderers, Christian two-timers, Christian rapists?"

"I won't answer that directly," responded Moderator Earle Fike to Burner. "But let me say, I consider myself a Christian sinner." —W.S.C.

Bob Bowman and Nancy Faus got high marks as Ministers' Association resource persons. Said one participant, "They were 'in-house' and could speak to sensitive areas."

Bowman and Faus lead how-to sessions, with take-home ideas for ministers

Departing from its usual format of using a well-known outside speaker, the 1982 Ministers' Association meetings turned to Brethren ministers and featured an examination of worship and how our theology does and should shape it.

Nancy Faus is instructor of church music and associate campus minister at Bethany Theological Seminary. Bob Bowman is Parish Ministries staff for biblical awareness seminars and worship resources, and is a curriculum editor.

Pastor Kathy Gingrich, of North Manchester, Ind., liked the change in leadership. "It was good to have Brethren speak to Brethren. They were in-house and could speak to sensitive areas as well as prod and challenge us."

In each of the three main sessions one of the leaders presented a lecture on worship theology. Then the other leader responded clarifying the lecture and giving a different viewpoint. The first two sessions closed with small-group discussion. These groups were broken down by style of ministry or worship into 13 groups, including congregations with less than a hundred in worship, congregations led by a clergy couple, congregations with traditional Brethren worships, and congregations using a worship committee. Jim Tomlonson, Tri District associate executive, expressed the hope of the meeting's plannners "that the lay people and pastors who were there would take hold of things presented and do worship differently."

The small groups collected questions for the workshop leaders to answer. The last half of Tuesday's session was devoted to these, as well as to answering questions from the floor. Shirley Kirkwood, Mount Solon, Va., felt good that "Bob and Nancy did not always agree but they disagreed in a tactful, forceful way. Both lifted up worship as an expression of our theology and an educational experience. Both also stressed the need for inclusive language in worship."

Bob Bowman's lecture topic was "Some Ways in Which our Theology and Worship Work Together and Some Areas Where Work Is Needed." Nancy Faus looked at hymns and music, church architecture, and the order of worship. In her lecture she discussed "Appropriate Worship, Practices, and Doctrine, and How Education Happens in Worship." In his response Bob Bowman talked about practical topics such as the lectionary, the problem of children taking communion, and the use of the local church's history.

The format switch was a good idea. Brethren have resource leaders of high caliber, and the 1982 how-to sessions on ministry gave participants practical ideas to carry home from Conference. — SAM AND CINDY WEBER-HAN

Sam and Cindy Weber-Han are in team ministry in the Klamath Falls, Ore., congregation.

Brethren continue to back hospital

Although the Church of the Brethren is well on its way to meeting the stated goal of $2 million for Bethany Hospital, delegates approved a statement of reaffirmation to that commitment in light of the 1982 merger of the hospital with the Evangelical Hospital Association.

The merger, which occurred because of Bethany Hospital's acute lack of funds, has achieved solvency, but means that the Church of the Brethren is no longer directly related to the hospital itself. The Bethany Hospital Foundation, earlier formed to supervise the raising of funds for the new facility, has expanded to serve a larger segment of health care needs of the Church of the Brethren, and is still related to Annual Conference.

Because of some confusion about this relationship and its effect on the church's commitment, the delegates voted to have the General Board appoint a committee to study Bethany Hospital Foundation's relationship to the Church of the Brethren.

Delegate Lawrence Lehman summed up the reaffirmation: "Our commitment was to serve the community there (in inner-city Chicago). I see no change in the commitment we made." — L.W.

Hunger worked at, but no new study

Responding to a query from Virlina District asking for a new study on world hunger, delegates voted to adopt the Standing Committee recommendation that the concerns in the query be addressed by further dissemination of information and materials by the General Board.

It was felt that, though Annual Conference is sympathetic to sensitizing people to what is happening with world food markets and surpluses, a new study should not be tackled at this point.

According to concerns raised by the delegates, the General Board may be called upon to point people to information on US agriculture's role in supplying food to the world — including effects of government subsidies and restrictions on production and distribution of food — and on the efficiency and accountability of certain hunger relief groups. — L.W.

Unity statement looks outward, but maintains convictions and witness

One word prompted the most debate in the discussion on "A Vision of Unity for the Church of the Brethren in the 1980s."

That word (on line 5 of page 120 in the Conference Booklet) was "fully." The statement says the Church of the Brethren will "encourage church families to acknowledge fully one another's baptism," and many delegates argued that full acceptance meant compromising Brethren background and beliefs. Mark Bowser, of West Virginia, moved that the word be deleted.

Other delegates responded that such an amendment would tend to create "second-class Christianity" and reminded one another that baptism alone doesn't make one a Christian. Members of the Committee on Interchurch Relations, which drafted the statement, added that to acknowledge others does not mean changing one's own style of baptism. The motion to delete the word "fully" was defeated.

The question of baptism reappeared in the subsequent discussion. Speakers asked who was included in the "larger Christian family," what styles of baptism were considered acceptable, and whether the church wasn't losing its heritage by trying "to please everyone."

"I'm not a member of this clan by birth," countered Pat Chaffin, South/Central Indiana, "but I hear a lot of clannishness going on here. That's not the intent of this paper.

"Are we going to remain parochial or vulnerable? This paper helps us to be the latter. I'm in favor of it."

Bethany Seminary president Warren called attention to the body of the paper, which points to a scriptural basis for unity that invites assertive witnessing. "There's no desire to soften convictions and witness," he said. "This is a statement of vision."

Earlier Groff had said that in the paper "we are invited to draw strength from our Pietist and Anabaptist heritage, while receiving the gifts of other traditions."

According to CIR members, the statement is not intended to change direction or set policy, but rather is meant to describe current practices and give denominational focus to ecumenical activity. They hope that the paper encourages local ecumenism in particular.

The delegates approved "A Vision of Unity" by a large majority. — W.S.C.

Victims of crime new study area

A statement on Ministry to Victims of Crime, intended to complement 1975 actions oncriminal justice reform, was adopted by delegates during the first morning of business.

In the statement, Brethren are reminded of the parable Jesus told about the Good Samaritan, who became involved in aiding a victim of crime. Divided into three parts, the statement lifts up areas of concern; urges Brethren to become involved through five specific ways (including victim/offender reconciliation and providing material support to victims); and recommends ways the church can work toward reforming the system.

Ron Hanft, director of the denomination's Washington Office, said that previously "the church has not spoken adequately in addressing the needs of victims." The new statement is an attempt to "more fully" address all areas of criminal justice, he said.

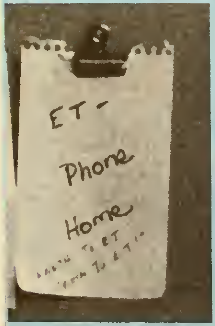
Little debate surrounded the issue while it was on the floor, although some delegates were concerned about implementing some of the recommendations which, among other things, call for more training of law enforcement officials who deal with victims of crime.

One delegate urged Conference not to ignore the "forgotten victims of crime — the offenders."

Criminal justice field worker Bob Gross pointed out that ministry to victims of crime is one of four areas that congregations can choose to study during the denomination's October 17-23 Criminal Justice Emphasis Week. — C.W.K.

Music was everywhere at Wichita. While the biggest name was the Brethren's own Slim Whitman, there was plenty of other Brethren talent on hand, individual musicians and singers as well as groups such as the Bethany Seminary Handbell Choir and the McPherson College Concert Choir. Outside talent included a local gospel singing group, the Portal Congregation of Wichita (below), which performed Friday for the junior and senior highs.

Preachers at the Conference worship services were (clockwise from upper left): Lamar Gibble (left); Earle Fike (right); Bill Hayes (center); Guy Wampler Jr. (left); Ernest Campbell; and LaVon Rupel.



Probably unprecedented, four Conference preachers invoked the name of Hollywood's "ET." Not just another pretty face, "ET" gave Brethren new insights into the gospel story. His presence at Wichita was noted on the Conference message board.

Worship services elaborate on peace; 'freshness and tingle' in the music

Sporting a theme compatible with the peacemaking emphasis of Annual Conference, the hit movie ET found its intergalactic way into half the sermons of the worship services. ET is the story of the growth of a friendship in the face of a rather pronounced difference in background between a small earth boy and a charming, lost alien. Their persistence in enjoying each other despite the initial skepticism of adult bystanders made for a picture of peace and reconciliation envied by those earnestly seeking "the things that make for peace."

The speakers, Earle Fike Jr., Lamar Gibble, LaVon Rupel, Ernest Campbell, William Hayes, and Guy Wampler Jr., all drew on the overall Conference theme of peace. Inner peace, disarmament, alienation, unity, and diversity were variations on that theme.

The worship services themselves exhibited the faith expressions of an exceptionally wide variety of participants, including scripture readings by 13-year-old Michael Ulrich (York Center church, Lombard, Ill.) and Kevin Rolston, 12, from the Sheldon (Iowa) church. Someone suggested it would be interesting to explore the correlation between leadership in and commitment to the denomination and a person's earlier participation in Conference as a youth.

Two other youth, Troy and Audra Ockerman (Wichita church), were part of Frank Ramirez's nuclear war drama, "The Dregs Mistake," presented during the Wednesday service.

And then there were the full voices and creative musicianship that is standard Conference fare, incorporating the security and strength of old hymns and the freshness and tingle of new ones. The continuation of a signing service allowed for those hearing impaired to join in raising four-part psalms to the Lord.—L.W.

Easing of refugee laws encouraged

After a heavy Saturday afternoon schedule of disarmament and war-related issues, the delegate body approached the last major business item on the agenda: "A Statement Addressing the Concern of Undocumented Persons and Refugees in the United States."

Though there was concern that there had been no chance to peruse the paper before Conference (it had only the Monday before passed the General Board and Standing Committee), the statement was adopted with a minimum of debate.

The statement, which addresses concerns most keenly felt by people in the Florida and California areas, calls for legalization of "people who once entered the US as 'undocumented aliens' but have settled peacefully among their neighbors." It challenges the US to act as a country of "first asylum" for refugees fleeing nearby countries, such as Haiti and El Salvador. The statement opposes any enforcement measures of immigration law which would increase ethnic discrimination, a major concern of those opposing bills pending in Congress to punish employers of illegal immigrants. It also calls for a foreign policy promoting human rights and economic development, to reduce pressures forcing people to leave their homes for the US. – L.W.

New GB election rule enacted

Moderator Earle Fike admitted that sorting out district representation on the General Board was "worse than IRS regulations." After some points of clarification, however, delegates passed by two-thirds vote what Standing Committee hoped was an improvement upon a 1981 Conference action.

The new rule limits a district's representation to no more than one district representative and no more than one at-large representative serving at the same time.

It is an attempt to protect the district's needs for adequate representation but does not restrict district representatives from finishing their terms of service in an at-large capacity if they move from one district to another. – L.W.

Nguyen Van Gia took a week off work from Sears in Chicago to be our photographer in Wichita. Fleeing Vietnam in 1975, he was sponsored as a refugee by the Highland Avenue congregation in Elgin, Ill. He has photographed the past four Conferences.

Deacons paper back for study

in the second of a number of long debates on the /Conference floor, delegates delayed action on a statement on the "Office of Deacon/Deaconess," referring the paper to a new study committee of seven members until 1983.

Delegates seemed to be in agreement with the biblical basis and need for the office as reported by the study committee, but were bothered by many issues not addressed in the paper. Many were unhappy that items on the 1980 committee's list of recommended issues for study had not been sufficiently discussed. Accountability of life-term deacons was also a key reason the paper was sent back.

Accountability was important to Sam Weber-Han. "One of the things that needs to be dealt with is somehow to find a balance between having life-term deacons and the disciplining of them," said the Klamath Falls, Ore., pastor after his motion to refer had passed.

Concern over the committee's proposed service of commissioning for deacons had caused considerable debate the day before. Included in the report was a suggested service recommending that only life-term deacons be commissioned by the laying on of hands, suggesting that a greater call is placed upon those serving for life. An amendment that provided for the laying on of hands for all called to the office eventually won approval from the delegate body.

The issue of deacons and deaconesses was brought up by the Parish Ministries Commission in 1980 and the General Board appointed a committee to evaluate the need for a study of the office. That committee presented its findings to the General Board in 1981, which passed it on to Annual Conference. Conference that year elected the five-member committee of Chester Harley, Lauree Hersch Meyer, John Huffaker, Robert Over, and Beth Sollenberger.

So urgent is a statement on the office of deacon/deaconess that after the 1982 paper was referred at Wichita, the question was asked from the Conference floor if congregations while waiting for the new report could use the present study as a guide. – C.W.K.

New Brethren hymnal voted

A new Brethren hymnal is coming. Despite opposing speeches regarding cost and concerns voiced about content, the report of the feasibility committee was accepted in favor of producing the new worship resource.

In the debate, frustration was obvious as many delegates were hesitant to vote until they had laid to rest concerns about the hymnal's content. Apparently some envisioned a radical new hymn book with all the old favorites missing or their lyrics cleansed of exclusive language to the detriment of the original beauty. Assurances were given that those responsible for producing the new hymnal would take into account concerns as to content, style, and language, and make decisions regarding publication time.

Rather than elect a study/action committee from Annual Conference to implement the process, the action was referred to the General Board, since it will do the fund-raising for the project.

The project is estimated to require a one-time outlay of $70,000, at present prices. – L.W.

OEPA requesting new recognition

The On Earth Peace Assembly (OEPA) in a report to Standing Committee at Wichita brought a request to that body for recognition of OEPA as an organization related to the Church of the Brethren with permission to solicit funds among the denomination's congregations and members.

The query did not reach the 1982 Annual Conference floor. Standing Committee postponed action for one year and instructed the General Board and the On Earth Peace Assembly "to define relationships, accountability, and reportability with the church."

Responding in the discussion as a General Board staff member, Fred Swartz of the communications/stewardship team pointed out a major implication of the OEPA request: Only two institutions currently have the status that OEPA seeks—the General Board and Bethany Theological Seminary. "Standing Committee should take a very careful look at whether creating a third denominational program unit is advisable," cautioned Swartz.

At issue apparently are several points, one being that OEPA, based at the New Windsor Service Center, runs a program that some view as overlapping and virtually competing with the the General Board peace consultant's work.

A second point is accountability, which weighed heavily in the 1980 decision for OEPA to incorporate as an entity separate from General Board program. (Earlier the organization had served as a consultative body to the World Ministries Commission.)

Still a third concern is the soliciting for funds that OEPA already does, with mailings and other appeals which, according to OEPA president Dale Ulrich, has raised $140,000 in a two-year campaign to solicit $200,000.

All those who spoke seemed of one accord on one point, that the work of OEPA is urgently needed and M. R. Zigler (founder and convenor) and his colleagues are to be commended for what they have accomplished.

Annual Conference officers will take the initiative in calling together representatives of OEPA and the General Board, explained Bob Neff later. "I feel good about the direction this has taken," the general secretary said.—K.T.

Elections and appointments bring new faces to General Board and committee

Moderator-elect Paul Hoffman quipped that the 1982 Annual Conference delegate body was so pleased with his and moderator Earle Fike's leadership that in choosing the 1983 moderator-elect they voted to combine the two names, settling on Paul H. Fike. Fike, from Orrville, Ohio, will moderate the 1984 Big Meeting in Carbondale, Ill. In the final vote, the 63-year-old pastor of the East Chippewa congregation was elected over Patricia K. Helman, minister, writer and outgoing National Council of Churches representative, from North Manchester, Ind.

Other elections and appointments:

General Board, district representatives (5-year terms): Kurtis Friend Naylor, Mountain Grove, Mo. (Southern Missouri and Arkansas); Jorgé Rivera, Castañer, P.R. (Florida/Puerto Rico); Phillip Stone, Linville, Va. (Shenandoah); Frances Clemens Nyce, Westminster, Md. (Mid-Atlantic, filling an unexpired term.

General Board at-large representatives (5-year terms): William Cable, Syracuse, Ind. (Northern Indiana); Emily Metzger Mumma, Largo, Fla. (Florida/Puerto Rico).

Annual Conference Central Committee (3-year term): Dena Pence Frantz, Villa Park, Ill.

Committee on Interchurch Relations (3-year terms): Paul D. Steiner, Union Bridge, Md.; Melanie May, Cambridge, Mass. (Board appointee).

Bethany Theological Seminary Board of Electors (5-year terms): Floyd E. Bantz, Lancaster, Pa. (clergy); Mark C. Ebersole, Elizabethtown, Pa. (colleges).

Standing Committee's Nominating Committee (2-year terms): Paul S. Bowman, (South/Central Indiana), Betty Ann Cherry (Middle Pennsylvania), Warren Eshbach (Southern Pennsylvania), LaVon Rupel (Pacific Southwest). Continuing through 1983: Wanda Callahan (Florida/Puerto Rico); Ned Crumpacker (Virlina); Floyd Hubbard (Southeastern, filling an unexpired term); Lois H. Snyder (Illinois/Wisconsin).

Ministers' Association (3-year term, elected by the association): Jean Lichty Hendricks, Sheldon, Iowa, secretary. (Fred M. Bowman serves as chairman for 1982-83; William K. Roop is vice chairman.)

Annual Conference Study Committees: The commitee formed to study war tax consultation: Dale Brown, Lombard, Ill.; Bill Faw, Richmond, Va.; Ramona Smith Moore, North Manchester, Ind.; Phillip Stone, Linville, Va.; Marty Smeltzer West, Davis, Calif.

The committee to study the office of deacon/deaconess was revamped: Chester Harley, New Carlisle, Ohio; Estella Horning, Lombard, Ill.; John L. Huffaker, Cumberland, Md.; Mary Jessup, Decatur, Ill.; Robert Over, Roaring Spring, Pa.; Beth Sollenberger, Sebring, Fla.; Sam Weber-Han, Klamath Falls, Ore.

New moderator Paul Hoffman, McPherson College president, greets a young well-wisher.

A committee to study the relationship of the Bethany Hospital Foundation to the Church of the Brethren has yet to be appointed by the General Board.

General Board Reorganization: Reelected as chairman of Executive Committee was Curtis Dubble, Lancaster, Pa. (1984). Elaine M. Sollenberger, Everett, Pa. (1984), is vice chairwoman. James Myer, Manheim, Pa. (1983), and Fumitaka Matsuoka, Oakland, Calif. (1986), serve as at-large representatives, with General Secretary Robert Neff as an ex-officio member. The three commission chairpersons are also members.

This group, chaired by Elaine Sollenberger, plus Administrative Council, comprises the Goals and Budget

Bible studies have contagious power

Lauree Hersch Meyer of Bethany Seminary was one of the dynamic Bible study leaders who taught at Wichita. An innovation this year was scripture teaching during business sessions.

Annual Conference Bible Study can be stimulating . . . and infectious. Although Gallup suggests a sizeable chunk of the American public *reveres* the Bible's authority but few actually get to *reading* it, scores of Brethren at Wichita streamed to morning and evening Bible study sessions. The auditorium stayed full when the business session was halted each morning at 10:15 for a "scripture teaching," led by Bob Neff, Lauree Hersch Meyer, Grady Snyder, and Jim Myer. Neither the Kansas heat nor the crammed daily schedules dulled the enthusiasm of the participants.

The range of study options had something to do with the contagion. One subtly titled offering, for instance, "Understanding and Interpreting the Bible in Light of Modern Knowledge," drew in rows of interested inquirers. They wrestled with the apparent collision of modern presuppositions with a "pre-scientific" Bible's outlook. Some liked Bruce and Clara Wood's probing approach: "I appreciated the facing of tough issues that have always been squelched in my background," reflected one participant. At times, others (like me) squirmed at the prospect of testy questions and thorny problems.

Significantly less unsettling, perhaps, was McPherson College's Dale Goldsmith's series, leading listeners through a rephrasing of ethics in the light of gospel. How can we struggle anew with Jesus' stance toward the authorities? he wondered. And what about Paul's posture toward the Jewish law?

Bethany Seminary professor Gene Roop likewise sparked keen interest on the part of the listeners. Together he and they examined peace and the social order with the flavor of the Old Testament heritage from Exodus to Job. The studies ignited many flashes of insight.

Equally combustive was Bob Dell's look at peace through the eyes of the Psalmist, Jesus, and Paul. The Bremen, Ind., pastor worked at a wealth of peace issues, inward and communal.

The power of biblical metaphor was highlighted by Elgin staff member Bob Bowman. His fascination for often-forgotten texts such as Ecclesiastes or little-known characters such as Habakkuk drew attention to seldom-tapped riches hidden in the Scriptures.

Perhaps Herbert and Jeanne Smith's format was the most unusual. "We believe the visual has more impact," explained Herb of their delving into Jesus' blessing on the peacemaker. Their nightly feature incorporated lecture, slides, and a "readers' theater" interview with Catherine Sauer to spark imagination.

Perhaps more Brethren at Wichita could have captured the vision of study and transformation. Certainly every issue vital to faith and service could not be covered. But Wichita Conferencegoers did more than stand on time-worn and culture-dulled opinions. They also sat under the impact and contagious power of vital scriptual encounter. I believe it will continue to be catching. — TIMOTHY K. JONES

Timothy K. Jones is pastor of Germantown Brick congregation, Rocky Mount, Va.

Committee with three ex-officio members — district executives Donald E. Rowe (Mid-Atlantic), Carl Myers (Illinois/Wisconsin), and Anita F. Metzler (Northern Indiana).

Pension Board chairman and vice-chairman are, respectively, Lowell Flory, McPherson, Kan. (1986), and Robert Mays, Seattle, Wash. (1984). The Pension Plan Administrative Committee includes, besides Flory and Mays, Fred Bernhard, Vernard Eller, Dorothy Murray, Kurtis Naylor, Frances Nyce, and Randall Yoder.

General Services Commission: Jim Baile, Warrensburg, Mo. (1983), chairman; William Cable, Syracuse, Ind. (1987); Vernard Eller, La Verne, Calif. (1984); Dorothy G. Murray, Roanoke, Va. (1985); Lowell Flory, McPherson, Kan. (1986); Phillip Stone, Linville, Va. (1987); Elaine Sollenberger, Everett, Pa. (1987); Bob Mays, Seattle, Wash. (1984).

Parish Ministries Commission: William Hayes, Columbia, Md. (1985), continues as chairman; Dorris Murdock Blough, Nampa, Idaho (1986); James Myer, Manheim, Pa. (1983); Dan Petry, Lombard, Ill. (1983); Jorgé Rivera, Castañer, P.R. (1987); Emily Metzger Mumma, Largo, Fla. (1987); Frances Clemens Nyce, Westminster, Md. (1986); Randall Yoder, Kokomo, Ind. (1985).

World Ministries Commission: Wanda W. Button, Conrad, Iowa (1983), continues as chairwoman; Fred Bernhard, Gettysburg, Ohio (1985); Stanley Bittinger, Kingsville, Texas (1984); Karen S. Carter, Daleville, Va. (1984); Fumitaka Matsuoka, Oakland, Calif. (1986); Joyce Miller, New Windsor, Md. (1983); Hartman Rice, Lebanon, Pa. (1985); Kurtis F. Naylor, Mountain Grove, Mo. (1987).

Paul Hoffman, McPherson, Kan., Annual Conference moderator; Paul H. Fike, Orrville, Ohio, Annual Conference moderator-elect; Warren F. Groff, Lombard, Ill., president of Bethany Theological Seminary; and Graydon Snyder, Lombard, Ill., dean of Bethany Theological Seminary, are all ex-officio members of the General Board. — L.W.

News briefs offer evidence that much that happens at Conference doesn't show on business agenda

- New Church Development continues to be one of the most exciting goals Brethren are working toward in the 1980s. Lampeter (Pa.) started in 1978 and, funded by the General Board, is the first of the 1980s new churches. During 1981 five more projects were begun: Rió Prieto (P.R.); Good Shepherd, Blacksburg, Va.; Christ, Carol Stream, Ill.; Lewiston (Maine); and Genesis, Brattleboro, Vt. Five more projects have been begun in 1982: Culebra (P.R.); Tonasket Hispanic, Tonasket, Wash.; Fremont (Calif.); Cristo El Señor, Vega Baja, P.R.; and Lincoln Khmer, Lincoln, Neb.

- Conference received and adopted the first restatement of the Pension Plan since 1943. The new paper complies with legislation and the Internal Revenue Code and authorizes the Pension Board to operate and administer the benefits program.

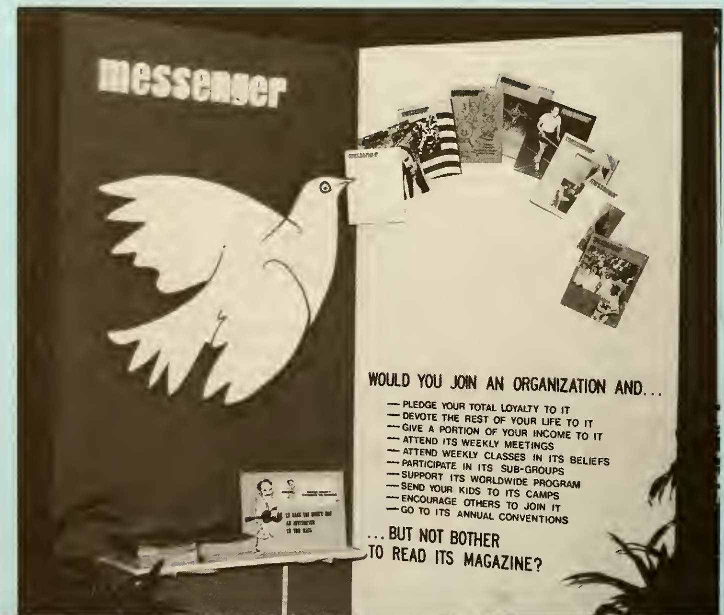
In its report, the Pension Board told of 94 new members in 1981 and benefits of $536,761 paid to 401 annuitants.

- Concerns about calling training leadership for the ministries of the church led Bethany Seminary president Warren Groff and General Board general secretary Bob Neff to convene a meeting this past June to identify issues, needs, and possible solutions. The group reported to Standing Committee at Wichita and will bring a further report in 1983.

- Related to the "World Hunger" query at Conference, World Ministries shared a report of its ministries which included many projects that have gone largely unnoticed. How many Brethren know, for instance, that they helped inoculate and save 200,000 head of cattle in Sudan this year, threatened by rinderpest disease? In the publishing area, Shantilal Bhagat, World Ministries staff for global justice, has written a 13-week study program focusing on the US economy and the relationship of American lifestyle to world poverty and hunger. It will be available January 1983.

- The Human Sexuality study commit-

Above: *Merle Crouse (left), in charge of church extension, introduces the new extension projects in Puerto Rico.* **Below:** *The* MESSENGER *exhibit poses a question for the 144,000 Brethren who don't take the church magazine.* **Right:** *Brother Slim Whitman sang at the* MESSENGER *dinner and later appeared for two numbers at the Thursday night worship service.*


messenger
WOULD YOU JOIN AN ORGANIZATION AND...
— PLEDGE YOUR TOTAL LOYALTY TO IT
— DEVOTE THE REST OF YOUR LIFE TO IT
— GIVE A PORTION OF YOUR INCOME TO IT
— ATTEND ITS WEEKLY MEETINGS
— ATTEND WEEKLY CLASSES IN ITS BELIEFS
— PARTICIPATE IN ITS SUB-GROUPS
— SUPPORT ITS WORLDWIDE PROGRAM
— SEND YOUR KIDS TO ITS CAMPS
— ENCOURAGE OTHERS TO JOIN IT
— GO TO ITS ANNUAL CONVENTIONS
...BUT NOT BOTHER TO READ ITS MAGAZINE?

tee held a hearing at Wichita, but does not report until 1983 in Baltimore. Explained committee chairman Guy E. Wampler Jr., "We'll meet in October to work at a position on human sexuality. If we decide a position paper is possible we'll meet again in January to work on it and report to the General Board in March."

- The team working on the "Associate Membership" query had not completed its study and has been given a year to finalize its report.
- The General Board, meeting briefly on Tuesday morning, approved projects totaling $471,500 which will provide new and improved facilities at the New Windsor Service Center. SERRV and the disaster/refugee program will get new office space and SERRV will have a two-story warehouse.
- Bethany Seminary reports increased enrollment (137 students in 1981-82). Of last year's student body, 45 were women and 95 were members of the Church of the Brethren.
- Alan Geyer, author of a current Brethren Press "bestseller," *The Idea of Disarmament: Rethinking the Unthinkable,* addressed the World Ministries dinner. The Wesley Theological Seminary professor called "the nuclear arms race . . . the severest test of truth in our nation's history."
- Brother Slim Whitman, country and western music star, and a member of the Jacksonville, Fla., congregation, packed the house at the annual MESSENGER dinner. Affirming his Brethren ties, Whitman allowed, "I don't go on stage with a Bible tucked under my arm, but I hope the Christian witness still comes through."
- Missed at Wichita were two Conference fixtures claimed by death during the past year—musician Perry Huffaker and genealogist/historian Lawrence W. Shultz. Still on hand, however, was George Phillips, New Paris, Ind., at his 62nd Annual Conference . . . and his 54th consecutive one.
- The death of Judy Mason, office administrator for Florida/Puerto Rico District and daughter of Olin and Mary Mason, was announced at Conference. (Olin Mason is director of church relations for Bethany Hospital in Chicago.) Mason had been missing for 12 weeks when her body was discovered near Orlando, Fla. Gifts for the Judith Anne Mason

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

The Brethren gathered for their 196th Recorded Annual Conference in Wichita, the Land of Oz. The Chamber of Commerce claims this title; and winds of high velocity, fierce, swirling rains, and inside-out umbrellas certified it. Pilgrim watched the Brethren leave Wichita and heard a chatty chambermaid at the Holiday Inn give us a four-star rating. On Monday morning after Conference I asked her if she was glad to be "getting shut" of all of us. "Oh, no!" she said. "The Brethren are such nice people . . . good clean people . . . no one complained. And if the guests don't complain, we don't complain, we don't get hassled. We're sorry to see you go."

On being back in Indiana, and reflecting on the week's activities, capsulizing Conference is no easy task. It reminds me of a time in the '30s when my mother saved pennies so sister Kate and I could see the Ringling Brothers Circus. Having never before seen a circus, we were excited as we tramped over the sawdust and paid our way through the tent flaps. But we were angry that they kept three rings going at one time. Even with good peripheral vision, we couldn't see it all.

Annual Conference does the same thing to Pilgrim. There's no way to take in everything. The offerings are so lavish in number, so scattered in distance, that one trains one eye on the center ring and hopes to catch some fallout left, right, behind us, before us. The centering of this omnium-gatherum was Century II, one of the most beautiful and useful conference centers to be found anywhere.

As always I was struck by our differences and our samenesses. One conferencegoer I met was two weeks old. There were a good many octogenarians, and every age, stage, and phase in between was present. Disparities ran the gamut from far left to far right theologically, from a judgmental look at life to an extreme laissez-faire. A touching scene was Anna Mow and M. R. Zigler, beloved greats among us, chatting earnestly about peace and love and hope and the good things they want for our world.

I'll join the chatty chambermaid mentioned earlier and give out four-star ratings to:

Moderator Earle Fike . . . one of our best story-telling preachers.

Wendy Chamberlain . . . for a simple and telling Conference logo.

Marvin Simmons for the graphic on the General Board exhibit.

McPherson College choir for entertaining us with Bach and Haydn (among others).

The Art Association for giving Brethren artists a chance to demonstrate their various abilities, from quilting to woodcarving to portrait painting, and for sharing the proceeds of sales with the hungry in Haiti.

Bible Study leaders who served up a biblical buffet as order of the day with skill and insight . . . reminding us daily why we had gathered together.

Music makers . . . organist, pianist, choir, choir director, and congregational director, all of whom help make Conference a continual singspiration! (And all of whom were women except the pianist.)

Conference officers all . . . who planned well for Wichita, so we could leave feeling it had been good to be there.

The Wichita church and Western Plains district for marvelous evidence of love and care for the comfort of all those who came. The hospitality center was spacious, well-staffed, beautifully appointed, and much appreciated.

Matt Meyer and Doris Lasley . . . for tying it together like a big present for all of us!

I watched and listened and was moved by many sights and sounds. Having four funny grandsons present all week kept Packy laughing and put all things in perspective. . . . Seeing Paul Hoffman holding a chubby grandson with the same strong chin as the new moderator, a reminder that faces live on among us.

Speaking of children, I heard someone say after an evening meeting, "It bothers me that these meetings are always disturbed by crying babies." In every gathering, we should hear the cry of a child, we should be reminded that Jesus entered our humanity as a vulnerable crying infant. Because Love came down to us, we gather as the body of Christ, to do his work in this world. Let us trust the week in Wichita belonged to Jesus the Christ.

See you on the journey.—P.K.H.

Memorial fund for the support of the Health Care Program in Sudan may be sent to the General Board treasurer, 1451 Dundee Ave., Elgin, IL 60120

- Methodist Bishop James Armstrong, president of the National Council of Churches, addressed the Ecumenical luncheon, calling the most important work of the NCC that of getting Christians to talk to each other. "Sky-high walls that once existed have been torn down," said Armstrong.

- The Committee on Interchurch Relations (CIR) gave its third annual Ecumenical Award to Wanda Callahan, Jacksonville, Fla., pastor. Also at its luncheon Brethren were introduced to the Khmer Fellowship of Lincoln, Neb., a group of former Cambodian Buddhists forming a new Brethren congregation.
- Amy Statler, Indianapolis, Ind., leaves in early September for Nigeria, to begin a term of service teaching at Hillcrest School in Jos.

Above: *Maryamu Gwama leads the Brethren in a rousing Hausa hymn from Nigeria following a film about that country's church.* **Left:** *Nigerian Nvwa Balami greets old friend Lucile Heckman, who pioneered as a missionary to Nigeria in 1924, retiring in 1961.*

- Fraternal visitors to Annual Conference included Filibus Gwama, chairman of Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria), and his wife, Maryamu. Other Nigerians included Stephen Tarfa, director of the Rural Health Center in Nigeria, and Nvwa Balami and Musa Mambula, students at Bethany Seminary. César Calderón and Lili Kladensky were visiting from Ecuador. Paul Jenkins represented the Basel Mission of Switzerland, and S. W. Zagaja of Skierniewice, Poland, a coordinator of the Polish/American Agricultural Exchange, marked the 25th anniversary of that Brethren project.
- Glen Campbell, pastor of the Guernsey and Monticello congregations in South/Central Indiana District, and a former missionary to India, has been invited to spend three months in the Gujarat area of India, holding lay leaders training courses and pastors and evangelists refresher courses, preaching, and visiting with the people.
- A new bishop has been named for the Gujarat Diocese of the Church of North India: Paul Chauhan, formerly president of Gujarat United Theological Seminary.
- Conferencegoers gave $15,723 toward Conference expenses and $16,546 for the Brotherhood Fund in offerings lifted during evening services and on Sunday morning. Congregations responding to the Annual Conference Emphasis Offering June 6 had sent in $61,334 by July 31.
- SERRV sales at Wichita totaled $16,743, compared with $18,800 in 1981 at Indianapolis, and $11,977 in 1976 at Wichita. Saturday's sales at Wichita, $5,026, was "SERRV's best day ever," reported marketing director Micki Smith.
- Brethren Press sales at Wichita totaled $47,000, just $3,000 shy of the all-time record sales at Pittsburgh in 1980, and $4,000 over last year's Indianapolis Conference. Doris Walbridge, marketing services coordinator, explained that lots of sales specials accounted for the improved business in Wichita.
- Quilt auctions continue to be a Conference phenomenon, with sales totaling $10,005 at Wichita. Each year churches send in squares carrying congregational names, logos, symbols, or other designs, and the quilters put together the colorful coverlets under the direction of the Association for the Arts in the Church of the Brethren (AACB). Five quilts were completed at Wichita. Proceeds were divided between the AACB and Brethren ministries in Haiti.
- Total registration at Wichita was 4,234, including 933 congregational delegates, 42 Standing Committee members, and 3,259 non-delegates. Highest attendance for a worship service was Sunday morning with 3,676 on hand.
- Brethren contributions to the new Bethany Hospital have exceeded $1 million, more than half the goal for the denomination. The hospital is due for completion in early 1984.
- Brethren Encyclopedia, Inc., reported to Annual Conference that the three-volume tome on Brethren life, beliefs, practices, and history is still on schedule, to be published in late 1983. The corporation is still seeking contributions to the project through December 31, 1982.
- Annual Conference Central Committee announced five future Conference sites and dates: 1983—Baltimore, Md. (June 28-July 3); 1984—Carbondale (Southern Illinois University), Ill. (June 26-July 1); 1985—Phoenix, Ariz. (July 2-7); 1986—Norfolk, Va. (June 24-29); and 1987—Cincinnati, Ohio (June 23-28).—K.T.

The view from the press table

Sitting at the press table during business sessions at Annual Conference has advantages and disadvantages. It assures you a ringside seat, and you can fancy that you look terribly busy and important, using the phone and taking notes furiously.

Unfortunately, people mistake you for tellers and messengers, or else consider you a handy dispenser of information. An occasional delegate or other person gets huffy when you explain that you don't have printed handouts to spare. And people have a way of assuming that you surely keep tabs on where each individual is sitting in the auditorium.

Every year we make bets on how many times we'll have to endure the persons who come to the table with what they somehow imagine is a fresh new joke, asking us, "So, if this is the 'press table,' where do I press?" The speaker then goes into a paroxysm of laughter at his own cleverness and we understand anew why real humor doesn't work in MESSENGER.

The press table is a vantage point from which to inconspicuously observe and study the delegates. By and large, I judge the delegate body to be alert, attentive, and responsible, intent on the Conference business. But there are plentiful examples of delegates who make me wonder.

Some slumber peacefully during the hottest debates. Others wander in and out at curious moments, their sorties unsynchronized with vital votes and gripping speeches. One aged brother, whom I recall as a frequent speaker in past years, spent most of his time at Wichita shuffling around looking for his seat, utterly inattentive to the business on the floor.

It always puzzles me what the rewards are for that easily recognized handful of persons who make repeated trips to the mikes, year after year. So many of those mike trips are ego trips, pitiful attempts to gain attention and feel important. How intriguing that this group is 100 percent male.

My worst moment with the delegates this year came on Friday morning. I assume that every delegate had an agenda. I had one. Everyone should have known, therefore, that the Abortion paper would be the first item of business that day. I did. So I could scarcely believe it when some three-fourths of the delegates put their hands up and wailed that they didn't have a copy of the Abortion paper. Worse, they seemed totally unaware of the self-indictment it signified.

Those persons holding up their hands had never really intended to read and study the Abortion paper beforehand. If they had they wouldn't have mislaid their copy (mailed to them with the Conference Booklet). Or, if they had lost it, they would have been needing it and yelling before Friday morning. Responsible delegates would have been clamoring for it so they could do their homework. They wouldn't be shuffling innocently through their packets that very morning, and acting as if the moderator were at fault. (My criticism, you understand, doesn't apply to those who had their paper with them, or who had lost it coming into the session that morning.)

And what did the delegates do with the Abortion paper finally? They referred it for further study. By whom, I wonder.

That little episode highlights a larger problem. When you have a thousand delegates it's hard for them to be in touch with one another and in tune with the church at large, hard to feel a sense of corporate responsibility as a delegate body. The 42-member Standing Committee does much better at this. In the 1,000-member delegate body it's too easy to be a maverick. Persons get up and blow off steam irresponsibly, something they wouldn't do in a smaller group. They show insensitivity to others' views, something they can't get away with except in a crowd.

I don't know of any way to reduce the size of the delegate body, so the problem won't go away. But I do wonder if it wouldn't help for the officers and the delegates to have, say, a day closeted together before the business sessions begin. A day of getting to know each other, a time of prayer, study, and reflection, a time of learning the background of each business item, a time to test and air ideas, a time to develop camaraderie. Hopefully then, each delegate would feel as much a responsibility to the total group as to a particular congregation . . . or, in some cases, to oneself alone.

And every year I think I'm going to rig up a button on the press table for those jokers who want to know where to press. Problem is, I'm always so pressed for time.—K.T.

Haiti's

• • •

Through faith, Luc Néré
carried out a mission

by James H. Lehman

An assistant to the Minister of Planning in the Haitian government, addressing a group of United States college students, said, "If you are an upper-class Haitian, the worst thing you can possibly be is a Protestant. And if you are an American, the worst thing you can possibly be in the eyes of an upper-class Haitian is a Protestant missionary. But with every generalization there are exceptions. The one Haitian who has retained his upper-class status despite the fact that he broke away from

theological warrior and the Brethren

tayed in Haiti and became a Protestant preacher and the Brethren
ithout behaving like typical Americans. A real partnership has resulted.

Catholicism and became a Protestant is Luc Nérée. Everybody in this country continues to have respect for him. He *demands* our respect. He is the theological warrior for this country."

The government assistant continued to say, "The other exception to this generalization is a little American denomination I don't know much about—a denomination that has supported Pasteur (Pastor) Nérée. They call themselves the Church of the Brethren. If I were to go to the United States and were going to be a Protestant, I would look for this denomination. You never see them building Churches of the Brethren here in Haiti, and you never see a big sign in front of Aide-aux-Enfants that says, 'Under the auspices of the Church of the Brethren.' The Brethren live what they believe rather than just talking about it."

This statement sums up Luc Nérée and his relationship to the Brethren and the Haitian system within which these two very different kinds of people work together.

In Haitian society there is virtually no middle class. At the top is a small elite, who are rich and live mostly in the cities. At the bottom are the peasants, poor and illiterate, who live in the countryside or in the city slums. The upper class controls the government, which is corrupt and does little for the people. In the private sector there is no tradition of philanthropy or social concern. Without a

Facing page: *Luc Nérée ministers to the teeming masses of Port-au-Prince children.* **Below:** *Aide-aux-Enfants has been supported by Brethren since 1965. In 1972 École Pasteur Nérée, a primary school, began.*

AIDE AUX E NTS
ECOLE PASTEUR

middle class, there is no one to provide basic social services. In the country at large, agricultural production is decreasing and population is increasing. Haiti is the poorest nation in the hemisphere, and many people, rich and poor alike, are trying to leave.

In this desperate situation, one of the chief sources of aid is missionaries (principally North American missionaries). In fact Haiti is crowded with missionaries. You can hardly go 10 miles without coming across a church or an agricultural project or a school or a store for Haitian handiwork or a hospital or a feeding program, all run by Americans. It is American missionaries who provide the social services in Haiti. Without them, Haiti would be in even worse shape than it is now.

It is not hard to see why upper-class Haitians resent American missionaries. They are a judgment; they remind the upper class Haitians of what they are not doing. The situation is made worse by the fact that the missionaries are middle-class and are regarded by the elite as their inferiors. And the missionaries are Protestant while the elite are Catholic.

Add to this the fact that the missionaries sometimes behave badly. Merle Crouse, former General Board Latin American representative, wrote in 1980, "The Haitian scene of missions and churches is an ecclesiastical jungle with much piracy, dependency, and paternalism predominating between North American donors and controllers and Haitian recipients and imitators."

Even the peasants, who benefit most from the mission work, are ambivalent about the missionaries. They need their help, but they suffer under their paternalism. For rich and poor alike, in Haiti there are no grounds for self-respect. To be a rich Haitian is to be embarrassed by one's own country. To be a poor Haitian is to be embarrassed by one's own poverty.

It is in this milieu that Luc Nérée has emerged as a leader. Born into an upper-class Catholic family, he went to law school and became an attorney. He was appointed to a position in government and by the age of 30 was a successful member of the ruling elite. But he was not satisfied. He began to study the Bible and to take correspondence courses.

Aide-aux-Enfants six times a week feeds 400 street children a hot meal which includes meat, milk, and either rice, corn, or bulgar, the only meal most can depend on getting.

Early one morning, he was reading the first chapter of John. "I began to realize," he remembers, "that this was something I had never seen before, and I analyzed it and analyzed it. Then it came to me that really the man that passage was speaking of is God! Jesus is God!

"I was so happy I got up immediately, dressed, and went to a friend. I said, 'You know I have made a discovery this morning. I come to share it with you. I just read in the Bible that Jesus Christ—' I had not even finished and he said, 'You are crazy. If you read the Bible, I understand that you are on the point of losing your head.' I was quite disturbed because I knew that man as a devout man who went to mass every morning.

"So I went to another person, a lady who was a devout Roman Catholic. She listened to me from the beginning to the end. After, she concluded, 'Luc, I see you're a little bit cracked.' I said, 'Oh! No, I am in my good sense.' She said, 'No, no. You are sick. You have lost your mind.'

"I was so disgusted. I said, 'These people cannot accept the truth. Now, I'm going to study. I'm going to leave the profession of law and go to seminary and come back to preach to the Haitians because they don't know God. They don't know anything.'"

When he returned to Haiti after three years (1954-57) at Eastern Baptist Theological Seminary in Philadelphia, he began a radio ministry, and this led to the founding of a church. Today that church, Église Baptiste des Cités (the Baptist Church of the City), has a membership of 1,200 and an average Sunday attendance of 3,000 in four services.

By any standards, but especially by missionary standards, this is a heroic story. But Luc Nérée's church is different from the other Protestant churches in Haiti, and the difference is the reason that he has retained the respect of rich and poor and even of the people who thought he was "cracked."

In the 1980 comments, Merle Crouse noted: "Haiti is a very difficult place to develop an indigenous church that aspires to self-support, self-government, and self-perpetuation." It is exactly this kind of church that Pasteur Luc Nérée has built.

Église Baptiste des Cités is a Haitian church. Its pastor is Haitian. Its governing board is Haitian. It has no connection with any American or foreign mission board. It receives no money from an American church.

It also does not accept members quickly or easily. An applicant attends Bible study and membership classes for a year and a half before being considered for membership, and then the objection of only one other member can block that person's acceptance. When the person is finally received into the church, he is *somebody.* Pasteur Nérée says that the Lord confers a dignity that the Haitian can find nowhere else. To be in Christ in that church is to become someone of value in a society that degrades people.

In the early '60s, Pasteur Nérée helped John Barwick, a Church of the Brethren man working for Church World Service in Port-au-Prince where the church is, to distribute some food. This association grew into an organization called Aide-aux-Enfants (Help for Children), and in 1965 through Barwick's influence the Church of the Brethren began to support it. In the beginning it was a feeding program for malnourished street children. Then an outpatient clinic was added, and in 1972 a school, École Pasteur Nérée, was started.

Today there are 230 students in grades kindergarten through six. The clinic, with 12 nurses or nurse's aides and three doctors, cares for 3,000 children each month. Six days a week, 400 street children are served a hot meal that includes meat, milk, and either rice, corn, or bulgar. This is often the only food these children receive that day.

Like the church, Aide-aux-Enfants is operated by Haitians, and is one of the few social service organizations in Haiti that can make that claim. But unlike the church, it cannot survive without outside contributions. Among the many donors, the Church of the Brethren is the largest. In 1982 the General Board will send $55,800 to the program. Since 1975, Mona Lou Teeter, field staff for the World Ministries Commission, has worked at Aide-aux-Enfants as the English language secretary.

Pasteur Nérée characterizes missionaries and his relationship to the Brethren: "The impression I have is that Americans help their own missionaries and then Haiti through the missionaries. They don't help Haiti directly. But it is not so for the Brethren. You see, the Brethren have shown the spirit of service, a spirit of respect."

Luc Nérée's church, Église Baptiste des Cités, allied with the Church of the Brethren through a "covenant of understanding," has a membership of 1,200.

In April 1980, Pasteur Nérée made what was, in light of the rare independence of his church, a startling request. He asked that Église Baptiste des Cités be affiliated in some way with the Church of the Brethren. "It is the only denomination that has really stood behind me unfalteringly throughout the history of my church and social ministry," he wrote. He also cited the "piracy" that Merle Crouse noted. "In the event that I should no longer be able to assume the leadership of Église Baptiste des Cités, the congregation would fall into the hands of whomever would be cleverest at obtaining it."

In November 1980, the General Board responded with a "covenant of understanding" that is the first step toward the closer relationship Pasteur Nérée desires. This past July, Steve and Sue Williams, two Brethren Volunteer Service workers, were assigned to work in the church and at Aide-aux-Enfants. Karen Calderón, General Board Latin America representative, is discussing with Pasteur Nérée the possibility of more volunteers and of a BVS house in Port-au-Prince. Pasteur Nérée wrote in 1980, "After having worked with many, many denominations, I have never found even one that appeals to me as does the Church of the Brethren. You are a unique people, and I cherish the relationship that we have and look forward to many years of continued good relationship."

It is an unlikely combination—this prominent, aristocratic Haitian and this small, middle-class church. Where Luc Nérée tends to be imperious, Brethren tend to be diffident. Where his leadership is charismatic, personal, and authoritarian, Brethren tend to mute individual leadership and seek consensus. One thing in common is a critical stance toward our respective societies. In a country where the rich flee to New York or Montreal and the poor try to make it to Miami in flimsy boats, Luc Nérée has stayed and preached the good news that there is a dignity that cannot be corrupted by bad government, crushed by poverty, or diminished by misguided missionaries. The Brethren, in a society that condones wealth, paternalism, and aggressive evangelism, have managed to develop a mission that stresses stewardship, mutuality, and quiet good works.

But there is something else in common. Luc said recently, "You see, the sense of dignity comes for me from my relationship with the Lord. If I were not a Christian, I would not be here. I would have left long ago." Is it not finally the inscrutable workings of God that brought together Haiti's "theological warrior" and the people "who live what they believe"? Through faith Luc Nérée stayed in Haiti and became a Protestant preacher and the Brethren carried out a mission without behaving like typical Americans.

It is tempting to be proud of the compliment paid by the Haitian official, but instead we should be grateful and perhaps surprised that between a proud man in a country as poor and degraded as Haiti and a little-known church in a country as rich and arrogant as the United States a real partnership has grown. ☐

James H. Lehman is a free-lance writer and producer of audiovisuals in Elgin, Ill.

You can't go home the same

Going to Europe in the Brethren Colleges Abroad program does things to people. Students grow and mature and gain new perspectives. For 20 years this unique program has been making the striking metamorphosis possible.

by Christopher Keating

To some people, "studying abroad" might seem to be nothing more than a fancy name for an extended vacation. To others, it might connote wealthy families sending children away to expensive, elitist universities in France or Switzerland. To students gathered at Los Angeles International Airport last January 2, studying abroad was about to become reality. Going to another country to live would become a real-life experience combining all the elements of a great Hollywood epic motion picture—fear, excitement, the sense of drama, adventure, and apprehension.

The 17 students from the University of La Verne, Calif., were leaving to become part of a group of Americans from the six Church of the Brethren colleges in the United States to take part in a unique educational exchange program that alters many of the ideas and preconceived notions that people may have about studying abroad. For the past two decades, Brethren Colleges Abroad (BCA), headquartered at Manchester College, North Manchester, Ind., has been proving that, even though education begins at home, it might not stay there long.

Gathered at the airport were those preparing to spend the spring 1982 semester at the College of St. Paul and St. Mary, Cheltenham, England, one of four sites which BCAers can choose to attend in Europe. As they prepared to embark on the direct flight to London, the students shared with each other what it meant to them to leave behind family, friends, familiar surroundings, even taco stands. Unknown to them at the time,

they would be even more emotional about leaving the many new friends and acquired customs at the conclusion of their 13-week semester.

I remember sharing my thoughts and expectations with my friends from La Verne as I boarded the flight. I pondered anxiously about the types of new experiences I would have, how I would change, even what types of food I would eat.

The tickets in our hands seemed to be symbols of keys that we would use to open a world of ideas, people, and ways of thinking that were then foreign to us.

Since it began in 1962, BCA has always strived to show its students a world much bigger and much different from the Brethren colleges in the United States. Recently, the program has expanded to include participants not only from Manchester, La Verne, Juniata, McPherson, Elizabethtown, and Bridgewater Colleges, but from 250 of the most prestigious institutions in the nation. According to administrator Allen C. Deeter, the original intent of the program remains the same.

"I think that the philosophy from the beginning (of BCA) in 1962 was that it was an intercultural experience," Deeter says, noting that the European educational system is vastly different from that of the US.

"By participating in the European educational system to the maximum, our students are integrated as fully as possible into the culture."

In comparison to some other exchange programs, BCA is unique in two important ways. Students take part in the regular structure of classes offered by the host school, unlike many programs that set up classes for Americans apart from European students. Secondly, BCA is not entirely geared to one particular major or area of study. The four campuses in Marburg, Germany; Strasburg, France; Barcelona, Spain; and Cheltenham offer diverse areas of study—everything from business administration and education to the arts and physical education.

Deeter explains that the idea behind an exchange program for the Brethren colleges was conceived at a time when the Church of the Brethren was looking at long-term avenues of promoting world understanding and unity. Going to Europe as a student is often viewed as a "once-in-a-lifetime opportunity," he adds.

Of the 2,000 students who have participated in BCA, the vast majority return home calling it "the best educational experience in my life," according to Deeter. In recent years, Europeans have come across the Atlantic to attend one of the Brethren schools to enhance the cross-cultural interchange.

Facing page: *Janay Wilkinson, Audrey Wilson, and Shelly Goss strike a familiar pose at Windsor Castle.* **Top:** *On a snowy January afternoon, Shelly Goss, Peter Lock, Bruce Smith, and Rodger Ralston prepare for their first lecture.* **Above:** *BCA-Cheltenham director John Mainiero (seated right) and students have tea with Cheltenham's mayor, Molly Watson (seated left, wearing hat). The group discusses their countries' political systems.*

For many of the students in my group, the major advantage of being away from our home colleges for a semester was summarized in a single word—"people."

"You learn that people are really the same all over the world," remarks Andy Mainiero, a first-year student of religion and music from La Verne, and son of the BCA-Cheltenham resident director for 1981-82, John "Skip" Mainiero.

The Mainiero family, members of the La Verne, Calif., congregation, spent a year in England participating in many aspects of the college community's life. They look upon their year as a learning experience identical to that of the two groups of students.

Because of differences in European and US educational and value systems, Deeter feels it is important to have a full-time resident director employed by BCA at each one of the sites. However, because of shortages of funds, most of the programs can now only afford to have a part-time director.

A combination of professor, tour guide, and second parents to the BCAers in England, Skip Mainiero and his wife, Nancy, saw their role as supportive of the 50 students.

"It's almost like you're everything to a group of students and the college 24 hours a day," explains Skip, "besides teaching, personal counseling, and academic counseling."

"On top of that, we're a mother and father, driver, friends, message-takers, tour guides. I find it a changing role," the professor of education from the University of La Verne concludes.

Often the Mainieros' role changed as quickly as the weather. During our first

Visits to castles, cathedrals, ruins, and monuments gave BCA students the opportunity to experience more than 2,000 years of English history. Here they approach Windsor Castle.

weekend of orientation, held before the start of regular classes, England's worst blizzard of the century halted all activity in the country. Original plans for that weekend included a visit by Deeter and La Verne president Armen Sarafian. To make matters worse, the record snowfall closed many roads and the college's kitchen staff was unable to make it to the campus—leaving Saturday's dinner preparations in the hands of the director and his wife, who were aided by the St. Paul and St. Mary's vice principal and dean of students.

That weekend, Skip and Nancy acted as teachers, hosts, cooks, administrators, even providers of heat to students living in unheated dormitories. As temperatures and snow continued to fall, their home became an impromptu student center. Board games were set up in every room of the Mainieros' house as students anxiously awaited signs of thawing.

Winter was a new experience for only the warm-blooded native Californians in the group. No one, however, knew what to expect when classes started. We had been advised that there would be less day-to-day homework and fewer reading assignments, with more emphasis placed on one long essay.

Attending lectures posed no significant problems for students accustomed to textbooks, homework, and final exams. Differences were found in the teachers' styles of lecturing and methods of grading, and in the limitations of class discussion.

An important part of our time in England was spent getting a balanced look at a country rich in history, yet beleaguered by contemporary social problems. A chance to visit the royal prison at Gloucester and be involved with ministry to inmates was one opportunity I had to see a part of the country few British ever see. Through the college's Christian organization, some BCAers were involved in weekly hospital ministry and chapel services.

As part of the required BCA seminar in British culture, our group of 23 toured areas of immense economic hardships. These trips complemented visits to Stratford-upon-Avon, London, Stonehenge, and other places of historical interest.

"Through BCA, we got to see an entire culture—the ugly along with the pretty," comments Mark Lally, a junior history and political science major from La Verne.

Our last week in England was spent on a field trip to Newcastle-on-Tyne, a city in the northern part of England that has been hard-hit by the current economic recession. Part of a course from the geography department at the college, the study tour took our group to places in the country usually unseen by tourists. For Manchester business major and graduating senior Lynn Stoneback, the week-long excursion enhanced the picture of England she had received over the course of the winter.

"Just being exposed to the tourist spots doesn't give you the whole picture," says Lynn. When comparing the lush, green, rolling Cotswold Hills that surround Cheltenham to the coal fields and steel mills of the north, Lynn saw "two extremes" of beauty and barrenness.

Friendships that developed during the first blizzard continued through the rest of the semester, and expanded as we became better acquainted with the English students. Not only did we learn about the various English customs and traditions, but also of the various Brethren colleges in the States.

And, of course, each of us grew and gained new perspectives on ourselves. How had we changed? "First, I have a beard now," laughed Andy Mainiero. "Seriously, I would say that I'm more mature, more patient, and much more sure about my religious beliefs than last year."

Elizabethtown College senior Wes Terry felt that time would show him the overall importance of the semester abroad.

"It's very hard to pick out the ways that you've changed, when you're in the middle of still changing," observes Terry, who says that he was able to broaden his horizons and strengthen his values and beliefs.

Sometimes, the period of growth is so rapid, and the changes so important, that students face "reverse" culture shock upon returning home. Deeter admits that this is a real problem in many cases, and confesses that it's "hard to know how to deal with it."

The last evening in Newcastle, tears flowed freely as we began to part from a foreign culture that was no longer foreign and from friends who had been, in many ways, our family for four months. As I hugged my American and English friends, I knew that the secret in making the BCA experience successful was to find ways of implementing the new paths of understanding in every aspect of my life from that point onward.

The next day, as most of us returned to Cheltenham on the bus and were talking about the many ways which we had grown, La Verne senior Cindy Sproule probably said it best.

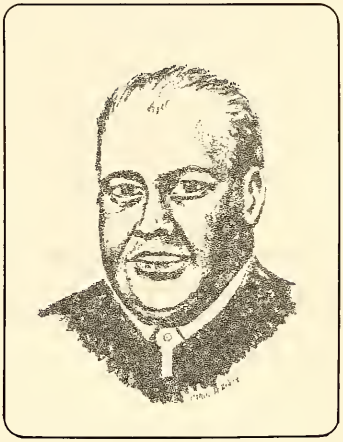
"I think that everyone grew up."

Thanks to BCA, the students returning to their home colleges after 13 weeks in England weren't the same ones who had left in January. ☐

Christopher Keating of Upland, Calif., is a University of La Verne student, who served as a summer intern with MESSENGER *in 1982.*

one's voice

In the free ministry



James F. Myer

interviewed by James H. Lehman

A hundred thirty years ago, Brethren ministers earned their own livelihood, mostly by farming. Today there are almost no farmer/preachers left, and the free ministry has all but disappeared.

Elder James Myer, of the White Oak congregation in Pennsylvania, is one of our few free ministers. He owns and works his own farm and serves the congregation that first called him to the ministry. He is also an active evangelist and a member of the General Board.

I asked him what impressed him about the free ministry, what inspired the respect he felt as a boy for the elders of the church.

Their integrity. Their own lifestyle, which was consistent with their preaching. You not only saw them on Sunday morning in the pulpit; you saw them throughout the week at work, which gave you an opportunity to look at the leadership of the church from another perspective.

Of course, I'm in the same situation now as a leader and minister in the church, and so I have the same experience from the other side. People are able to observe me in business transactions, in the nitty-gritty of everyday life.

My schedule is too full at times. There's no question about that. There are some tensions involved with preparing sermons and doing the visiting that needs to be done, as well as taking care of the dairy farm. But there are compensations then, too. I find having the ministry on the one side of my responsibility and the farm on the other side gives me a healthy exchange. I really enjoy the combination.

I also enjoy being close to the soil. That's deeply rooted in me, and it keeps me in touch with the realities of life. I have no certain paycheck. I need to be ingenious enough to provide my own living. That keeps me in touch with the majority of the congregation who have the same kind of experience and struggle.

I was married at 21 and within a year was called to the ministry and had started to farm.

I felt that our congregation would not call a 22-year-old, but in my growing-up years I had had some inward urgings about the ministry. I had a sense that it could happen, but I had pretty well convinced myself and my wife—we discussed it—that it wouldn't happen. But it did.

The ministry has not been a burden to me over the years. Naturally, I went through a year or two of struggle to totally commit myself to the fact that I was a minister, because I had not prepared myself for that. But I felt that the call of the congregation was a confirmation of the urgings that I had felt within earlier in my life. I guess my struggle was as much with the image as with the responsibility—a struggle of whether I could meet in a personal way the expectations I had for the ministry.

You were expected to be a father and a minister and a farmer all at once!

Pretty good combination! But that's what I had grown up to expect—that the church on a regular basis makes an effort to call someone from the congregation to serve in the ministry, and everybody takes the risk in that congregation of a potential ministry by virtue of being a member.

Within a couple of years, I was asked to have week-long or two-week-long meetings, and that became quite a challenge. The first series of meetings was in my home congregation. It was quite an assignment to preach 17 times in a row in a two-week period as a minister who only had three years of experience. That was a stretching experience! But a good one.

When do you have your deepest experience of God's presence?

That varies. I could point to private times when I would press the button, and I could point to corporate times when I would press the button for a high point in experience. I probably have half of each. I've had times in personal study and meditation when some new understanding of truth dawned upon me. There have been times in sharing a sermon that everything seemed to go well, and communication took place. There seemed to be a sense of appreciation and response to the message. That was a high point.

There's something about the inward sense of the presence of the Lord—that there's been an inward witness, with the Spirit of God and your own human spirit seemingly making a handshake. The Scripture talks about the Holy Spirit bearing witness with our spirit, and there are times when there is more of a sense of that having taken place. ☐

James H. Lehman is a free-lance writer and producer of audiovisuals. This interview was done for the videotape production "It Is the Same God," shown at Quest II in October 1981. Audio cassette copies of the soundtrack are available for $4.75 (includes postage) from the Spiritual Life Office, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

SPIRITUAL LIFE

One basic hope of every Christian is to grow spiritually. Pastors often earnestly seek ways to assist that growth process in the lives of church members.

Here are some practical and useful ideas for the local congregation or the district to consider. All resources listed are available from the spiritual life office at 1451 Dundee Ave., Elgin, IL 60120. For more information, call 312-742-5100 or 800-323-8039.

Retreats

There are seven trained and experienced spiritual retreat leaders living in various parts of the country. They're available to lead experiences for small groups, congregations, or district-wide events. The length of the retreat is usually two days (Friday and Saturday) but can vary according to local needs.

The goal of the spiritual retreat is to enhance the individual's sensitivity to the "reality of the Spirit." That is, to increase awareness of and communion with the Spirit of God. Spiritual growth goes beyond a private relationship with God. Spiritual fulfillment is realized only when all of life is affected and inner convictions result in harmonizing actions relating to others and to all creation. The inner spiritual base is the foundation for living life for the glory of God.

Ingredients in a weekend retreat might include a brief review of spiritual leaders of history; an overview of the development of spirituality; experiential times in prayer, Bible study, meditation, journaling, and silence; listing ways to increase receptivity to God's presence and develop spiritually—including suggestions for the local church setting; and various sharing opportunities.

The seven leaders are Phyllis Carter (Florida), Edward Ziegler (Maryland), Patricia Helman (Indiana), T. Wayne Rieman (Indiana), B. Wayne Crist (Kansas), Galen Snell (California), and Matthew Meyer (Illinois). Contact Matthew Meyer for information and costs.

Small groups

Spiritual Growth Groups, $2, is a new publication designed to help a local church develop a small-group, spiritual-growth program. Detailed instructions and suggestions are given for organizing and maintaining the program. The small group in this booklet is ideally a closed group of 10 individuals who meet once a week for 12 weeks.

Each person makes two commitments: 1) to give high priority to attendance, and 2) to spend 30 minutes in daily meditation and prayer. Suggestions are given for each of the 12-week sessions. There are also suggestions for advanced groups wishing to make longer commitments.

When a group functions well, it becomes a mirror in which individuals can see themselves as never before. The most basic and important experience is the development of a trust and care relationship that begins to emerge whenever people try to hear others. On this foundation there develops a freedom to express anger, sorrow, love, and fear.

The daily prayer time is probably where most spiritual growth actually takes place—when one is open and listening to God—but the experiences in the group help it happen and provide support and encouragement for new life to occur.

Workshops

A meditative prayer workshop, led by Matthew Meyer, is based on a Christian theological foundation and emphasizes being in touch with God and practicing daily meditation.

Meditation, retreat, and prayer were frequently experienced in New Testament times. The power of prayer in Jesus' life was dramatic, and was sustained by regular discipline and practice. Christians were urged to pray, to wait on the Lord, and to be receptive to God's leading. Visions, dreams, trances, and other personal experiences were a common part of biblical meditative life.

Through relaxation, concentration, and imagery, participants can experience improved health, increased personal fulfillment, and a deeper personal communion with God. A typical meditative prayer workshops can vary in length from a one-and-a-half-hour mini-session to a three-day event.

Materials

"It's the Same God," eight-session faith-statement tape and study guide, $4.75.

The 45-minute cassette tape contains interviews by Jim Lehman with eight members of the Church of the Brethren (see July, page 8). Their varying faith pilgrimages and spiritual experiences provide an excellent setting for discussions and sharing of personal experiences in a Sunday school class or small group.

We suggest using one interview at a time along with the study guide by B. Wayne Crist. The video-cassette, from which the cassette tape was made, is available for a $10 rental fee.

Other spiritual growth materials are a three-page spiritual life bibliography of 38 books (most of which are available through The Brethren Press); "Spiritual Director," a booklet by Phyllis Carter, which introduces the concept to the Church of the Brethren; "Timeline" a folder by Pat Helman (available soon), which reviews spiritual leaders and events in history; and a variety of one-page instruments related to measuring and reviewing one's spiritual journey. — MATTHEW M. MEYER

Matthew M. Meyer is spiritual life consultant for the General Board's Parish Ministries Commission.

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prayer calendar

September 12-18: Give prayer support to the concerns and work of West Marva District assembled in conference September 17-18 in the Westernport (Md.) church, and for the Missouri District meeting September 18-19 in the St. Joseph church.

September 19-25: Pray for the Conference on the Pastor as Educator, September 24-26, in Virlina District.

Pray for the work of the Church of the Brethren Washington Office and for its personnel: Ron Hanft, Louise Bowman, Ralph Watkins, Anna Speicher.

September 26-October 2: Pray for the work of the National Interreligious Service Board for Conscientious Objectors (NISBCO), located in Washington, D. C., and for the executive director, Warren Hoover.

Continue to pray for peace throughout the world.

October 3-9: Give prayer support to the work of these districts, which will gather for their yearly conferences on October 8-9: Atlantic Northeast, at the Coventry church, Pottstown, Pa.; Florida and Puerto Rico, at the Sebring church, Sebring, Fla.; Mid-Atlantic, in St. Mark's United Methodist church, Easton, Md.

October 10-16: Pray for the concerns and work of the following districts assembled in conference: Middle Pennsylvania, October 16, at Altoona (Pa.) First church; Western Pennsylvania, October 16, at the Walnut Grove church, Johnstown, Pa.; Pacific Southwest, October 15-17, in the Pomona (Calif.) Fellowship church;

("Prayer Calendar," in this form, is being discontinued with this issue.)

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opinions

On peacemaking,

Cindy Weber-Han

Peacekeeping vs. peacemaking

We as a nation have again focused our energies on the evils of Communism, especially Soviet Communism. We have become more and more fearful that this evil will overtake us and the world. So we arm ourselves to such a degree that no evil would ever want to touch us and we control it, we hope.

We are convinced that our form of government and economy is superior and is what everyone wants or needs. So we have made many sophisticated weapons just to insure our superiority and to keep the Communists in their place. Our fear is so great that we are willing to destroy all of God's creation so that Communists can never win.

This is blasphemy.

There are those who are crying out of the wilderness for our nation to turn away from its focus on evil and to change its ways of resolving differences. We have become too destructive and just as evil as the evil we fear. We need to heed their call because they are calling us to Christ's way of peacemaking. Peace*making* and peace*keeping* are not the same.

Christ's system of peace*making* is to become servants, rather than arguing over " who is the greatest"; to love others as we love ourselves, a very equal standard; to love our enemies, even the Communists; to resolve our differences in love rather than fear and hate; and to give of ourselves rather than seek revenge. Our human nature tells us these ways are foolish and risky, but our spirit side knows they are wise and rewarding. If we practice them not only on a personal level but also on a national level we will receive salvation. Jesus Christ today still weeps over the world and still says, "Would that you knew the things that make for peace" (Luke 19:41-44).

The system of peace*keeping,* which is of this world, teaches that someone is superior and someone else is inferior. The superior cannot think of the inferior as being the same kind of person, and uses dehumanizing names to reinforce the idea. The superior builds defenses, whether they be communication walls or nuclear bombs.

Peacemakers must apply the system of peacemaking to their own lives and not just demand it of governments and other people. Our attitude toward the opposite sex, children, and other races must reflect our peacemaking system. When people see their sex as better than, or in charge of, the opposite sex, they are being peacekeepers. We must practice servanthood rather than argue over who is the greatest. The superior person's power is threatened when the inferior wants to change position or place, whether it's in the kitchen or on the conference floor. The superior people anxiously work at *keeping* their place, their power, their position. The war is on.

The peacemaker finds loving ways to allow change and practices servanthood, rather than wanting more power.

As long as we demand that only our government change its system of operating without changing ourselves we too are guilty of peace*keeping* and of the system that keeps the threat of total annihilation on our doorsteps, and fosters sexism and racism. It is not until we change our personal ways of relating that we will become true witnesses for peace*making,* and bringing salvation to our world as Christ did. Let us truly become the "peculiar" people and stand against the value of peace*keeping* the world holds so dear. ☐

Cindy Weber-Han is co-pastor of the Klamath Falls (Ore.) Church of the Brethren.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Alan K. Mock

Two descriptions, but only one act

There is a sentiment in the air, obscured by the pollutants of misrepresentation and dogmatism. It lies unarticulated in the minds of many: "The theory of evolution

evolution, mission

and the creation story of Genesis can coexist."

The Bible and science can function simultaneously, without contradiction. I support this belief by describing the purposes of the theory of evolution and my interpretation of the purpose of the biblical creation story. I base this reconciliation on the concept of complementation.

Evolution is "the continuous genetic adaptation of organisms or species to the environment by the integrating of selection, hybridization, in breeding, and mutation." A generally harmless definition, though many people fear the concept of selection and the implication of an ape heritage.

Darwin described selection using the phrases "struggle for existence" and "survival of the fittest." These phrases create false images of cruelty and savagery. Struggle and fittest imply a conscious and direct combat between two species with the strongest winning. Darwin's intent was to describe a species' "struggle" to better integrate in the present environmental situation, to utilize efficiently the available food, to take better care of the young, and to eliminate intra-group conflicts. "Fittest" refers to those species who have the most offspring and the best adaptability to environmental changes.

Another concern with evolution is our theoretical descent from the apes. Many people feel that if humans truly descended from apes that the laws of the jungle would control human behavior. If one believes that humans are no greater than animals, one ignores human ability to reason and to imagine. Animal instincts have given way to reason and culture.

The purpose of the theory of evolution is to identify, understand, and explain the process by which the world's present life-forms were created. Evolution attempts to unfold the operations of nature, nothing else. Thus, evolution does not deny God the act of creation. Evolution does, however, disagree with the biblical *description* of creation.

There are many approaches to interpreting the description of creation in Genesis. One popular approach is "scientific creationism," a form of literal interpretation. Scientific creationism claims to be both biblical and scientific. The creationist's stance is characterized by blatantly tailoring all other theories to support one's own dogmatic interpretation, while ignoring the scientific method of gathering data.

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Thus, creationism fails to be either biblical or scientific.

Other literal interpretations also fail to satisfy my faith and my intellect, due to a second creation story in Genesis. The two stores are contradictory.

Another approach to interpreting the first chapter of Genesis is to draw parallels between the order of creation in the Bible and in the theory of evolution. Parallels are apparent, if you assume a "day" in the biblical story to be an "unknown period of time." But there is no evidence to suggest that the author of the first biblical creation story used "day" to mean anything other than one day, as "day" is presently understood. The author was simply speculating, as the Phoenicians and ancient Greeks once did, on the process of creation. By describing God's power to create so much in so little time, the author stressed God's omnipotence. A parallel interpretation also denies my faith of a spiritual base, by presenting the process of creation as the main theme or purpose of the biblical creation story.

There were two purposes for the writing of the creation stories. The main purpose was to set forth the conviction that the universe, and all that is in it, had origins in the will of God, to express the truth that before all and in all is God. The second was to attempt to explain the process of creation, but this was a lesser purpose than the divinely inspired first.

The biblical accounts of creation seem to answer the questions "who created the universe?" and "what was the purpose of creation?" Evolution answers the question "what was the process of creation?" Thus, the biblical account of creation and the theory of evolution can be reconciled in a complementary fashion, for they answer different questions. The Bible and science need not contradict each other.

The intent of science is not to plague the teachings of faith, but to stimulate intellectual growth and understanding. The result is that we raise our eyes to the loftier works of God. If we truly believe we live in God's world, there is no need to fear anything this world reveals. As the *Interpreter's Bible* states, "It is not the man of faith but the man of secret doubts, which he is trying to smother, who will be afraid of unfamiliar facts and will try to drown them out with clamor." ☐

Alan K. Mock is a member of the Nampa (Idaho) congregation. He is presently studying sociology at Boise State University.

Roma Jo Thompson

From Somalia: What is mission?

My body became alert while sitting on the veranda of the Inter-Church Response (ICR) dining hall in Ali Matan Refugee Camp in Somalia, as I overheard a conversation from inside.

Andrew, son of Bruce the well-driller, was playing his guitar and singing popular songs of North America. Fatuma, the interpreter for the midwife, was practicing her typing and listening to Andrew.

"Will you play some Christian songs?" she asked.

"Why?" responded Andrew.

In a softer, almost embarrassed, voice, Fatuma replied, "I've known lots of Christians and they are nice. I'd like to hear their music and know it, too."

Fatuma is Muslim. She's an educated young woman, has worked as an office manager in Nairobi, and knows four languages. The interesting fact is that she has "known some Christians and they are nice."

Yes, we want to be nice. We want to do nice things for other people. We especially want to do nice things for people who are less fortunate than we. But our motivation must be examined. Do we do nice things because we read in the Scriptures that "happy are you, if you do this"? Do we do nice things in order to assure our "salvation"? Do we do nice things because there is an inner peace that comes with satisfaction? Each person must examine the motivation for this act of giving.

When Mohammed, the Somali language teacher who comes to our compound six days a week, says he's worried about what will happen to the Somali refugees after the expatriates leave, I too wonder. I asked him what he was afraid of and why. The refugees have more now than they ever had, he said. There is greed and desire for even more.

"The voluntary agencies have helped a great deal and everyone is healthier and better fed than before," said Mohammed. "But what will happen when you all go home?"

I tried to explain that likely "we" would not go until there have been Somalis trained to take the places of the expatriates. In fact, right now there are trained "community health workers" and "traditional birth attendants" (midwives) in Ali Matan Camp. Farmers are learning to harvest vegetables and care for trees to provide firewood, fruit, and shade.

Mohammed nodded approval and said, "I just hope our people can remain strong and do what is right. As Muslims we learn to live and to share, to treat others as equal and to follow the Koran, but it is not easy."

I said that we as Christians have the same instruction, but we don't always follow closely to our teachings either. We reassured each other that we (he and I) must do our best by talking and working with others, hoping that they will do their best too.

The Brethren have done a complimentary piece of work in Somalia. Five people have given their time and energy. Broader than that, these five had the love and support of their families and friends. A hundred thousand dollars for relief work in Somalia came from the churches throughout the Brotherhood. But we Brethren must be careful not to pat ourselves on the back too hard for the things we have done. Mission means being involved and following Christ's commandments and example.

To me, mission is being open and honest wherever you are. While at the washbasins doing my hand laundry the other day, Farah was hurriedly washing his face, hands, and arms. I asked if he was going somewhere.

"It is time to pray," he said. I asked what time prayer time was.

"Prayer time is between 4 and 5:30 p.m.," he said. "Do you pray?"

Taken aback a bit at such a frank question, I said, "Yes."

"When do you pray?" he asked.

"I pray every morning and every night, when I go to bed and when I get up," I explained.

Then Farah inquired, "Who do you pray to?"

Without hesitation I answered, "I pray to God, Allah. Isn't that who you pray to?"

"Yes," he said. "There is only one God, one God for all of us, even the insects."

"True," I said. "I believe that too."

That is mission!

It is witnessing! It is what we have been commanded to do by our Christian prophet and Savior, Jesus Christ. ☐

Roma Jo Thompson, of Union Bridge, Md., spent four months working through Church World Service in the Ali Matan Refugee Camp in Somalia.

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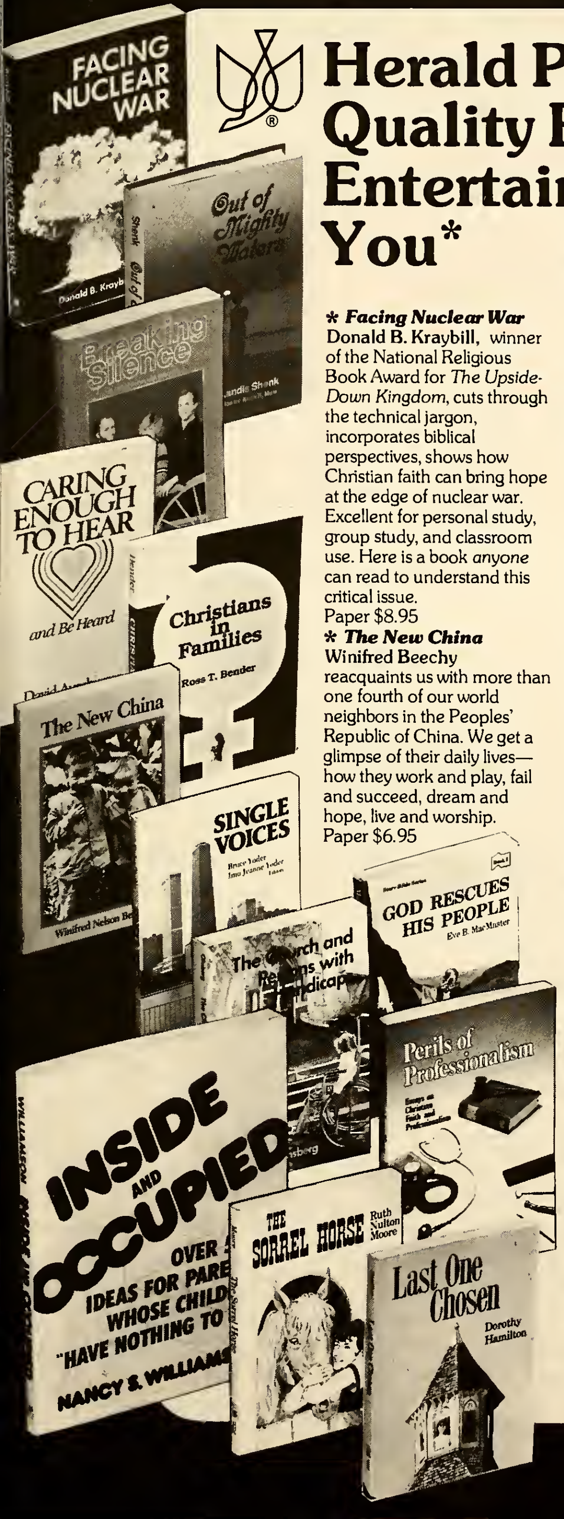
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TRAVEL TO CHINA—Nov. 16-29, 1982 (13 days) with 11 days in China. $2650 from West Coast. Sponsored by Menno Tours in cooperation with Goshen College, Indiana. Wendell and Joan Bohrer, tour directors. For information write Menno Tours, 310 S. Main St., Goshen, IN 46526 or Wendell Bohrer, P.O. Box 67, Middlebury, IN 46540.

TRAVEL—Juniata College Tours. BERMUDA Weekend, Nov. 12-15. SONG OF NORWAY Cruise, Feb. 1983. Seven days to Cayman Islands, Jamaica, Cozumel, Mexico. SPAIN, Feb., one week, inexpensive. SOUTH PACIFIC HIGHLIGHTS, 17 days, beginning Feb. 24. June/July, LONDON for budget week. July 2, 1984, OBERAMMERGAU PASSION PLAY. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16642. Tel. (814) 643-1468.

WANTED—Western PA BVSers? Are you a former volunteer living in the Western PA District? The District BVS Reps want an accurate list of past BVSers. Please send your name and current address to Blaine Leverknight, 105 Packer St., Johnstown, PA 15904.

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INVITATION—Going to the 1982 World's Fair in Knoxville, Tenn.? Be sure to stay, visit, and worship with the Brethren at Beaver Creek church, Rt. 2, Pelleaux Rd., Knoxville, TN 37918. We are 8 mi. north of Knoxville, just 4 mi. from I-75, exit 113 at Emory Rd. Contact the pastor, Cliff Rogers, (615) 922-8729.

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turning points

Licensing / Ordination

Broache, Stephen, licensed March 6, 1982, Freeburg, Northern Ohio

Chamberlin, Steven Arthur, licensed June 6, 1982, York Center, Illinois/Wisconsin

Christner, Jay L., ordained May 23, 2982, Somerset, Western Pennsylvania

Cooper, Scott, ordained June 13, 1982, Rockwood, Western Pennsylvania

Dearth, Tom, licensed April 25, 1982, County Line, Northern Ohio

Faus, Ronald Eugene, licensed March 21, 1982, Chiques, Atlantic Northeast

Fultz, Larry David, licensed May 2, 1982, Ewing, Southeastern

Griffin, Ronald William, licensed September 20, 1982, Lebanon, Shenandoah

Griffin, W. LeRoy, ordained May 30, 1982, York Center Illinois/Wisconsin

Helsey, Curtis Whitesell, licensed May 23, 1982, Bridgewater, Shenandoah

Hicks, William Fredrick, licensed May 2, 1982, Mountain Valley, Southeastern

Keech, James Earl, licensed May 16, 1982, Pacific Southwest

Keeler, J. Richard, ordained May 23, 1982, Pine Ridge Fellowship, Shenandoah

Langdon, Kenneth James, ordained June 6, 1982, Buena Vista, Shenandoah

Martin, Helen, ordained May 16, 1982, Lakewood, Northern Ohio

Martin, Paul, ordained May 16, 1982, Lakewood, Northern Ohio

Rayl, Jerry, licensed April 25, 1982, County Line, Northern Ohio

Rivera, Jaime, licensed April 28, 1982, Puerto Rico

Roop-Bubel, Pat, licensed April 25, 1982, Union Bridge, Mid Atlantic

Spencer, Robert F., ordained July 16, 1981, Southern Pennsylvania

Swick, Rebecca, commissioned lay speaker May 2, 1982, Pleasant Hill, Western Pennsylvania

Swihart, Ellen, commissioned lay speaker May 23, 1982, Rock Run, Northern Indiana

VanderWelle, Dean, licensed April 18, 1982, Bethel, Western Pennsylvania

Willoughby, Michael Robert, licensed May 16, 1982, Marilla, Michigan

Willoughby, Marie Agnes, licensed May 16, 1982, Marilla, Michigan

Wright, Andrew John O., licensed June 6, 1982, Mount Morris, Illinois/Wisconsin

Pastoral Placements

Branson, Merrill, from Mount Pleasant, Western Pennsylvania, to Oakdale, Western Pennsylvania

Brubaker, H. Elmer, from Middle Creek, Atlantic Northeast, to Skippack, Atlantic Northeast

Colvin, Michael, from Woodbridge, Mid-Atlantic, to Dixon, Illinois/Wisconsin

Ellis, Alten W., from secular, to Larchmont, Oregon/Washington, part-time

Hipskind, Gene F., from Nappanee, Northern Indiana, to Nampa, Idaho

Kemp, Larry, from Tucson, Pacific Southwest, to McFarland, Pacific Southwest

Kenepp, Harold M., from Aughwick, Middle Pennsylvania, to Plumcreek, Western Pennsylvania

Knechel, Robert W. Sr., to Pinecrest Manor, Chaplain/Financial Development

Miller, Jerry L., from Bethany, to Jennersville, Atlantic Northeast

Mitchell, Olden, from Turkey Creek, Northern Indiana, to Goshen City, Northern Indiana

Morris, David J., continues at Friendly Center and new at Deshler, Northern Ohio

Nonemaker, Beth and Keith, to Bella Vista, Pacific Southwest

Roland, Jim, from Lancaster Bible College, to Ephrata, Atlantic Northeast

Zuckschwerdt, Otto, to Boise Valley, Idaho

Anniversaries

Bittinger, Desmond and Irene, San Diego, Calif., 55

Bohn, Mr. and Mrs. Clyde, Frederick, Md., 63

Bollinger, Amsey and Florence, Greenville, Ohio, 60

Bollinger, Ira and Lillian, Lititz, Pa., 50

Bowman, Clarence and Mary Cover, Sebring, Fla., 50

Corbin, Floyd and Elton, College Park, Md., 50

Emmert, Ray and Bertha, Des Moines, Iowa, 64

Faw, Chalmer and Mary, Quinter, Kans., 50

Finniff, Mr. and Mrs. Charles, Chambersburg, Pa., 50

Fleming, Ray E., and Mahala, Drayton Plains, Mich., 57

Flora, Jonas and Opal, Boone Mill, Va., 63

Graybill, Harry and Edna, Rothsville, Pa., 64

Merical, Floyd and Francis, Brooklyn, Iowa, 50

Myers, Elmer and Lillian, Bridgewater, Va., 51

Rohrer, Russell and Esther, North Manchester, Ind., 66

Ruhl, Albert and Pauline, Annville, Pa., 62

Wampler, Guy and Ruby, Bridgewater, Va., 51

Whitacre, Jesse and Ruth, Roanoke, Va., 57

Wilson, Earl and Sarah, Bedford, Pa., 60

Wright, Edgar and Odessa, Bridgewater, Va., 66

Deaths

Allison, Jessie, 85, Bridgewater, Va., May 2, 1982

Ark, Horace Walter, 74, Greenville, Ohio, Feb. 1, 1982

Bollinger, Mary, 92, Manheim, Pa., April 1, 1982

Breneman, B. Clayton, 85, Mount Joy, Pa., May 2, 1982

Chaloupka, Lula Myrtle, 84, Jefferson, Iowa, May 17, 1982

Douple, Clarence, 70, Lititz, Pa., June 8, 1982

Elkins, Betty, 67, Hagerstown, Md., May 31, 1982

Favorite, Ruth E., 79, Winter Park, Fla., April 16, 1982

Flora, Esther, 82, Boone Mill, Va., April 28, 1982

Fox, Eaton, 90, Hagerstown, Md., Jan. 4, 1982

Garber, Rena B., 89, Harrisonburg, Va., May 16, 1982

Glick, Simon D., 86, Bridgewater, Va., June 2, 1982

Hackman, Minnie, 69, Palmyra, Pa., May 6, 1982

Hathaway, Lulu Bailey, 79, Cape Coral, Fla., May 29, 1982

Hoff, Harry, 83, Fresno, Calif., June 22, 1981

Leese, Myrtle Mae, 77, Hanover, Pa., May 17, 1982

Lyman, Losten, 87, Greencastle, Pa., May 8, 1982

Martzall, Naomi, 67, Lititz, Pa., May 10, 1982

Miller, Mary, 67, Hagerstown, Md., May 22, 1982

Mullendore, Cecile, 77, Hagerstown, Md., Jan. 12, 1982

Mullendore, Grace, 75, Hagerstown, Md., March 29, 1982

Oller, Daniel G., 90, Waynesboro, Pa., May 9, 1982

Peacock, Larry, 74, Grand Junction, Colo., May 31, 1982

Poff, Melvin D., 67, Leola, Pa., May 11, 1982

On Earth Peace

BRETHREN WORLD PEACE BOOK STORE

Edward K. Ziegler, Manager of the Brethren World Peace Bookstore, discusses a book with Leon and Waltine Wright, visitors to the Brethren Service Center.

BRETHREN — because our heritage inspires us
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WORLD — because today's world is suffering
from the disease of violence

PEACE — because Christians are called
to heal the broken

BOOKSTORE—because books can be good medicine
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Proceeds from book sales support in part the operation of the Brethren World Peace Bookstore.

The Brethren World Peace Bookstore is operated by the On Earth Peace Assembly, which is a nonprofit, tax-exempt corporation related to the Church of the Brethren. Its purpose is to promote a creative world citizenship whereby governments may live together without war.

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FOR A LAND THAT HAS LITTLE.

In Haiti, hope is not easy to come by. Some close observers describe it as a dying land.

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These are programs for Haitians managed by Haitians. They are work the Church of the Brethren General Board helps sustain. They are a courageous witness to the life and spirit of Jesus.

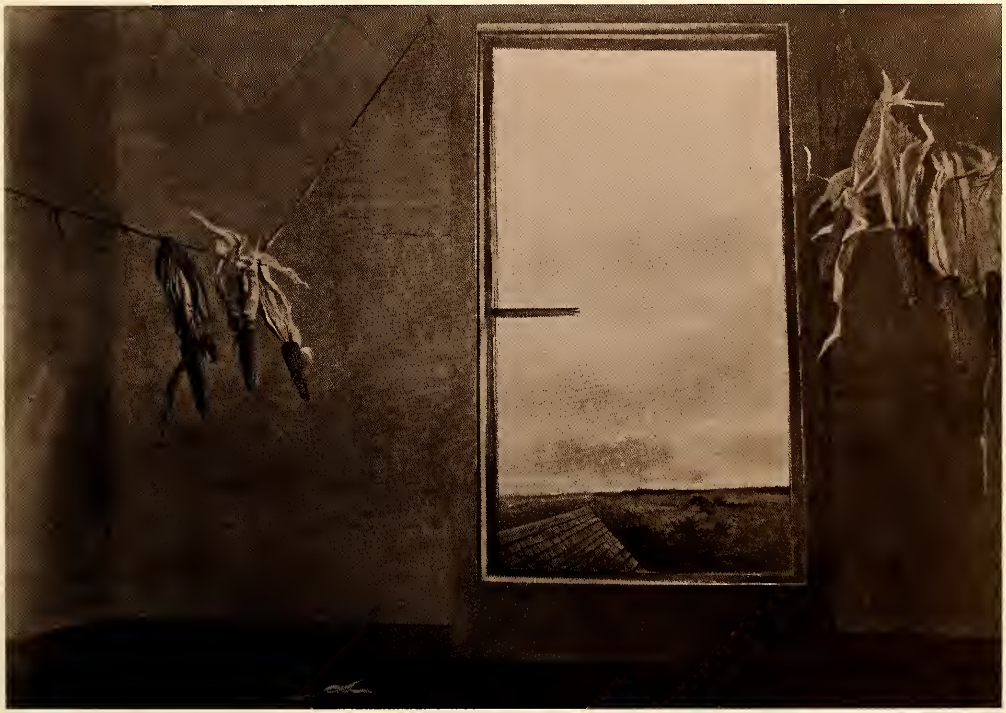
As you give in Christ's name to your church's World Mission Offering, you too are a harbinger of hope in Haiti.

Church of the Brethren World Mission Offering

messenger

CHURCH OF THE BRETHREN OCTOBER 1982

In the autumn of hopes unfulfilled, in the assurance of coming spring, . . . where is your 'seed corn'?



"Seed Corn," by Andrew Wyeth

contents

9 **A Time to Mourn . . . and to Celebrate.** Christopher Keating reports on the demise of the Equal Rights Amendment and what's next in the continuing women's struggle, in a conversation with Louise Bowman.

10 **Who's Calling My Name?** In a Bible study on I Samuel 3, David S. Young insists that God is still calling us, as he once awakened Samuel during the night. We have only to respond.

12 **Growing the Small Church.** Excited people naturally share their excitement. If faith has meaning, it will be shared. We wouldn't just sit on it. C. Wayne Zunkel tells how to increase church membership.

18 **Halloween Clown.** Charles R. Simmons says, "It is a gift of the Spirit to know that new life may even come on days that begin all wrong."

19 **Justice, Only Justice.** Putting offenders in prison doesn't reduce crime; it never has. We need to be educating people to understand that it hasn't solved the problem and that there are alternatives to imprisonment. Christopher Keating interviews criminal justice workers Bob and Rachel Gross.

Cover: One of the charms of Andrew Wyeth's art is its ability to symbolize a concept, to evoke an image, to testify to "eternal verities." To the uninitiated, "Seed Corn" might appear to be just what it is, some ears of dried corn hanging in an abandoned room. Unless such a viewer appreciates Wyeth's well-known style of realism, the painting might be quickly dismissed. But think of the purpose of seed corn—next year's hope of harvest embedded in its dried kernels. Look at the abandoned . . . empty . . . room, reinforcing the image of death that will be overcome when the dried kernels meet with the life-giving forces of moist soil and warm sun in the spring. "Seed Corn" is a sermon of Christian hope.

In Touch profiles Gerald Manning, Beckley, W. Va.; Barbara Daté, Springfield, Ore.; and Stanley Wampler, Harrisonburg, Va. (2) . . . **Outlook** reports on Sudan/Nigeria recruits. Seabed pact. Safety award. Bethany Seminary. Staff changes. Holy Spirit Conference. Pfaltzgraffs. Annual Conference nominations. Conference on aging. WCC. New King James Bible (start on 4) . . . **Underlines** (7) . . . **Book Review**, "Needed: Evangelism Springing From the Love Feast and Feetwashing," by Donald E. Miller (15) . . . **One's Voice**, interview with Lila McCray, by James H. Lehman (17) . . . **Turning Points** (21) . . . **Resources**, "Christmas," by Mary Greenawalt (22) . . . **Pilgrim's Pen** (23) . . . **Editorial**, "Doubletalk and a Dunker's Word" (24)

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messenger

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letters

PAUL AND THE DODGERS

Regarding your August cover "Dunker Night at Dodger Stadium: Would Paul Approve?," some would say "not appropriate," or "not Christian" or "not Brethren." Paul would say, "If meat make my brother to offend, I will eat no more flesh, while the world standeth" (I Cor. 9:13 KJV).

FLORENCE L. BRESHEARS
Omak, Wash.

A CASE OF THE MONDAY BLUES

Just because baseball was played in the Garden of Eden (Genesis 1:1: "In the 'big inning' God created the heavens and the earth.") is no reason to assume that God is a Dodger fan as intimated by Frank Ramirez in the August cover story. All the article lacks is a reference to manager Lasorda's "Big Dodger in the Sky," and one gathers that if Brethren Night were held down the road in Anaheim with the Angels, Wayne Zunkel's "genius" would be diminished.

Anyone who can classify outfielder Rick Monday as a "legend," as Ramirez does, must be viewing life through Dodger Blue-colored glasses. Entering this season, Monday had a lifetime batting average of .265 and 1,404 strikeouts in 5,701 at bats, and he averages 16 home runs and 50 runs batted in per year, which is respectable but considerably short of greatness. Anyone who thinks Monday's "stats" are legendary should be pleased with the recent rate of growth of the Church of the Brethren.

STEVE LONGENECKER
Quarryville, Pa.

LET'S BRING MISSIONARIES HERE

If Nigerian churches are growing by leaps and bounds (See "Celebration," June, page 16), and our own congregations are dying away, we are the ones who should be calling to them, "Come over to Macedonia and help us!" Our churches don't have what they need to spark growth.

I see the MESSENGER article patting the missionaries of the past on the back for planting the seeds that bore so much fruit in Nigeria. Was it because they educated people? Then why aren't the educated Christians of our own country bearing fruit? I think Nigerian Christians have something to teach us, if they are willing to make the sacrifice of leaving their homes and congregations to face our savage cities.

Some will say, "We are already going in this direction. Look at Misión Mutua." Misión Mutua is young and has not yet accomplished all it set out to do. It needs time and support. In the meantime, why not ask for some Nigerian missionaries to come here while we help to train leaders for their churches? In the new congregations we want to plant, especially in the inner city, they would add the spark of enthusiasm and high expectations that are so badly needed.

AMANDA WAMPLER
Mountain City, Tenn.

A NEW SPIRITUAL HEIGHT

I just read three pieces in the July MESSENGER which gave me a thrill. They point up a milestone in the Church of the Brethren.

Many times I have been impressed that only faith connected with mental reasoning was proper in our churches, that any show of emotion except in grief was improper. This left an unsatisfied hunger in my being . . . not that I ever longed for a testimonial meeting with its possibly artificial atmosphere. But I have always believed that God is personal and our relation to him should be more than a cold contractual give-and-take.

Curtis Dubble ("A New Sense of Praise") having and telling us about the "additional blessing of God" and James Lehman calling it God speaking in "a burst of sound" recognizes the normalcy of a God experience. And William McDermet telling about his "Damascus Road" experiences ("Try the Damascus Road") encourages others. Then to read about the spiritual mountaintop at the Beacon Heights church as told by Wendy Chamberlain ("Rainbow People") climaxes a new height in MESSENGER.

May there be more . . . much more.

LEROY FISH
North Manchester, Ind.

AN OVERLOOKED WARNING

I am renewing my MESSENGER subscription under protest at the leftist leanings and the liberal and Marxist—i.e., communistic—trends of our denomination, as evidenced by the articles and editorials in MESSENGER.

We all should have been warned when the word "gospel" was dropped from the magazine's title . . . and now evidently dropped in so many other ways.

D. L. BLICKENSTAFF
Tulsa, Okla.

PROVOKED TO BEING OPEN MINDED

I appreciate being able to keep current by reading MESSENGER. Of course my husband and I don't agree with every word we read in the magazine. But as long as reading it provokes us to thinking, as well as keeping our mind open to truth as others see it, what more could any writer wish from the reading public?

RUTH H. BILLMAN
Glendale, Ariz.

LETTERS ARE THE CLINCHER

I was working in Washington, D.C., with the National Service Board for Religious Objectors—during the anti-conscription campaign in the early 1950s. A Congressman told us that colleagues had commented, "Don't you know that all those letters opposed to conscription are stimulated by the anti-conscription movement?"

The Congressman answered his colleagues, "I don't care how they are stimulated. All I know is that there is a pile of letters, which individuals wrote to me. Those letters mean something to me."

I believe that letters to the President, to Senators, and to Representatives are of utmost importance. Our Washington Office has a good influence and statements such as "The Call to Halt the Arms Race" can do a great deal, but letters are needed to provide the clincher.

It would make a difference if 1,000 Annual Conference delegates each wrote to the President, their Representative, and their two Senators—a total of 4,000 letters. If in a few weeks 4,000 additional letters were written, and then each month thereafter 4,000 letters were written unti the next Conference, the impact would make a difference.

If each of the 500,000 marchers at the UN last June wrote four letters, what an influence they could have.

The President, his cabinet, the military leaders are very much disposed to ignore marches, actions by conventions, statements in the minutes, unless they are backed by individual action.

A. STAUFFER CURRY
Mamaroneck, N.Y.

BRETHREN COLLEGES IGNORE GOSPEL

The issue of waning membership is a constant concern of the Church of the Brethren. Many explanations are offered, but something is being overlooked. The mission of the church, as the body of Jesus Christ, must always and everywhere be centered on the conveying of the gospel message. Yet, at the Church of the Brethren's colleges, that mission is being largely ignored.

I am a student at McPherson College, majoring in religion. I am pleased with my education thus far, but the church must be more aware of its mission as it pertains to the other disciplines taught at its "church-related colleges." At McPherson, over 90 percent of the degrees given are in areas other than religion, and many of those graduates have had little or no exposure to classroom discussion of the Christian faith.

Hiding behind a smoke screen of "academic freedom," the college avoids presenting the basis of truth, the only truth that would really set people free. It offers little in the classroom that challenges psychology students to think about psychology in light of Christian faith; little to challenge business and economics majors to think about what Christianity might say of their field; little to challenge science majors to think about what Christianity does to influence science or vice versa.

The Church of the Brethren should press to make its efforts in education serve the gospel message. Its church-related colleges should manifest the Christian faith in academic content as well as in such superficial things as its list of generic regulations of behavior and a "church-going" faculty.

The church's greatest loss today is its young people. Before they turn away, shouldn't the church make them aware of what they are leaving? The mission of the church is to preach and teach about Christ, and the outreach through the college should be no exception to this mission.

THOMAS SHOEMAKER
McPherson, Kan.

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page one

This letter came to me the other day: "At our last council meeting, our congregation voted to discontinue the group subscription to MESSENGER. A high percentage of our members are displeased and disappointed in some of the contents of the paper.

"Some will take out individual subscriptions so the contents can be monitored in the future. If and when MESSENGER becomes a messenger of the gospel and only the gospel and we are edified when we read it, we will be glad to receive the magazine again."

Church of the Brethren Gospel MESSENGER

DID THEY REALLY TAKE THE GOSPEL OUT?

I have two wishes that come to mind when I receive such a letter: I wish all the brothers and sisters understood that MESSENGER is a *denominational* magazine. And I wish they could all become aware of the gospel at work in their church and of the gospel implicit in every word in MESSENGER.

Wait, I have another wish! I wish those sisters and brothers who refuse to read MESSENGER unless it exactly suits their taste could learn a little gospel tolerance for other sisters' and brothers' needs and tastes. Maybe then they could see that a *denominational* magazine strives to meet the needs of all the denomination, and cannot cater to just the tastes of one reader, one pastor, or one congregation.

I just checked back through two years of MESSENGER, noting articles that practically had "gospel" stamped across them. I tallied 44 faith-sharing "In Touch" stories, 39 inspirational articles, and 14 explicit "Bible studies." That was not including all the other material that reflected the gospel (virtually the entire contents)—news stories, Brethren program stories, personality features, poetry, columns, editorials, resources, congregational stories.

We don't claim for an instant that MESSENGER can't be improved. We work at that constantly. But, brothers and sisters, read your MESSENGER for what it is—a *denominational* magazine, whose purpose is to inspire, to inform, to interpret, to educate, to discuss. Then, with your editor's blessing, supplement your *denominational* magazine with all the other magazines you need to meet your spiritual needs. And nobody expects you to agree with everything you see in MESSENGER. Even the editor doesn't do that—THE EDITOR

in touch

Barbara Daté: Called to peacemaking

"Many of us in the peace churches who have the longing, the will for peace, still lack the tools, the skills to be peacemakers. We must become better peacemakers in our marriages, our families, our workplaces, our nation, and our world," observes Barbara Daté, who is developing a "Curriculum of Caring" to assist others in this task.

Barbara, a member of the Springfield, (Ore.) congregation and a graduate of Manchester College, is at the dissertation stage in her doctoral program in counseling psychology at the University of Oregon. Along with a business partner, Barbara leads workshops on communication skills and conflict resolution at schools, businesses, and churches.

She describes their efforts this way: "While our work takes many forms, there is a common and central theme: Jesus has called us to love one another and in all that we do we strive to respond to that call. Living a caring life is our purpose. Teaching others to do this more effectively is our vocation."

Peace work is something Barbara has lived with since she was a child. Her parents, Russel Smith and Florence Daté Smith, are pillars of the Eugene-Springfield New Call to Peacemaking group. Barbara edits the group's newsletter, and was a delegate to the national New Call to Peacemaking conference in Elizabethtown for 1982. Russel was imprisoned for his Christian peace stand during World War II. Florence was incarcerated in the persecution of West Coast Japanese-Americans during the same time.

"My parents helped me realize what it means to care about other human beings," Barbara reflects.

Barbara believes the current emphasis on children's self-esteem is inadequate if it is not combined with specific training in what she calls "the foreign language of caring." She has co-authored a resource manual, called *A Vision of the Caring Community,* the first in a planned peacemaking series for vacation church schools.

"Here we wanted to teach children how to *notice opportunities* to be helpful, as a first step towards effectively helping, caring, and cooperating," says Barbara.

This past summer Barbara led three group workshops at the Church of the Brethren National Youth Conference in Estes Park, Colo., on the theme "The Language of Caring: Communication and Conflict Resolution with Your Parents."

Barbara sees her efforts as the combining of her counseling insights with her Christian commitment. "I believe what I was taught in Sunday school, that the Bible calls us to peacemaking, and that is what I try to do each day." — CRAIG ENBERG

Craig Enberg is a member of Valley Covenant Church, Eugene, Ore., and a member of New Call to Peacemaking.

Stanley Wampler: Brid

Stanley Wampler consented to talk about his experience in World War II as a member of General George Patton's Seventh Army, but he confessed it was painful to bring back the memories. Although he did not have close contact with Patton, he vividly remembers the famed military leader's pep talks to the regiment.

"Life wasn't very sacred to him at all," recalls Stanley. "It was all blood and guts. He told us, 'You have a job to do, get it done. If you move into a village and see any lights, raise the machine gun and shoot the lights out.'"

Fortunately, Stanley managed to stay out of a situation calling for him to fire at another human being. "I don't think I would have," he reflects. He, like a number of purebred Brethren young men in the '40s, was drafted and succumbed to what seemed to be the only alternative — join the infantry. "As I look back on that whole business no one person talked to me about CPS (Civilian Public Service) or

Gerald Manning: Lo

What does the world's largest circus, the most married man of all time, a Church of the Brethren minister, and the Waldorf Astoria Hotel all have in common?

Except that all of them are included in the 1982 edition of the *Guinness Book of World Records,* not much. Only one of them, however, had the good fortune to land on the front cover of that famous compilation of feats. And that's where the Brethren minister comes into the picture.

Designing the world's longest car (32′5″) put Gerald Manning, a Brethren minister from Beckley, W. Va., into the record book and onto the dustjacket of the present volume. Gerald's car — built intentionally to "break" the previous record of 29′6″ — is a fully licensed and insured 1962 Chevrolet that can seat 15 adults. When compared to compacts, skeptics might question the vehicle's performance at the gas pumps. Gerald is quick to point out that the car gets around 15 miles per gallon, not too bad for a 6,200-pound sedan.

Just how did a minister become in-

ver the River Eder

Schwarzenau
Stadt Bad Berleburg
Kreis Siegen

being a CO. So I just naturally drifted into the army."

But his awakening came quickly. The targets at boot camp, designed to look like real human beings, prompted him to visit the camp chaplain. When he indicated he couldn't accept that kind of living, the chaplain replied, "Now soldier, all things work out for good and this is one way of working for good for the country."

Stanley recalls his most stirring experience in the service came while stationed in Germany's Rhine Valley. While on patrol duty, which meant going out in a jeep to check the villages, he suddenly passed a sign which read "Schwarzenau." Crossing the bridge of the Eder River in the village where the pacifist Church of the Brethren began in 1708 "it really hit me what was going on," he says. "That was kind of a conversion experience. It really did make me think about what it (war) was all about in relation to the church."

How does military service affect the effectiveness of a district executive? "I've been able to counsel people with first-hand experience what the Church of the Brethren stands for. As I talk to young people they hear what I'm saying by virtue of that experience. I wouldn't recommend it to anybody, but I can capitalize on it."

Stanley, serving Shenandoah District, has the longest tenure among the Church of the Brethren district executives. He is a native of Virginia, and a graduate of Bridgewater College and Bethany Theological Seminary.

Today one of the denomination's strongest peace advocates, Stanley's military experience has demonstrated for him how easy it is to become involved in a system without knowing what it means. — F.W.S.

not for the world's record

volved in setting world records?

"I was intrigued with the book," Gerald explains, "and began to wonder what I could do that would merit such attention." In thumbing through the Guinness book, he found the previous record and thought — "By George, I should be able to do a thing like that."

So work began on the gargantuan car. Designed and financed by Gerald, the car was built in 1980 by another Brethren pastor, Wilfred Prillaman.

The car runs "slick as a ribbon," and Gerald notes that about the only problem in driving it around town is distracting gawks from wide-eyed pedestrians.

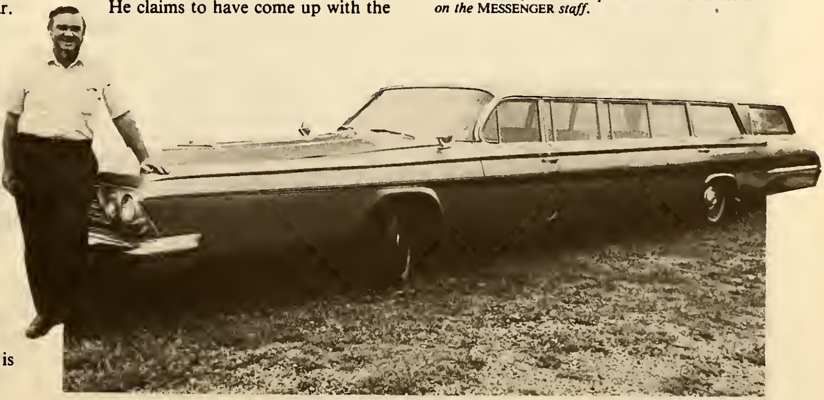
"Any time you go out, you always get persons who do a double take, or sometimes even a triple take," he says.

Although satisfied with setting a world's record, Gerald admits that he has "one or two" ideas he is mulling around in his head for the future. One is to build a totally mechanized car that would run on weights and balances in order to "forget the entire gasoline industry." Another idea would put three American Motors Pacers into a single car.

Sort of the person who is always trying to design a better mousetrap, Gerald's interests include gem collecting, being a "professional student," and traveling. He claims to have come up with the idea for making waterbeds before someone else patented the idea.

Who knows, the story of the flood might have been different if Noah had had Gerald Manning for a next-door neighbor. — CHRISTOPHER KEATING

Christopher Keating, a University of La Verne journalism student, served this past summer as an intern on the MESSENGER *staff.*



Goehle and Statler join Sudan, Nigeria projects

Ruth M. Goehle, M.D., begins working with the Sudan Primary Health Care Program in October as human medical resources coordinator.

A graduate of the Liverpool, England, School of Tropical Medicine and Hygiene, and the Johns Hopkins University School of Public Hygiene, Goehle (pronounced "gaily") brings special expertise to the program in Mayom, Sudan. Additionally, she was a resident at the Mayo Clinic, in Rochester, Minn.

"We're excited to have a person with Ruth's credentials participating in the project," said Mervin Keeney, recruitment director for the General Board's office of personnel administration.

Ruth M. Goehle

Amy Statler

Goehle describes her role as a "trainer of trainers." She will be training representatives from Sudan villages in ways of teaching their fellow villagers health care. Emphasis will be placed on conveying the messages the traditional Sudanese way—through song, story, and drama. Some 300,000 people potentially can be serviced by the project.

The Sudan Primary Health Care Program, carried out by the Church of the Brethren under the auspices of the Sudan Council of Churches, combines the areas of human medicine, veterinary medicine, agriculture, literacy/education, and water resources in a unique approach based on the successful Lafiya health care program created by the Brethren in Nigeria in the 1970s.

A Minnesota native, with previous medical experience in Somalia and southern Nigeria, Goehle will join Brethren workers J.R. and Carolyn Schrock, and Steve and Karen Metzler.

Keeney reports that candidates for the post of medical anthropologist are still being screened and a selection will be finalized shortly.

Amy Statler, of the Northview (Indianapolis, Ind.) congregation, has just begun a two-year assignment in Nigeria.

She will teach music to elementary and middle school students at Hillcrest School in Jos, joining Gayle Sampson, who teaches music to the high school students. Statler, whose specialty is flute, is a 1982 graduate of Manchester College in Indiana.

Hanft submits testimony opposing school prayer

The Senate Judiciary Committee on July 29 held hearings on the issue of public school prayer. Ron Hanft, director of the Church of the Brethren Washington Office, submitted written testimony opposing current proposals to permit public schools to sponsor and oversee classroom prayer.

His testimony was based on the 1964 Annual Conference Resolution on Religious Exercises in Public Schools.

Hanft noted in his testimony that the term "voluntary," used by proponents of the legislation to describe the type of prayer they are calling for, is very misleading.

"Truly voluntary prayer, offered privately by an individual in accordance with his or her faith, is already permitted in the public school," Hanft said. "There is no need for a law to sanction a freedom that already exists. What the pending bills call for is more accurately described as 'school-supervised' or 'group' prayer."

School-supervised group prayer is unacceptable, said Hanft, because it violates the principle of separation of church and state and is likely to infringe upon individual religious liberty. Brethren have historically been committed to both these principles.

"It is . . . our judgment that passage of this legislation will do little good and may do much harm to the cause of religion," said Hanft. "We are convinced that we serve our faith well by opposing . . . all . . . bills that would permit public schools to supervise prayer."—ANNA SPEICHER

Royalties from oil well launch Houston project

Royalties from an oil well are providing major financial support for a new congregation in Houston, Texas.

Out of income received monthly from mineral rights retained on property it once owned, the 92-member Roanoke Church of the Brethren in Louisiana has committed $207,000 for the new church project in Houston.

The congregation will be started in one of the fastest growing areas of the country, in a unique partnership of the district, the Roanoke church, and the General Board.

The Louisiana congregation will provide $27,000 over a four-year period for the new church's operating budget. Additionally, Roanoke has allocated $55,000 toward purchase of a site and $125,000 for construction. The district has pledged to raise $103,000 from its 11 churches.

Members of the Roanoke church had voted to use the royalties for outreach rather than becoming financially dependent on the funds. Any additional gifts that individual members of the church might make will be included in the district's share of the support, according to Merle Crouse, coordinator of new church development for the General Board.

Crouse said that a site should be purchased in a new suburb northwest of the city sometime this year. He expects a pastor to be called and placed there during 1983.

The new work in Houston will be carried out in cooperation with various Mennonite bodies that are also establishing new congregations there in coming years.

The city has one church for every 3,000 people and is growing by 1,500 people a week.

Disarmament session called a major failure

Amid a mass of rallies, marches, speakers, and prayers, the United Nations Special Session on Disarmament ended its five-week meeting July 10 without achieving its major goals.

In his closing remarks to the delegates, Ismat T. Kittani of Iraq, president of the UN General Assembly, told the body that the sense of failure over not adopting a wide sweeping disarmament program should be tempered with an understanding of the current international scene.

"We would be ignoring reality if we fail to note that this Session was meeting during one of the most disturbing junctures in international relations," said Kittani.

Delegates failed to draft the comprehensive program of disarmament (CPD), though some headway was made on the issue. The concluding document adopted by the final plenary referred the CPD to the UN Committee on Disarmament (CD) in Geneva, Switzerland. Delegates requested that the CPD be presented to the General Assembly in 1983.

Delegates also failed to review and implement the "final document" of the UN's first Special Session on Disarmament. The document stressed immediate reductions by the two superpowers and ultimate complete disarmament.

But plans for a World Disarmament Campaign were adopted. The campaign is designed to educate and generate public understanding for the objectives of the UN in the field of arms limitation.

Observers noted that perhaps the most important outcome of the Special Session was that it created a lot of interest and support for disarmament issues. Large numbers of people were involved in various highly publicized activities throughout the five weeks of the session.

Although varied opinions were held about the outcome of the session, most were negative. Alan Geyer, executive director of the Churches' Center for Theology and Public Policy, Washington, D.C., called the special session "a deeply distressing political fiasco which failed in any way to reverse the trends toward nuclear war."

An optimistic assessment of the session came from the Permament Observer Mission of the Holy See to the UN.

"We know there are grave obstacles, but all the doors are still open for the future," a mission spokesperson told the Religious News Service. "No, this session didn't 'break down'; but it's not finished. Nothing was done to destroy our hope for the future. We are hopeful."

Churches criticize US seabed pact refusal

Representatives of 13 religious groups—including the Church of the Brethren—have said that President Reagan's refusal to sign the United Nations Law of the Sea Treaty may not be in the nation's best interest.

Reagan's announcement on the pact came July 9. White House officials said one major objection to the treaty was that it authorized seabed mining endeavors under a mixed economic system, rather than a free-enterprise arrangement.

A letter signed June 18 by Washington representatives of various religious groups had requested the President to support the treaty because "the idea that the oceans and the resources therein are the common heritage of humanity is a principle we heartily endorse."

The General Board of the Church of the Brethren issued a statement in 1976 that endorsed the concept of such a treaty (see June 1981, page 4). Provisions in the treaty established a stable legal system for the oceans, required peaceful settlement of virtually all ocean-related disputes, and offered arrangments for developing seabed resources.

In a letter to Reagan, National Council of Churches President Bishop James Armstrong said that the NCC had "affirmed . . . the Biblical message that the creation is a gift of God for people that dwell therein. We are, in spite of human resistance to be held accountable as stewards of this gift to assure that it serves all people and is preserved for future generations."

Catholic bishops delay letter on nuclear arms

The nation's Catholic bishops have decided to defer collective action on a long-awaited pastoral letter on nuclear arms and peace.

The controversial statement, a draft of which was released in June, was scheduled to be voted on at the annual bishops conference in November.

Instead, the bishops said they may call a special session next spring for a final vote, or wait until their November 1983 conference.

The statement largely opposes US nuclear policy but does not go as far in condemning nuclear arms as many church peace advocates had hoped.

Board employees get award for accident-free decade

Ten years with no time lost from accidents has earned the Church of the Brethren General Board employees a safety award from Liberty Mutual Insurance Co. The plaque notes that the accident-free period is equivalent to 2.4 million employee hours.

Bill Kasselman and Mitchell Tillotson of Liberty Mutual presented the award to Belva Ebersole, president of the Brethren Employees Association, and Linda Myers Swanson, president of the Brethren Press Employees.

CHURCH OF THE BRETHREN GENERAL

Seminary emphasis day to highlight ministry

"Equipping Tomorrow's Ministers Today" is the theme of the Bethany Theological Seminary emphasis Sunday, Nov. 21. The day will focus on the church's response to the need for pastoral leadership.

Though the Church of the Brethren has been experiencing a shortage of pastors, there's new interest in calling and training church leaders, says E. Floyd McDowell, Bethany's director of development.

To acquaint congregations with the seminary's role in meeting leadership needs of the church, the seminary has prepared an eight-minute slide show with cassette tape. "Moods of Bethany," which describes various student experiences, can be used in large worship settings or in smaller groups such as youth meetings. To order, write to Bethany Seminary, Development Office, Oak Brook, IL 60521.

McDowell suggests that congregations use Nov. 21 as a time to call attention to ministry as a vocation and to spur discussions on equipping people for ministry.

Three staff changes announced by Board

General Board staff members Roy Hiteshew and Merle Brown have announced their retirement, and General Board member Donna Forbes Steiner has resigned from the Board to assume half-time duties with Mid-Atlantic District.

Roy Hiteshew

Merle Brown

Assistant treasurer Hiteshew has worked at the Elgin offices since 1968. Prior to that he was treasurer of the New Windsor Service Center in Maryland.

Past activities include serving as treasurer of both Heifer Project International and the International Christian Youth Exchange. Hiteshew has also been involved with local church boards and commissions and the YMCA board.

Merle Brown also began at the New Windsor Service Center. He moved to Elgin in 1955 as a bookkeeper, and is now chief accountant. He has served 17 years as an officer in the Brethren Employees Association, and will continue as treasurer of the Brethren Employees Credit Union after his retirement.

Donna Forbes Steiner began working for Mid-Atlantic District in September as consultant for congregational ministries. She will relate to congregations in the areas of nurture and witness, and will be a consultant for education.

Donna Forbes Steiner

Steiner and her husband, Paul, are co-pastors of the Union Bridge (Md.) congregation. She chairs the steering committee of CoBACE, the Church of the Brethren Association of Christian Educators.

Holy Spirit Conference followed by mini-event

This year's Conference on the Holy Spirit was a bit different because there were two, but the purpose remained the same: "To exalt Jesus Christ as Lord."

Both events were set up as family spiritual life retreats. Conferencegoers discussed the Bible, prayer, Christian growth and challenge, intercession for world concerns, and the Christian church as the body of Christ.

The main conference, in June, drew about 700 people to West Liberty State College in West Virginia. Messages by George Zimmerman, Jim Hodges, and Richard Kline were scholarly, and stimulating, said H. Dale Brubaker, conference registrar.

Other speakers were Wally Myers, Russ and Norma Bixler, Ramsumair Harry, Dan Sweger, and John Stauffer.

A Mini-conference on the Holy Spirit, held after Annual Conference, at McPherson College in Kansas, attracted about a hundred people.

Leaders Jim Eikenberry, Ken Swank, Don Plank, Doug Fike, and Chalmer Faw led participants in reexamining their heritage, studying God's will and vision, and glorifying Jesus.

The moving of the Holy Spirit is not a denomination, said one speaker. It is a movement of God within denominations.

Holy Spirit conferees, said Brubaker, are "old-line Church of the Brethren members who are giving money, time, and energy to underwrite the denominational program of the church. It is a joy for them to be a part of the ever-moving God as he relates to his creation."

The Conference on the Holy Spirit is coordinated by Don and Shirley Fike, of Goshen, Ind. Next year's gathering, to be held Memorial Day weekend at Elizabethtown College in Pennsylvania, is being sponsored also by Mennonites, Brethren in Christ, and other groups.

Pfaltzgraffs close years of Nigeria leprosy work

Roy and Violet Pfaltzgraff, long-time Church of the Brethren missionaries in Nigeria, will return to the US in October.

Stationed in Nigeria since 1945, the two have worked at the Leprosarium near Garkida since 1954. The General Board honored them with a citation in 1977 when they concluded their terms as missionaries. They continued to work at the Leprosarium under the auspices of the Nigerian government.

The Pfaltzgraffs carried heavy responsibilities for administration and care of patients. Roy has also served as administrator for the entire medical program of the Church of the Brethren in Nigeria.

His work in leprosy is well-known in Nigeria and throughout the world. When they return to the US, he will begin work with the American Leprosy Mission in New Jersey.

Nominations sought for '83 Annual Conference

Suggestions for nomination for offices to be elected by the 1983 Annual Conference in Baltimore, Md., are being requested by the Nominating Committee of Standing Committee.

Individuals, congregations or district boards are invited to suggest potential candidates by sending suggestions to the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120 by Dec. 1. The nominating group or person is responsible for contacting the nominee and obtaining that person's willingness to serve. Only official biographical information forms (mailed in the September *Source* and distributed at Annual Conference) will be accepted. Additional forms may be obtained from the Annual Conference office.

Positions open are:

- Moderator-elect. Two-year term. Ineligible: Warren F. Groff, William R. Eberly, Duane H. Ramsey, and Earle W. Fike Jr.
- General Board district representatives (three people) five-year term. Ineligible: Any person from Atlantic Northeast, Florida/Puerto Rico, Idaho/Montana, Illinois/Wisconsin, South/Central Indiana, Mid-Atlantic, Missouri, Southern Missouri/Arkansas, Northern Plains, Southern Ohio, Oregon/Washington, Pacific Southwest, Middle Pennsylvania, Western Pennsylvania, Shenandoah, Southern Plains, Virlina, or Western Plains districts.
- General Board at-large representatives (two people). Eligible: No more than one person from a congregation; no more than one district representative and one at-large representative from a district. Ineligible: Atlantic Northeast, Florida/Puerto Rico, Northern Indiana, Mid-Atlantic, Pacific Southwest, Middle Pennsylvania, or Virlina districts.
- Annual Conference Central Committee (one person). Three-year term.
- Committee on Interchurch Relations (one person). Three-year term.
- Elector, Bethany Theology Seminary. One person representing ministry, five-year term. One person representing laity, five-year term.
- Review and Evaluation Committee (five people).

Time of service: 1983-85.

UN world conference adopts plan on aging

A United Nations-sponsored assembly on aging adopted a world plan of action preparing governments for the fact that soon the old will outnumber the young.

The 120 participating countries pledged to enhance the lives of the aging so they could enjoy "in mind and in body, fully and freely, their advancing years in peace, health, and security."

The plan adopted emphasizes the need to help the elderly "lead independent lives in their own family and community for as long as possible," instead of being excluded from all activities of society.

The assembly agreed that there is a need to educate the public with regard to the aging process. It said that the importance of the role to be played by the

underlines

FOR YOUNG ADULTS ... *Nancy Faus* and *Grady Snyder*, both of Bethany Seminary, will lead next month's Student/Young Adult Conference at Camp Mack in Indiana. The event begins with supper on Thanksgiving Day and ends Saturday, Nov. 27, at 3 p.m. Cost is $40, and limited scholarship help is available for those from Oregon/Washington, Idaho, and Pacific Southwest Districts. Send registration and $10 by Oct. 25. For more information, write to Student/Young Adult Conference, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

HONORED ... In recognition of his outstanding achievements in architecture, *G. Edwin Brumbaugh* was presented the prestigious National Trust for Historic Preservation Award by Nancy Reagan. A highly regarded historical architect, Brumbaugh built the Cloister at Juniata College. He has restored many historical structures, including the Ephrata Cloister, the Daniel Boone Homestead, the Golden Plough Tavern in York, Pa., and the Gates House in York. . . . *Paul Flory* was honored by Du Pont Company chairman Edward G. Jefferson for his major contributions to polymer science. Prior to the presentation, the University of Massachusetts conferred an honorary degree on Flory, who is a 1974 Nobel Peace Prize winner. . . . *Jerry Via*, of First church in Roanoke, Va., received Virginia Tech's top teaching award at commencement, thereby becoming a member of the institute's Academy of Teaching Excellence. . . . *Michael Gross*, of the Summerdean (Roanoke, Va.) church, won "Best in the Show" and two first-place awards in advertising at the Virginia Press Association Convention. He is employed by the *Roanoke Times & World-News*.

HIGHLIGHTING HISTORY ... Three Christopher Sauer imprints from the *Juniata College* library in Huntingdon, Pa., are part of a major exhibition of Pennsylvania German art commemorating the 300th anniversary of the founding of Philadelphia. "The Pennsylvania Germans: A Celebration of Their Arts 1683-1550" opens Oct. 17 at the Philadelphia Museum of Art. Subsequent sites of the exhibit's tour are the Museum of Fine Arts, Houston; the M. H. de Young Memorial Museum, San Francisco; and the Art Institute of Chicago. For more information, write to archivist James Lynch in the Elgin offices.

A NEW SONG ... The Hymn Society of America is sponsoring a search for new hymns written in recognition of the 1983 *Sixth Assembly* of the World Council of Churches, in Vancouver. The theme is "Jesus Christ: The life of the world." Texts may be submitted with or without tunes. Language should be inclusive and contemporary. Send three non-returnable copies to the Hymn Society of America, National Headquarters, Wittenberg University, Springfield, OH 45501. Deadline is Dec. 1, and winners will be announced after Feb. 1, 1983.

REMEMBERED ... *Forrest Royer*, 89, of Greenville, Ohio, died Aug. 28. He was the father of Howard E. Royer, who is former editor of MESSENGER and currently director of interpretation on the communications staff. . . . *Glen Weimer*, 79, chaplain at The Palms in Sebring, Fla., died Aug. 22.

media "cannot be overstated."

UN Secretary General Javier Perez de Cuellar said the conference represented one of the few occasions "when an issue of global impact and importance had been faced by the international community before it was too late."

William Kerrigan of the US, who served as secretary general of the assembly, said the work of the conference was an important step in changing the thinking about "the most important resource of all—human life."

WCC adopts statement on mission, evangelism

Inviting people to accept personally the saving lordship of Jesus Christ and to be guided by God's "preferential option for the poor" are part of a new ecumenical covenant for Christian mission adopted by the central committee of the World Council of Churches.

The statement, called "Mission and Evangelism—an Ecumenical Affirmation," says this "call to conversion, as a call to repentence and obedience, should also be addressed to nations, groups and families." It emphasizes that religion must not be limited to the believer's private life, but rather "the lordship of Christ is to be proclaimed to all realms of life."

The document says, "The churches are to be a sign for the world. . . . Christian mission is the action of the body of Christ in the history of humankind—a continuation of Pentecost."

Also highlighted in the paper are the need for unity in Christian mission, the importance of strong local congregations, and the centrality of the eucharist.

Publisher says new KJV aimed at conservatives

The publisher of the New King James Version (NKJV) of the Bible says the work has the same "lyrical beauty" of the 1611 version, but adds an "up-to-date readability."

There's no such thing as a perfect translation of the Scriptures, says editor Arthur L. Farstad, but the editors of this latest version "like to believe it is as close as it can get to perfection." Thomas Nelson Publishers, the world's leading publisher of Bibles, invested $14.5 million in the seven-year project, the first revision of the King James Version since 1769.

Each scholar signed "a statement of faith declaring belief that the Scriptures in their entirety are the uniquely inspired Word of God, free from error in the original autographs." But Farstad points out that inerrancy does not mean the same thing to all people. Errors were introduced when scribes copied the original works, he says. "The Bible is inerrant in its meaning. Details don't affect what the Scripture is saying. God inspired the book. The Holy Spirit kept these writers from making errors."

Farstad said scholars used the oldest manuscripts known to exist, and many had been found after the original 1611 KJV was translated. The editorial board was chosen from the conservative Christian community. "The liberals got their translation in the Revised Standard Version," says Sam Moore, president of Thomas Nelson. "The King James Version is the conservative true translation."

Old and new: What was changed in the NKJV

Here are some examples of the way the New King James Version of the Bible was updated from the 1769 King James Version:

1 Kings 13:27

KVJ: And he spoke to his sons, saying, Saddle me the ass. And they saddled him.

NKJV: And he spoke to his sons, saying, "Saddle the donkey for me." And they saddled it.

Matthew 19:14

KJV: But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

NKJV: But Jesus said, "Let the little children come to me, and do not forbid them; for such is the kingdom of heaven."

A time t

by Christopher Keating

A time to mourn.

Most feminists see June 30, 1982, as just that—a time to grieve over the failure of the Equal Rights Amendment (ERA) to secure ratification as part of the US Constitution. Three states short of the amount needed for the measure to pass, the ERA died after a more-than-a-decade-long fight that forever changed the attitudes society held about women. One wonders, though, whether most feminists would agree with the way Louise Bowman saw June 30.

"My own sense is that while we mourn over no ratification, we have to celebrate because of the many ways women—and men—have grown," says Louise, formerly chairwoman of the Religious Committee for the ERA (RCERA) and staff member of the Church of the Brethren Washington Office.

"I think that June 30 was realistically the end of a time period in which we had hoped to gain constitutional recognition for women," explains Louise. "We obviously didn't gain that. I think that along the way, however, we picked up a lot of strengths that will be helpful to us as we continue to work for economic and legal equity for women."

Louise's dual emotions over the amendment's failure do not mean she has given up the fight; if anything, they signal a more determined return to the struggle. In her mind, the end of June did not remove any of the things that she feels necessitate a constitutional amendment guaranteeing basic rights of women.

With the end of the campaign to ratify the legislation came the end of RCERA. Succeeding the interreligious organization that brought over 40 different Jewish, Catholic, and Protestant women's organizations together is RNEW, the Religious Network for Equality for Women (see September, page 5). Louise continues as chairwoman of the "renewed" coalition. In looking at what she calls "new life" pouring into RNEW, Louise continues to see reasons to celebrate.

In a memo written to World Ministries Commission staff members on July 5, Louise detailed her thoughts and reflections concerning the end of the campaign.

mourn . . . and to celebrate

"I mourn because the democratic system . . . continues to deliberately deny to women the protection of legal equality and resultant opportunities. . . . I celebrate because women have learned better ways to organize, to create committed networks, to be politically sophisticated. . . . And I believe we will continue to stretch and grow," she wrote.

A tall woman with a gentle smile and soft southern accent, Louise places great value on the work of religious women's organizations, since she feels they add an important dimension often lacking in the world of secular advocacy and lobby groups. And because of its nature, RNEW, like its predecessor, offers support to constituents that other feminist movements couldn't. One problem, Louise admits, is conveying that support and sense of hope through the member organizations.

"I think that within the religious community—because we deal with hope—we were able to deal with the defeat of the ERA better than some of the other organizations, while we continued to give it our all," she observes.

The struggle for the ERA may have been lost, Louise thinks, as early as 1970-74, when the proponents of the measure were unaware of their opponents' strength.

"We lost a marvelous opportunity to be in touch with some people (during the early years). The opponents of the amendment were able to vocalize the arguments against it and they were able to well use emotional arguments," she points out, adding that "some of those arguments are still floating around after a decade."

"Early on we did not do a good job of understanding the strengths of the opponents," Louise summarizes.

RNEW's strength, she suggests, comes from the diversity of faiths, denominations, and theological perspectives united under a common banner.

"The commitment to the organization comes as an expression of our faith," says Louise, mentioning that the Religious Network is "sensitive to the different theologies" represented by the three strands of faith groups.

The Church of the Brethren has supported the ERA since the 1970 Annual Conference passed the Resolution on Equality for Women, which calls for ERA ratification. As with all controversial issues, individual church members are often divided about the ERA, but Louise believes that Brethren as a whole are becoming "more sensitive to inequalities at every level.

While many ERA opponents call the supporters of the amendment destructive to the family, Louise is emphatic that this label cannot be used justly when talking about the religious women's movement, nor does she consider the movement "anti-male."

While we mourn the death of ERA, we celebrate the many ways that women and men have grown.

"I think that anyone who accuses the religious women's community of being anything but pro-family is not listening carefully," says Louise.

June 30 became a crossroads for the organization. With the death of the amendment, members of RCERA had to choose whether to continue to struggle for legal recognition, and what direction their efforts should go. Louise terms the response to reorganize and regroup "exciting" because of the continued commitment to biblically based justice that comes from the coalition. The political loss of the ERA may have provided more fuel for the fire.

"What's been so exciting for me," Louise says, "is to watch how the board members plodded through these last few months on the ERA and then made the decision that the values (of the coalition) are too important to let loose of."

Down, but not out, RNEW is currently evaluating what forms of action will be needed to address those values. One thing under consideration is an education program designed to help member organizations understand the context of what Louise calls "interreligious theology," which brings them together. Another project could be a focus on biblical justice and equality for all people.

For herself, Louise expresses a need to support social policies that will help women living below the poverty level and raising a family—situations she calls "desperate." But, she adds quickly, it will be up to the board to decide which direction the organization will take. More than likely, the Religious Network will address specific issues that speak to justice and wholeness for all people.

After losing a long, bitter, emotion-charged, uphill struggle, can there be a light at the end of the tunnel? Can there still be hope? RNEW chairwoman Louise Bowman answers with a confident yes—not now, perhaps, but someday. Because of the hard campaign, women are "better equipped to do the job we need to do."

The real agony for Louise is that she knows it will be a long time before injustices are corrected and rights are protected.

"It will be a long time before women have control over their lives. And it won't be until the moment when men and women share equally that it will happen. The movement for equality will only be fulfilled when men are involved in that movement and have a sense that they are sharing in that moment of equality—if it should ever come." ☐

Christopher Keating, a University of La Verne journalism student, served this past summer as an intern on the MESSENGER *staff.*

Who's calling my name?

Read 1 Samuel: 3.

Have you ever awakened at night and not known where you were? It's a common but startling feeling. Perhaps you are at a relative's home overnight or you are on vacation. The surroundings perplex you as you awake.

Perhaps someone is even awakening you. Your spouse is nudging you after you fell asleep on the sofa, or the front desk is calling you in your hotel room. That voice may startle you at first. Awakening in a strange environment to a voice calling your name is an experience all its own.

Samuel, a soon-to-become-major figure in the Old Testament, finds himself in the same situation. He awakes in a very special place with a very particular call. And with that call his life takes on a whole new direction. What Samuel learns is that there is a mission for his life, but not an easy one. In fact, Samuel's mission will take him right into the thick of difficulty. It is a dangerous day—or should we say night—in the life of Samuel as we meet him in 1 Samuel 3.

Many of our days may seem rather mundane. Do we expect to hear strange voices, or even familiar ones, calling us into action? The news of the front page seems pretty routine, even if downright dangerous. Could a voice break through to us in our slumber or even in our wakefulness? Could there be a voice that would call us forth into a mission that we have not yet dreamed of?

The story of Samuel raises a rather major issue for us. God's voice does call, doesn't it? And rather than being a religious experience in its own right, the voice of the Divine calls us into action, maybe even jeopardy.

Samuel is a rather unique individual in the Old Testament. He's a foster child of sorts whose home is in the temple. Samuel is not there because his family put him out or because they had home troubles. In fact, just the opposite is true. Samuel is in the temple because of the faithfulness of his mother to a very special vow she took.

We remember how Hannah was on a pilgrimage to the temple of Shiloh. She was a victim of barrenness, understood as a second-class state for a Jewish woman. So she prayed to God for a son and promised that if the prayer was answered she would consecrate him to God's service.

The prayer is fulfilled, and Hannah understands that Samuel is like a loan from God. In keeping with her promise, she entrusts this son of prayer into the keeping of Eli, chief priest of the temple of Shiloh. Under Eli, Samuel receives training in the service of the priesthood.

It's a rather unusual time in the temple. There's a strange silence from within the religious structure. God hasn't been speaking. The barrenness of Hannah is a symbol of the lack of God's voice. Without a call there is a strange emptiness.

This is true in any age or any vocation. There is no joy when there is no call. In fact, sometimes there is often a strange awkward silence even in the church itself when its voice is most needed or even expected. Books in recent years underline the *Suburban Captivity of the Church*, the *Last Days of the Church*, the *Comfortable Pew*, and the *Church Inside Out* with empty interior. Why the silence? Why no voice?

In Eli's day there is a rather simple but tragic answer. Eli, the priest, has sons who according to Chapter 2 have no regard for the Lord. They take the sacrifice from people before they can offer them to express honor to God. Worship is being violated. Rather than growing in their sense of calling, Eli's sons are growing in their own selfishness, having no regard for the religious expression of others. God's voice is not heard because no one there is receptive to hearing his word.

When we feel we don't hear God's voice, could we be victims of the same paralysis? Our lifestyles can often violate the center of our faith, making even worship difficult. In his bestseller *New Rules,* pollster Daniel Yankelovich has a striking analysis of our culture as one preoccupied with inward self-fulfillment. He says that looking at one's own needs first is not only obsolete in our tightened economy but self-destructive.

There is a solution to the emptiness in the story of Samuel. The call comes. Samuel! Samuel! And Samuel awakens. He runs to Eli who is hard of hearing. But Eli says, "I did not call." And Samuel goes back to his peculiar bedroom, the nave of the temple where the ark of the covenant rests.

Samuel's job is probably to keep the lamp burning all night. This practice, begun by Aaron, reminded people of God's continued presence. Samuel probably checked the olive oil in the lamp and went back to sleep.

Samuel! Samuel! Again Samuel runs to Eli and receives the same response. The call comes a third time. By now Eli knows what is going on. He tells Samuel to go and lie down and when Samuel hears the call he should respond by saying, "Speak, Lord, for thy servant hears." He does just that.

There it is! The religious posture of the one of faith. Speak, Lord, for thy servant hears.

We are casting about as a youth facing big decisions: marriage, job, education, peace, war. Speak, Lord, for thy servant hears.

We are looking for a solution to a family problem: misunderstandings, big bills, hectic schedules. Speak, Lord, for thy

Lord, speak. Thy servant hears.

/by David S. Young

servant hears.

We are seeking direction for use of time and talents: retired, unfulfilled, overcommitted. Speak, Lord, for thy servant hears.

Samuel, we take it, is still young. He is setting the course for his entire life. His religious formation is what sets his direction, and ultimately his integrity and authority are established by his faith posture. A fellow pastor mentioned how it is like awakening in church. Faith is established by our turning in faith.

God often is not silent. It is just we who do not listen.

God often is not without providing direction. It is just we who have not checked the signals.

God often is not absent. It is just that we are not present to him.

Speak, Lord, for thy servant hears.

And if we say that, we had better be ready. The jobs aren't always easy. The risks are not always calculated. In fact, we may wish at points that we had just kept on sleeping.

Samuel gets a particularly difficult task. The next morning he opens the temple doors and very reluctantly tells Eli the painful words. His household will no longer be the priests. His household is to be punished. Samuel is a priest now called to be a prophet as well. And his words go on to establish his wisdom and credibility.

For the church to regain its sense of God's presence in any time of felt barrenness, will it not need to regain its prophetic voice?

That word for Samuel was a word of truth, and it is the truth that sets free. That word for Samuel was a word of judgment, and beside judgment stands the ever-present grace of our Lord. That word for Samuel meant he would have to stand alone, and in being alone he stood in the company of God.

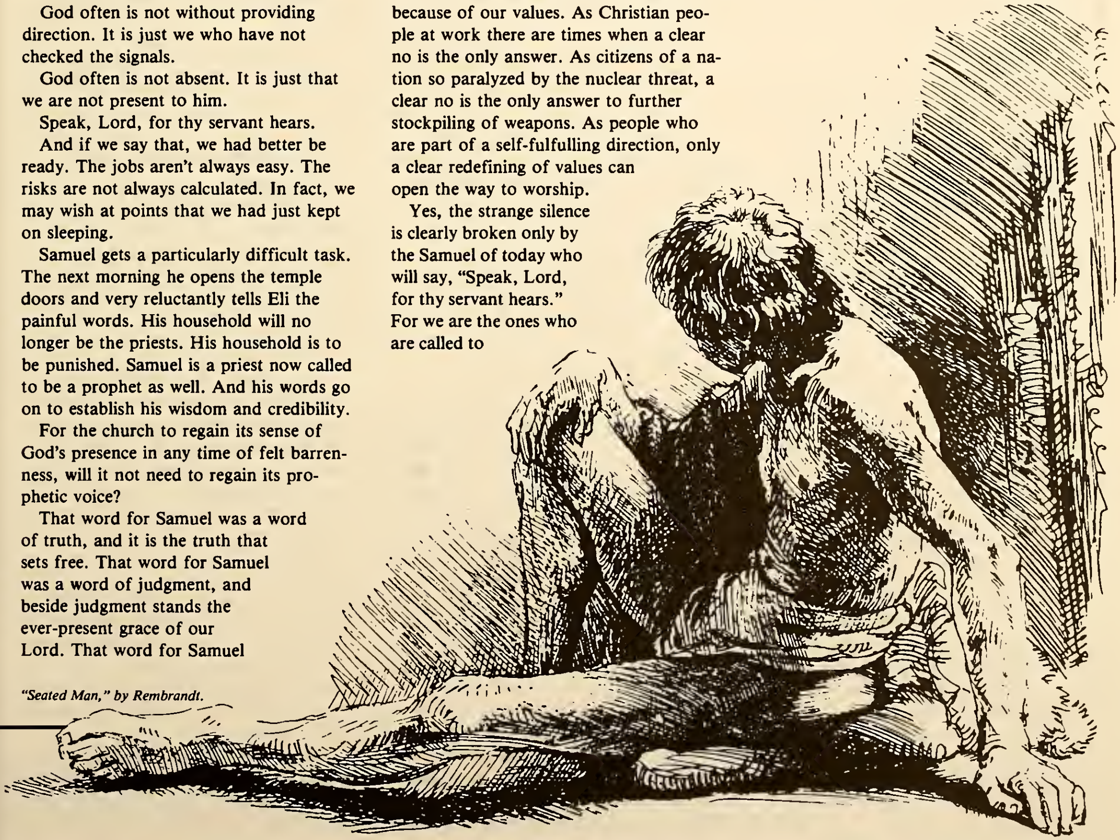
What a challenge today for us personally as well. We are called to hear the words of God and to respond, to act, to live, to be. Like Samuel we are called to go into life and speak where God leads us. It is not easy for us to open the temple doors, for at times we will have to meet very familiar faces with messages that are difficult to convey. And we at times will have to stand alone in that telling.

As young people in school we will often have to stand alone when we must say no because of our values. As Christian people at work there are times when a clear no is the only answer. As citizens of a nation so paralyzed by the nuclear threat, a clear no is the only answer to further stockpiling of weapons. As people who are part of a self-fulfulling direction, only a clear redefining of values can open the way to worship.

Yes, the strange silence is clearly broken only by the Samuel of today who will say, "Speak, Lord, for thy servant hears." For we are the ones who are called to be priests and prophets as well. We will be called to address the injustices and life patterns of the culture in which we live. We will be awakened even within the church, for here God's presence is always ready to be felt and known.

Listen. Who is calling your name? Awaken, God is here. The silence of God is broken when we respond to God's calling. Speak, Lord, for thy servant hears. ☐

David S. Young, a Church of the Brethren minister, is an interim guidance counselor at Lancaster Mennonite High School in Lancaster, Pa.



"Seated Man," by Rembrandt.

Growing the small church

Excited people naturally share their excitement. If faith has meaning, it will be shared. We wouldn't just sit on it.

by C. Wayne Zunkel

Growth is the natural condition in God's world. To live is to grow. And whether it applies to trees or turnips, tulips or tadpoles, children or churches, when you stop growing, you're through. When growth stops, death has already set in.

A normal, healthy, loving church, set in a reasonably normal setting, grows. Naturally. Loving people reach out in love to share that love. Excited people naturally share their excitement. If faith has meaning, it will be shared—as naturally as we talk about anything else that has meaning for us.

To put it negatively, you know a sickness has set in when people have been entrusted with the most important news of all time and simply sit on it.

If a loving faith is ours, we in the churches will find ways to pass it on.

The church—not a service club or lodge, not a voluntary agency promoting this good cause or that, not a government agency—the church is God's vehicle for achieving his will in his world as no other group can.

You may not realize it, but you already own the most important set of documents about "how to grow a church." Your New Testament was written by missionaries to missionaries.

The first-century church preached the true Word of God. They were as near to the Source as any could be. And they faced impossible odds—an oppressive, unsympathetic government nervous about this new, upsetting, subversive religion. They were small. They were scattered. For the most part they were terribly poor and had little formal education. They faced a vast mixture of cultures and religion. The world was big, cruel, antagonistic.

But they grew. Joyously. Naturally. Excitingly. Rapidly.

It was not studied with them. It was as natural as you please. Not easy. Not without pain or sacrifice. But it came, and got bigger and bigger, and there was no stopping it.

It just may be that they have some things to teach us.

Strategy 1: Go to the groups you are best suited to reach.

This is basic New Testament strategy. Read it for yourself. Andrew brought his brother, Peter. The Samaritan woman brought her village. Jesus called Matthew, a tax collector. Soon after that, many other tax collectors were dining with Jesus and following him. A sinful woman was forgiven. Soon other sinful women found their way to Jesus. People brought their families, their friends, those among whom they worked.

In the modern church, we often make evangelism so difficult—as if we must go to total strangers, knock on strange doors. It all starts with one person who wins a friend. The friend tells one or two more. And they bring a relative or neighbor and so on, like the old shampoo ad on television where faces fill the screen.

The place to start is not far away. Go to the people you know the best.

Strategy 2: Go to the receptive people.

All people are not receptive all the time. We are more receptive at some periods of our lives than others. And receptivity does not last forever.

Jesus knew about this. When he instructed his disciples to move on down the road if a village did not receive them, he was saying, "Go where people will listen." The ones who are open to what you have to say—"he that hath ears to hear" (Matt. 11:15 KJV)—are the ones where you need to focus your efforts.

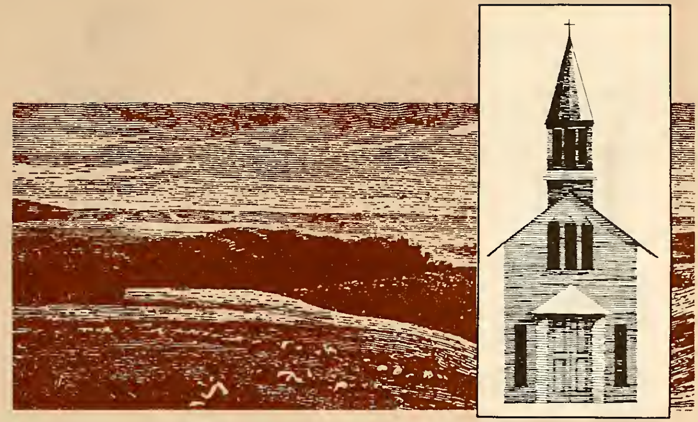
How helpful this has been in my ministry. During the early years in the small churches I served, I went after people who had been members but were not there now. I would get to know the people, try to win their friendship, try to lure them back. They were not interested. They had reinvested their lives in other things. Later, maybe, but not now.

Hold receptive people lightly. To badger is to drive them away. Love them. Let them know you care. But like unripe fruit or harvests not yet "white" (John 4:35), keep a caring eye on them, and wait.

Here are some obvious clues about just who are the receptive people.

- Visitors to your church are more receptive than those with no contact with the church. That should be obvious. But most churches do not act on it. If you can return their visit within 48 hours, when their interest level is highest, the odds are far greater that they will come back than if you wait a week or more. Your visit should be low-key, friendly, learning to know them. Simply let them know you are glad they came.
- When people move into your community, they have left friends, organizations, and structures of their lives. They are often lonely, looking for new places to put down their roots, and more open to new responsibilities than they have been for a long time.
- Children often are more receptive between the ages of 10 and 12 than are youth between the ages of 15 and 17. Many cultures have ceremonies to symbolize the transitions to adulthood and to recognize that those years are crucial to the directions of later life. Roy Burkhart, in the huge First Community church in Columbus, Ohio, had a year-long focus—"The Fellowship of the Block of Wood"—for children as they entered junior high. You may feel your church is not large enough to have this kind of focus. But many a rabbi spends countless hours one-on-one with students studying to become a "son of the law." You can too.
- People with needs that you are able to identify and then meet will be more receptive than people with other needs. Yorba Linda Friends church in California took a survey of young parents who lived in its neighborhood. What do you think was the number-one felt need of those parents? Marriage counseling? Child raising? What?

The number-one need uncovered in their survey was potty training for their children. So the church found a well-qualified teacher and offered a course in



In a big world, the small church has remained intimate.

In a fast world, the small church has been steady.

In an expensive world, the small church has remained plain.

In a complex world, the small church has remained simple.

In a rational world, the small church has kept feeling.

In a mobile world, the small church has been an anchor.

In an anonymous world, the small church calls us by name.

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toilet training. They used Proverbs 22:6 on their brochure: "Train up a child in the way he should go. . . . " Really!

Be alert to times of receptivity and invest your time primarily on those who are receptive. But know that receptivity does not last forever. It passes. A day, a week, a month may be too long.

Strategy 3: Use the tools you have.

A few years ago our church began a denominational night at Dodger Stadium (see August, page 18). Not only do our members go, but we encourage people to bring neighbors and friends. We assume that it is okay for Christians to have fun together, that an evening of fellowship among scattered churches in Southern California is a worthy endeavor.

We invited our neighbors across the street, a couple with children ages 9 and 11. They had not been in any church for almost nine years, since their youngest was a baby. (One Sunday as they sat on a front pew in a church, someone from the nursery had brought their screaming infant all the way up front to deposit the child with them. They said, "This is not for us," and never went back.)

But they went with our church group to that Dodger night. They also took along half a dozen friends from work.

Six months later, my neighbor said to me, "We're going to start coming to your church." I thought, "Sure you are." But several Sundays later, they were there. After church they called us over to ask all kinds of questions. Except for a few weeks when they have been away, they have attended virtually every major function of our church since their first visit.

Our little church has had a family night once a month, a covered-dish meal followed by some simple, light program. Our neighbors brought her mother, some of her mother's friends, and several friends of their own to that informal meeting. The mother joined the church, sings in the choir, and leads a craft group.

These are natural bridges into the church. They are as simple as the invitation of the disciples when they told friends about Jesus: "Come and see" (John 1:46). No need to argue theology or try to prove something. Come, see, and experience a group of people who have something I find of value.

Studies reveal that each of us has an average personal prospect list of 8.4 people: friends, neighbors, associates at work or school, and relatives. We all know people who do not go to church, who are not active, responsible disciples. We all know people who, with some friendship and a right approach, would become living members of Christ's church.

The Institute for American Church Growth questioned more than 10,000 lay people and learned that they came into the church for these reasons or through these invitations:

Special need	2%
Walk-in	3%
Pastor	6%
Visitation	1%
Sunday school	5%
Evangelistic crusade	½%
Program	3%
Friend/relative	79%

Work at learning to share your faith. You will share it best with those you know the best.

If each Christian won just one person this year, the church would double in size. Yet the sad truth is that 95 percent of all Christians in North America will not win one person to Christ during their entire lifetimes!

Use the tools you have.

Families may be a bridge. When a wife

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never buttonholed a person;
never judged people weighed down with sin.
He ministered to the whole person;
met people where they were;
tried to give a vision of what they could be.
He said, "As you go . . ."
He went naturally.
His disciples reached out to those they knew: Andrew brought Peter,
Samaritan woman brought her entire village.

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can come to church with her husband and children as an entire family, their decision is far stronger, with far less pain and social disruption, much more apt to be stable and lasting, than if only one person comes.

In the New Testament, entire households often entered the church at one time. My father, serving a church in industrial Lima, Ohio, during World War II, observed that if a child came alone that child rarely stayed on unless the family was also won.

New people are the best evangelists, for several reasons. Their excitement is high. They have a deep commitment level. They have many outside contacts. And perhaps more important of all, they know the way in to the church. They can help explain things to those who are new to the faith.

Strategy 4: Don't dump the whole load at once.

Meet people where they are and love them. Take them where they are and trust God to lead them. Take them where they are and give them the freedom to struggle and grow, just as you have demanded that kind of freedom for yourself.

They have much to learn. They need much patience. They need a strong arm of love around them. They need time.

We shut people out when we demand too much too soon. Begin at the point of their felt need. Go with them step by step, giving God a chance to work his own special miracles in their lives.

Strategy 5: Keep evangelism high.

Churches tend to grow to a certain level of attendance and then plateau. Most churches in our country tend to cluster around worship attendance at 30 to 35. The next cluster comes at 70 to 85. The next at 115 to 135. Then 175 to 200. And so on.

The questions is, How do you move a congregation up to the next level of worship attendance. Only through major effort. The only way our Panorama City church, which now is at 30 to 35, can move up to the next level is by taking on some important projects that will help us evangelize and grow. If this is our priority, it will mean postponing other things we'd like to do, but which we can live and grow without.

For example, we have no nursery. We know that if we are to grow, we must equip and staff a nursery now. We have only one church school class for grades one through six. The age span is far too great. If we are to grow, we must begin to staff at least two elementary classes, even though at first we may have no children in one of those classes on some Sundays.

Know your goals. Keep them clear. Know what must be done to move in the direction of those goals, or you will flounder.

Any of these strategies that your church could follow is only the first step to growth in your congregation. You can invite people to church in many ways, and they will come for many different reasons—some social, some selfish, some spiritual. But once a new member first comes to church, what matters is the kind of care he receives after becoming part of the church. Newcomers must then be loved and carefully taught and challenged and nurtured once they are in church.

The glory is God's.

And therefore the power to make it happen comes from him, too.

The Spirit helps in at least two ways.

Before we ever approach a friend, before we go to some important meeting, before we approach some impossible task, God's Holy Spirit is already there and at work.

If it is God's church, he wants it strong and vital at least as much as we do. And if it is his will that another person have full life, know wholeness, experience meaning and health, is it too much to assume that God is already at work in that life, preparing the soil?

How much easier is any task we face when we know that God was there first, preparing the way.

The second way in which the Spirit works is by empowering us. He gives us strength and wisdom beyond our own, gives us words when otherwise we might be speechless (Mark 13:11), gives us strength when we are by nature fearful.

A simple New Testament faith must be ours: If God wants it done, he will supply the resources. ☐

This article is excerpted from Growing the Small Church, A Guide for Church Leaders, *a study course published by the David C. Cook Publishing Co., Elgin, Ill. C. Wayne Zunkel is pastor of two small and growing churches in California, Glendale and Panorama City, and has also served at two large, urban churches in his 25 years of pastoring.*

book review

Needed: Evangelism springing from the love feast and feetwashing

by Donald E. Miller

Wayne Zunkel's new book, *Growing the Small Church,* is part of an increasing number of books and articles on the subject of church growth. The church growth movement as it is developing in our day originated with the work of Donald McGavran from years of experience on the Asian mission field. McGavran concluded that the growth and decline of congregations follow certain patterns that can be studied by the social sciences. McGavran set up an institute to carry out such studies, and his vision has been picked up by others such as Win Arn, C. Peter Wagner, and Lyle E. Schaller.

A basic presumption of the church growth movement is that numbers matter. Wayne Zunkel shares this presumption, likening the size of a congregation to the temperature or the weight of a person. It is an indicator of spiritual health.

Another presumption is that one can study the growth patterns of a congregation, the receptivity patterns of prospective members, and the outreach attitudes of present members. Wayne's book is full of "medical charts" designed to help a congregation study its own patterns and prospects for growth.

Still another presumption is that a congregation must decide to grow if growth is to take place. Most important is the pastor's decision, but of equal importance is the participation of the people. The congregation must decide to take the steps necessary for growth and overcome the "illnesses" that kill a congregation.

Finally there is the presumption that the congregation must work at evangelism through the network of persons they know, through the needs of people, through those who are already receptive, and through the like-minded. The approach is not primarily mass evangelism, door-to-door canvass, distributing tracts, nor tricking strangers into admitting that they need to be saved.

I have suggested in several places that Brethren should become more evangelistic in ways that are a genuine expression of the Brethren understanding of the New Testament. My own suggestion has been that Brethren develop "hospitality evangelism." Hospitality presumes that growth is important, but that growth is more than numbers or organization. We are called to grow in faith, and that will certainly mean reaching to others. It may not always mean growth in numbers.

Hospitality will find a way to live and care for others. The mission of the church is such care and love for others in the Spirit and power of Jesus Christ. People are then added in the ongoing mission of the church. Church growth can too easily aim at attracting people to the church and then attempting to discover a mission.

Hospitality will reach for the receptive people, but not simply among those who are sociologically like-minded. Hospitality offers a sanctuary for the oppressed and the suffering, even when such efforts are criticized in the surrounding community.

Actually, Wayne's book springs deeply from his own deep Brethren commitments. That is clear from the many Brethren illustrations, from his own concern for human need, and from his effort to keep social and evangelical concerns wed to one another. Yet I could wish that mission and growth were brought closer together. I could wish for an evangelism that springs from the love feast and the washing of feet. If congregations look past an approach that may seem gimmicky, they will find in Wayne's book many suggestions to embody a faith in the presence of God's Kingdom moving among us. ☐

Donald E. Miller is professor of Christian education and ethics and director of graduate studies at Bethany Theological Seminary in Oak Brook, Ill.

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Burning bush

by Kenneth I. Morse

A hundred times I walked that way,
past weathered barns, by rotting railroad ties
where flowers grew as wild as weeds.
A hundred times I stopped to watch
creek waters curl and wash a willow tree,
then pause to dance in the warmth of the sun.
A hundred times I heard the earth sigh,
and I waited for a whisper in the wind.

Then one day, a day no different from the others,
here in the midst of my accustomed places,
I saw the miracle, the light within a light.
A tree flamed with a thousand fires,
defying death and brightly reaffirming
its right to be consumed and live again.
I heard a voice, like tempered thunder,
explain that God needs no explaining.
God is who God is.
Everything else is commentary.
God is. Is that not miracle enough?

And I am who I am, awed by this wonder.
I am who I am, standing naked in this light.
The places I have walked
a hundred times, unseeing,
are all God's holy ground. ☐

Kenneth I. Morse is a member of the Highland Avenue Church of the Brethren, Elgin, Ill. A poet, hymn writer, and author, he was editor of MESSENGER 1950-1971.

one's voice

Not by our plan

Lila McCray
interviewed by James H. Lehman

As I talk to people about their faith, I notice on the one hand that they are eager to talk. "I'm so glad you asked," they seem to be saying. "My experiences have moved me deeply and I want to tell you about them." On the other hand, however, they are reluctant. "What will people think? Will they think I'm weird?"

Lila McCray had this anxiety.

But in other ways Lila also showed her eagerness to talk. In a portion of the interview not included here, she remarks, "Why are we not willing to share? God does speak to us and not all in the same way."

Lila is in charge of congregational support for the Church of the Brethren General Board. My question was about her call to the ministry.

I guess that I have always felt called by God, though I haven't always responded to the call. I think I've always felt that I've been in a ministry.

But in terms of serving as a pastor—never in my wildest dreams did I ever think I would be licensed or ordained to the ministry. Then the district had a need. They asked, "Would you consider pastoring a church?" I said, "Oh, no, I couldn't do that." But then I said, "Well, maybe I will speak on a few Sunday mornings." They asked, "Would you consider being licensed?" I said, "No, because I do not have all the formal training." But then somehow—and I don't know how this happens—it felt right for me to say yes.

All of the calls have not been that easy. We had planned after we were married that we were going to Africa to be missionaries. It was just like that. But we were told there was no place for us.

Fifteen years later, we received a telephone call from Henry Long, executive of the then Foreign Mission Commission, who said, "We need somebody with your skills in both Africa and India. Would you consider it?" Fifteen years later!

We had always prayed, "Lord, if there is another ministry that we need to be involved in . . . ." We struggled for a bit, but not long because again it was right.

Now I'm not saying that makes it all a bed of roses. Some people say, "Well, when the call of God comes, everything's going to fit together in nice, neat packages." There were intense problems, lots of dialog, lots of struggle. But we knew it was right.

I can't explain how the Spirit works. I wish I could sometimes, but that would take away the mystery of it.

Do you have regular times during the day for personal prayer and devotions?

I wish I had. I have great expectations of myself. I start out and say, "Now, I'll get up at 6:00 in the morning." First thing you know, that is all blown. Let me say, I do have personal times. It may be five minutes here or five minutes there.

Do you know where I do most of my praying now? When I'm doing that 294 around Chicago. When I get caught in that traffic between 290 and 90 and I know that I might be sitting there for 15 minutes, I can offer up a lot of prayers.

Sometimes the whole world becomes that world right there, caught on the freeway; the aloneness, the alienation, the chaos, the oppression of each other, the hunger become condensed in the people around me. And I become aware that this is God's world. And how do I become his instrument in the midst of all that?

It's amazing—the people or programs that will come to me just sitting there. I never used to be able to do that. I used to think you had to block out 10 minutes or a half hour, and if you didn't get down on your knees, it wasn't for real.

Do you ever hear anything that you would say is God's voice?

I do not believe that I have ever heard a voice. There have been times that I have had visions, when I felt God was speaking. Not when I was awake; they have always come in the night.

The visions are visual, but they are of people. You see, that's why people are so important to me, because I see God working through people in my life.

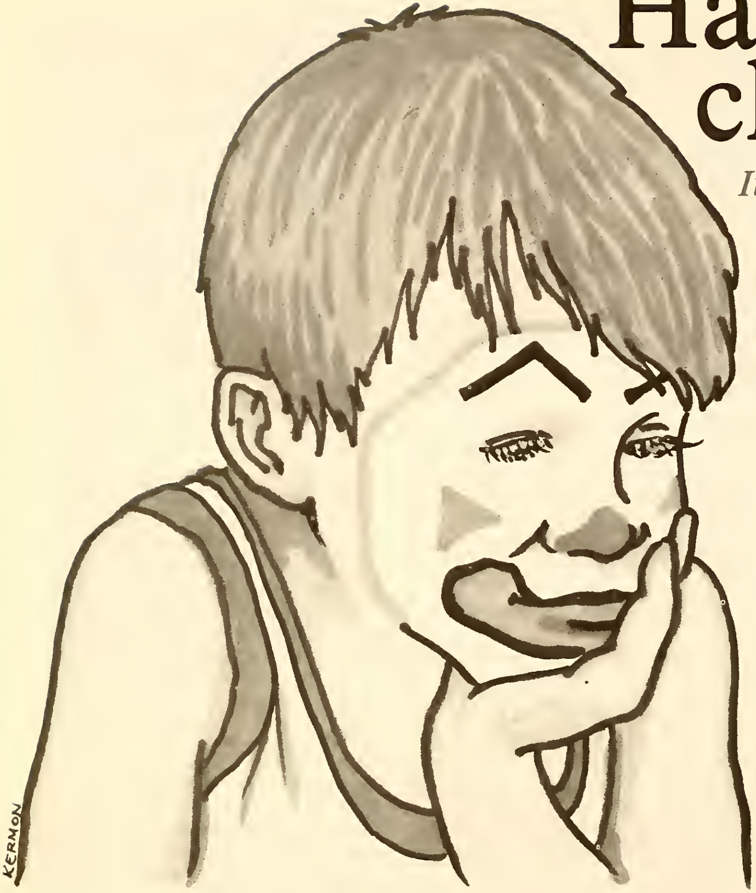
I used to try to put them out of my mind, I really had one in India about our son and a struggle he was having and my need to contact him, but I couldn't share it with anybody. Then we got a telegram saying Larry was really having a struggle and maybe I should go to Woodstock school and spend time with him. Then it all came back. But I was not willing to recognize the vision at the time I had it. I tried to put it out of my mind.

God's kingdom opens up in so many ways, and it's so beautiful! And there are so many mysteries. But it doesn't come according to our plan. It comes according to his plan. ☐

James H. Lehman is a free-lance writer and producer of audiovisuals. This inteview was done for a videotape production, "It is the Same God," which was shown at Quest II in October 1981. Audio cassette copies of the video soundtrack are available from the Spiritual Life Office, Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, IL 60120.

Halloween clown

It is a gift of the Spirit to know that new life may even come on days that begin all wrong.



by Charles R. Simmons

He came to school crying. It was the day of the Halloween party and parade, and he didn't have his costume. The teacher called home, but his mother wasn't there. "She *has* to be," he insisted.

A couple of high school girls who helped in the mornings with the combined kindergarten and first grade class suggested that they might dress him up. They thought he would be cute dressed as a girl.

The macho first-grade male burst into tears again. The humiliation of it all!

Then it was remembered that they had some old clothes in the school office. Perhaps he could find something there.

"Do they have a Dracula costume?" he asked.

No, but would he be willing to be, say, a hobo?

"No."

Then the teacher's aide came to the rescue. She had brought along a make-up kit for creating her own costume. She asked, "How about being a clown?"

He was willing. Soon he had a colorful clown face which, with an old paint shirt and other items, transformed him into one of the most attractive clowns on a marvelous circus-like day.

After the parade of all the pupils and teachers around the school grounds, the children were told that they could remove their masks and costumes, and come back down to earth. The little clown looked again at his image in the full-length mirror. He was absolutely delighted. "Do we *have* to change? I just love Halloween. It's so much fun."

Now, when the teacher's aide writes her report on the significant events of the school year, the account of one boy on Halloween probably will not be told. It doesn't fit the usual categories for things like reading skills and socialization.

No one need be blamed for the fact that measurable and comparable progress must be rather mundane, dealing with basic skills, but we also need to recognize that there is more to education. It seems to me that there is reason for rejoicing that on October 30, 1981, a certain boy became a clown. And perhaps he discovered that even on the worst of days, when everything has gone wrong, when Mother is not where she is supposed to be, and all is hopeless . . . on such a day an ordinary, lonely little boy can become a clown.

Sometimes it happens that people come into places such as church feeling disappointed and maybe very, very low. And in the course of events and pronouncements about the grace of God, something happens. Unexpectedly, unprogramed, and without manipulation, a certain person comes to know that he is more than ever seemed possible. Yes, it happens in church sometimes that ordinary people become fully alive in the Spirit of Christ. It shows in people who walk against hunger, demonstrate for peace, or sing in the choir. It is evident in Sunday school teachers and hosts for the drop-in center. And it is a miracle that enables us to be clowns in caring in many ways.

The trick is for us not to tie miracles of transformation to a Halloween or an altar call or special Sundays. It is a gift of the Spirit to know that new life may even come on days that begin all wrong. ☐

Charles R. ("Chuck") Simmons is pastor of the First United Methodist church in Ventura, Calif.

Justice, only justice

'Putting offenders in prisons doesn't reduce crime; it never has. We need to be educating people to understand that it hasn't solved the problem and that there are alternatives to imprisonment.'

by Christopher Keating

Since Annual Conference passed a statement on criminal justice reform in 1970, Brethren have been at work in various ways: prison visiting, baking cookies for prisoners, evangelizing, operating bail funds, ministering to victims.

In this interview, Bob and Rachel Gross, field workers for criminal justice and coordinators of the Death Row Support program (a project that involves writing letters to those on death row), share their ideas about criminal justice and the October 17-23 Criminal Justice Emphasis Week.

What are Brethren doing in terms of criminal justice work at the moment?

Bob: I'm sure that there is much more going on than either of us know about. But maybe the most common thing is regular prison visiting. That may take the form of just going in to sit down with the men or women and join them for conversation, it may be doing a worship service, and it may be providing books and reading materials. In the York Center congregation, and also among Bethany students and faculty (see "Do we have to put people in jail?" May 1979, page 30), there is a bail fund operating that provides money for people in their local county jail. They've built up quite a good relationship with the authorities there.

Another approach is what Brethren do when they are victims of crime. One example of this is the fire that burned down the New Windsor Center storage building. Apparently it was arson. Miller Davis, representing the center and the Church of the Brethren, appeared in court at the sentencing of the convicted arsonists to say that the church is not interested in punitive action, and to ask that the court consider the needs of the defendants. Rachel could tell about involvement with the death penalty.

Rachel: We have about 350 people involved with the Death Row Support Project, but we've publicized it enough that they are not all Brethren.

There are some Brethren that have had quite a bit of involvement. One woman in Pennsylvania sponsored a dinner with her church's youth group to help raise money for the legal expenses of the man that she's been writing to. In Minnesota, the pastor of the Worthington church had a group writing project going. Wanda Callahan, in Florida, baptized a man on death row that she had been writing to, and he became a member of the Church of the Brethren. There has been that kind of involvement.

Bob: One couple visited the fellow they had been writing to while on vacation. The whole experience of anticipating the visit, the visit itself, and then what happens afterwards for both the family and the fellow was more than they could put into words. Part of that was the man was so thrilled someone cared enough to come and visit him.

What happens when a congregation or individuals get involved with this type of ministry? What kinds of changes do the people on both sides undergo?

Rachel: I remember Dave Hendricks, the pastor in Minnesota, said that one couple in his congregation began writing even though the husband didn't want anything to do with those "horrible people." After their first reply, he was so excited that he changed his view of people on death row. That's one specific thing that I think has probably happened several times. It's been able to influence Brethren to help them know that people on death row are human beings.

Bob: I think that same thing happens whether a church is involved in jail visiting or any type of ministry. The stereotypes that are built up by those in prison and those out of prison break down. Often, I think the most important kind of ministry that occurs is simply friendship—with all the things that friendship involves.

The rate of recidivism is way over 50 percent; in other words, more than half the people coming out of prison are going back in. Among those who have someone concerned on the outside, the rate is much less. It makes a big difference. It makes a difference to the judge in the courtroom in terms of what sentence is imposed.

It just broadens the person's experience to get involved in that type of ministry, and it can develop a friendship that crosses the usual circles of friendship.

What's the purpose of the Criminal Justice Emphasis Week, and what is going to be available to congregations during that time?

Bob: There are two purposes. One is for congregations to study particular questions and concerns in the area of criminal justice. The second is more long term. The materials we've provided encourage a congregation to begin some kind of ministry, whether it be visiting a local prison or jail, working with victims, writing to someone on death row, or working against capital punishment. If they are interested in starting in on some ministry, we can set up a workshop so they can learn more.

There are four emphases for the week—ministry to victims, ministry to offenders, bail funds, and the death penalty. Working with victims might involve something creative like victim/offender reconciliation, in which the victim and the offender sit down together with a third-party mediator to talk over the whole situation.

Ministry to offenders involves visiting, helping people who are coming out of jail or prison, and being in touch with their families. Bail funds is the third area. On the average, over half the people in local or county jails have not been found guilty of anything, but they've been put in there because they couldn't afford to pay bail. The ministry of providing bail is one that I think congregations and districts could be involved in.

As far as the death penalty goes, we're suggesting that people write to someone on death row, or begin working to prevent the use of capital punishment. In the event of a scheduled execution, there are some ways people can take action.

We also have some Sunday school materials that we're recommending to congregations for use during the emphasis week.

What do you see coming out of this week?

Bob: Among those congregations that get involved, I think they will find some valuable information and learn some things that they didn't know before. I also hope that a few will begin a concrete kind of ministry in one of the four areas.

What does the current "get tough on crime" attitude in the country suggest to you?

Rachel: To me, it means that we need to get the facts in front of people about the truth. Putting offenders in prisons doesn't reduce crime; it never has. We need to be educating people to understand that it hasn't solved the problem and that there are alternatives that work, and that's where we should be putting our energy.

Bob: That attitude is also manipulated by people with political ambitions, and I think that part of the motive is vengeance. This is most clear in the case of the death penalty, because over and over studies have shown that there is no significant deterrent effect in capital punishment. In fact, it often shows that there is a counterproductive effect.

This country is going through hard times economically at the moment, and I think that kind of frustration usually warrants a scapegoat. The person who we identify as a criminal has traditionally been a scapegoat.

One thing that should be made clear is that there is no crime wave. Polls and studies of how many people have been victims of crime have shown about an even rate, per capita, of criminal offenses. So the crime wave is a myth—actually, there is an incarceration wave.

But, isn't it a natural thing to say, "There's more crime now"? It certainly seems that way.

Bob: It may seem that way. One thing that is happening is that crime is increasing in the suburbs. Of course, when the population grows, the number of offenses grows. But in terms of a per-capita rate, it's been pretty steady.

What types of changes can be made in the system to work toward a reduction of crime while preserving justice for everyone?

Rachel: I think that just beginning to use alternatives that keep people out of prison in the first place. There are also all kinds of possibilities of working with children as they are growing up.

Bob: There just had to be a basic change in society before we can seriously change the crime situation. That's the ultimate answer. Another approach is to remove the presumption of imprisonment. That option of not presuming imprisonment has been tested and been used in lots of other countries.

What is really needed is for people to seriously want to reduce crime, rather than to punish. It requires a different approach, and it's a big change. But it can begin to happen on a local level. It's not difficult; it just means looking at things from a more positive point of view. ☐

Christopher Keating, a University of La Verne journalism student, served this past summer as an intern on the MESSENGER staff.

For more information concerning Brethren Criminal Justice, the October emphasis week, or resource material, contact: Brethren Criminal Justice, R.R. 2, 144 Farm, Churusbusco, IN 46723.

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TRAVEL—Juniata College Tours. BERMUDA Weekend, Nov. 12-15. SONG OF NORWAY Cruise, Feb. 1983. Seven days to Cayman Islands, Jamaica, Cozumel, Mexico. SPAIN, Feb., one week, inexpensive. SOUTH PACIFIC HIGHLIGHTS, 17 days, beginning Feb. 24. June/July, LONDON for budget week. July 2, 1983, OBERAMMERGAU PASSION PLAY. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16642. Tel. (814) 643-1468.

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turning points

Licensing/Ordination

Archbold, Phill Carlos, ordained July 11, 1982, Brooklyn First, Atlantic Northeast

Bowman, Christopher David, licensed July 4, 1982, Elgin, Illinois/Wisconsin

Boyer, Clyde Jeffrey, licensed June 27, 1982, Oriental, Southern Pennsylvania

Christner, Jay L., ordained May 23, 1982, Somerset, Western Pennsylvania

Colvin, Michael Otis, ordained June 27, 1982, Dixon, Illinois/Wisconsin

Davidson, Jeffrey A., licensed June 27, 1982, Middle District, Southern Ohio

Davidson, Kenneth Wayne, ordained June 13, 1982, Mont Ida, Western Plains

Forney, Cynthia, licensed June 27, 1982, Los Angeles Ladera, Pacific Southwest

Gehr, G. Douglas, licensed June 6, 1982, Ephrata, Atlantic Northeast

Grove, Charles, licensed May 2, 1982, Fairview, Northern Plains

Hammond, Todd, licensed April 14, 1982, Trotwood, Southern Ohio

Hawbaker, Duane L., ordained June 20, 1982, Upton, Southern Pennsylvania

Hellman, Edwin, licensed May 2, 1982, Swatara Hill, Atlantic Northeast

Jones, R. Douglas, ordained June 27, 1982, Roanoke Williamson Road, Virlina

Kim, Kwang Suk "Dan", Korean ordination recognized July 10, 1982, Pacific Southwest

Martin, Donna Ritchey, ordained March 21, 1982, Franklin Grove, Illinois/Wisconsin

Martin, Timothy Ritchey, ordained March 21, 1982, Franklin Grove, Illinois/Wisconsin

Moore, Rodney Lee, ordained March 20, 1982, South Waterloo, Northern Plains

Redekopp, Orlando H., licensed March 7, 1982, Chicago First, Illinois/Wisconsin

Rill, Jeffrey Bortner, licensed January 3, 1982, Black Rock, Southern Pennsylvania

Shank, I. David, licensed June 20, 1982, Upton, Southern Pennsylvania

Shetler, Mark A., licensed June 27, 1982, Windber, Western Pennsylvania

Simmons, Keith, licensed April 14, 1982, Brookville, Southern Ohio

Swick, Brian Jay, licensed June 27, 1982, Pleasant Hill, Western Pennsylvania

Sykes, Clarence, ordained June 26, 1982, Cumberland, Southeastern

Tubbs, John, ordained June 27, 1982, Bethel Nebraska, Western Plains

Wilcox, John Thomas, licensed June 13, 1982, Carlisle, Southern Pennsylvania

Pastoral Placements

Anspaugh, Erick, to Cedar Grove, Southern Ohio, part-time

Bailey, Steve, from White Cottage, Southern Ohio, to Waka, Southern Plains

Bowser, Jim, to Lindsay, youth director, Pacific Southwest

Grams, John, from other denomination, to Pleasant Valley, Northern Plains

Grimm, Michelle L., Messiah College grad, Indian Creek, Atlantic Northeast

Heffner, Richard, from Beaver Dam, Mid-Atlantic, to Woodbridge, Mid-Atlantic

Johnson, Jeffrey, from Buffalo, Southern Pennsylvania, to Welty, Mid-Atlantic

Jones, R. Douglas, from Bethany, to Florence, Northern Indiana

Kostlevy, William, from Bethany, to Florence, Northern Indiana

Martin-Adkins, Alice, from Champaign, Illinois/Wisconsin, to Good Shepherd, Mid-Atlantic, part-time

Parks, Talmadge, to Rowland Creek, Southeastern, part-time

Payne, Russel R. Jr., from Liberty, Southeastern, to Coulson, Virlina

Richardson, Lonnie L., from other denomination, to Lynchburg, Virlina

Ringgold, Carroll, from Maple Springs, Western Pennsylvania, to Pleasant View, Mid-Atlantic

Stone, Steve, from secular, to Hickory Grove, South/Central Indiana

Walters, William E., from Mount Pleasant, Northern Ohio, to Shippensburg, Southern Pennsylvania

Wright, Andrew, from Mount Morris, Illinois/Wisconsin, to Springfield, Southern Ohio

Deaths

Allen, William R., 83, Girard, Ill., April 26, 1982

Armantrout, Raymond Earl, 88, Modesto, Calif., June 20, 1982

Baker, Frank, 99, Greenville, Ohio, May 23, 1982

Bender,Clara, 82, La Place, Ill., May 7, 1982

Blocher, Russell, 68, Greenville, Ohio, Dec. 7, 1981

Bloom, Willard, 80, La Otto, Ind., May 25, 1982

Brendle, Daniel, 72, Ephrata, Pa., July 9, 1982

Burall, Jesse, 80, New Market, Md., June 18, 1982

Burge, Mabel C., 74, Flora, Ind., June 9, 1982

Deal, Howard, 74, Onekama, Mich., March 8, 1982

Eigenbrode, Vada, 94, Waynesboro, Pa., June 11, 1982

Farran, Elizabeth, 76, Parsons, Kan., May 1, 1982

Ferguson, Mabel, 78, Windber, Pa., June 21, 1982

Fourman, Galen, 72, Greenville, Ohio, May 30, 1982

Fousnought, Alyce, 69, Garrett, Ind., April 29, 1982

Fradenburgh, Lois L., 63, Elgin, Ill., June 2, 1982

Fulk, Mary Jane, 80, La Otto, Ind., May 25, 1982

Grove, Earl F., 90, Kalona, Iowa, April 11, 1982

Hatton, Delbert, 54, Union City, Ind., April 19, 1982

Hofecker, Paul, 66, Windber, Pa., June 11, 1982

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For more information contact: Mrs. Gayle W. Kreider, Director of Admissions, Juniata College, Huntingdon, PA 16652. Telephone (814) 643-4310. Other Brethren colleges are Bridgewater College, Elizabethtown College, Manchester College, McPherson College, and the University of La Verne.

CHRISTMAS

Y is for
Yuletide, season of the
Year when hearts grown old turn
Young again.

This quotation from *A Is for Angels, an Alphabet Book for Christmas,* by Kenneth Morse and Joyce Miller (The Brethren Press, 1978, $3.95), expresses well the ageless appeal of this most significant Christian holiday. Many of the books listed below were created especially for the young, but others will find them enriching too.

For all ages

A Is for Angels is beautiful in both design and choice of words. This collaboration by a Brethren author and a Brethren artist can be used for display and for personal mediation. Or try it as a choral reading in Sunday school, worship services, or at home.

Joyce Miller has also compiled the rich resource *In Straw and Story* (The Brethren Press, 1977, $8.95). Of special note is the group of Christmas carols by Brethren musicians. A section on international traditions from such countries as Germany, Nigeria, Ecuador, and India contains recipes for holiday food and directions for a wide variety of crafts and activities.

Displaying *The Nativity* (Delacorte, 1981, $9.95), an unusual pop-up book, could become a valued family tradition. Borje Svensson has recreated in watercolor the 18th century Neapolitan creche displayed each year at the New York Metropolitan Museum of Art. Although it can stand on a shelf as a regular book, it also opens up to three feet, showing the figures three-dimensionally.

In the book *A Northern Nativity* (Tundra Books, 1976, hardback $9.95, paper $6.95), William Kurelek, a well-known Canadian artist, recalls his boyhood Christmas dreams in which the Nativity story got mixed up with his history and geography lessons. All these dreams started and ended with the questions, "If it happened then, why not now? If it happened there, why not here?" In 20 starkly beautiful paintings, the Holy Family is found in such humble Canadian settings as an Indian trapper's encampment, a fish-drying hut, a Salvation Army hostel, an igloo, and a prairie grain elevator.

Picture books

The legend of the old woman who decided too late to accept an invitation to accompany the Wise Men on their journey and who now wanders the earth searching for the Christ Child is told in two attractive picture books. *Baboushka* (by Ruth Robbins, illustrated by Nicolas Sidjakov, Parnassus Press, 1960, $5.95) is a small treasure, meticulously designed to reflect the dignity of the Russian version of the tale. In the Italian version, the bright, vibrant colors of *The Story of Befana* (illustrated and retold by Ilse Plume, Godine, 1981, $11.95) suggest the sunnier skies of Mediterranean lands.

A beautiful rendering of a beloved carol is found in Tomi de Paola's book, *The Friendly Beasts: an Old English Christmas Carol* (Putnam, 1981, hardback $9.95, paper $4.95). Choirboys in Renaissance costume introduce the donkey, the sheep, the dove, and the cow who gave their special gifts to the Holy Family. The distinctive pictures culminate in a large double-page Nativity scene that can be used with groups.

Family read-alouds

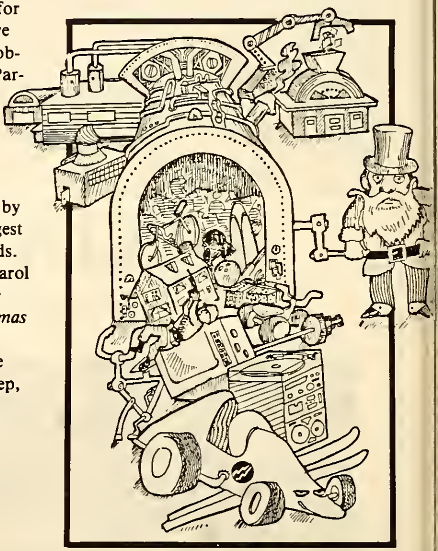
Christmas is a good time to turn off the television and celebrate the holidays with a family story hour. Books selected are probably those that are humorous, can be finished in one or two sittings, and have a wide age appeal.

Consider these: *Star Mother's Youngest Child* (by Louise Moeri, illustrated by Trina Schart, Houghton, 1975, hardback $6.95; paper $2.50) is an appealing story about a crusty old woman and an ugly little boy who are united in their loneliness and their wish to celebrate Christmas just once. In *Emmet Otter's Jug-Band Christmas* (by Russel Hoban, illustrated by Lillian Hoban, Four Winds Press, 1971, $4.95), Emmet and his widowed mother both feel the Waterville Talent Show will be the way each can give the other something special for Christmas.

The Best Christmas Pageant Ever (by Barbara Robinson, Harper & Row, 1972, hardback, $6.95; Avon, paper, $1.95) comes about when the six terrible Herdmans, terror of the school and town, take over the Sunday school's annual play, bringing not chaos as expected but instead new meaning to the Christmas story.

Things to make and do

An extremely useful resource for parents and teachers to use with four- to eight-year-olds is *Things to Make and Do at Christmas* (by Ellen Weiss, Franklin Watts, 1980, hardback $8.40, paper $3.95). This cheerful, colorful book suggests at least four activities for each of the four weeks before Christmas. The directions can be read by children and call for craft and kitchen materials that are inexpensive and easily acquired.



From Unplug the Christmas Machine

Careful, illustrated directions characterize *Christmas Crafts for Everyone* (by Evelyn Coskey, Abingdon, 1976, $8.95), an activity book for older children and adults. The author gives European religious traditions that are the background for decorations made from paper or materials found in the kitchen and workbasket.

The Jesse Tree (by Raymond and Georgene Anderson, Fortress Press, 1966, $3.25) is a booklet that tells the heritage of Jesus in stories and symbols of Advent. Families are invited to follow the suggested Bible readings and meditations and to add one symbol to the Jesse tree each day of Advent.

Besides books

Filmstrip-cassette combinations, which in the following cases are adaptations of picture books, are effective and fairly inexpensive ways to vary the media presentation in Sunday school and worship. *The Little Drummer Boy* (7 minutes) provides rich, colorful paintings and collages and is narrated simply by the singing of the well-known carol. A mother and small child visualize the birth of Jesus occurring in their own beautiful Swedish countryside in *Christmas in the Stable* (6 minutes). Renaissance music, costumes, and setting make a captivating presentation of the legend about the homeless juggler and the Christ Child in *The Clown of God* (15 minutes). Filmstrips ($12) and cassettes ($6) can be purchased from Weston Woods, Weston, CT 06883.

An unusual resource for preparing for Christmas is a workshop called "Unplug the Christmas Machine." Geared for a four-hour session with anyone over age 12 or so, the experience helps people create more rewarding, less stressful, and more value-centered Christmas celebrations. Christians often struggle with the clash between the spiritual meaning of Christmas and the secular trappings. Churches may want to sponsor "Unplug the Christmas Machine" to help members carry the vision throughout the Christmas season.

Order the leader's guide by sending $35 to Robinson/Staeheli, PO Box 820, Camas, WA 98607.

Except for the filmstrips and workshop, all materials mentioned can be ordered through The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. Many can also be obtained from local public libraries.
—MARY GREENAWALT

A member of the Highland Avenue Church of the Brethren, Mary Greenawalt is a librarian at the public library in Elgin, Ill.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• "A raving lunatic who goes about stark naked, talks to animals, catechizes a wolf and makes himself a snow-wife." Those are the harsh words Voltaire used to describe a man whose birthday the whole world is celebrating. Eight hundred years ago this month, Francis Bernadone was born in the village of Assisi. Today, and every day of the year, this ancient and lovely town welcomes over 1,500 buses, crammed with tourists eager to pay homage to Francis, whom the "usually cautious church" declared a saint only four years after his death. Writing of St. Francis in the "Sojourner," Richard Rohr said, "When the great seers arise, their lives always confuse the rest of us. They seem to change all the rules, look in different directions for joy, and find love in the most unsuspected places."

If ever there was a saint with whom the Brethren could resonate, it is St. Francis of Assisi. Here was the rich young aristocrat who said "yes" to Jesus and "no" to papa. He did indeed throw off his expensive garments in the streets of Assisi, turned his eyes toward Jesus and the cross, and never wavered from that turning. Here is the singer of songs who chose "Lady Poverty' as his lover, who believed passionately in the unity of creation, a world and a people invaded by holiness. Out of this he could write, "Lord, make me an instrument of your peace."

When Francis was 23, while praying before a weather-beaten crucifix in the nearly roofless chapel of San Domiano, Francis heard Jesus speak to him, saying, "Go and repair my church." Francis did. First he repaired with bricks and mortar and copper. Then he repaired the larger church with the spirit of love with which Jesus had filled him.

My favorite story concerning St. Francis was reported in one of the renowned biographies of his life, *The Little Flowers of St. Francis*. Francis drew great crowds with his fervent preaching. One day a friar, Brother Masseto, asked, "Why after you? Why does all the world seem to be running after you, and everyone seems to want to see you and obey you? You are not a handsome man. You do not have great learning or wisdom. You are not a nobleman. So why is the whole world running after you?"

Then with great fervor, St. Francis turned to Brother Masseto and said, "You really want to know why everyone is running after me? I have this from the all-holy eyes of God that see the good and the evil everywhere. For those blessed and all-holy eyes have not seen among sinners anyone more vile and insufficient than I am. And so in order to do that wonderful work which he intends to do, he did not find on earth a more ordinary creature, and therefore he chose me. For God has chosen the foolish things of this world to put to shame the wise, and God has chosen the base things of this world and the despised, to bring to naught the noble, the great and the strong."

The theological certitude and the spiritual power of his answer are a key to the drawing power of St. Francis. In this world bent toward secularity, it is nice to know that millions will be saying "happy birthday" to St. Francis, one of the most illumined and illuminating characters to grace the pages of history.

• One of the most interesting questions I heard at Conference was raised at the Spiritual Life luncheon by Brother Tim Rieman. "Why," he asked, "is the Church of the Brethren not thought of as a praying church?" He cited the Quakers, among others, to whom we accord that assumption. We have moved a long way from the pietism with which our roots were watered. Trying to answer the question would be a good exercise denominationally.

• From another Pilgrim's Pen:

Be praised, my Lord, for those who for Thy love forgive,
Contented, unavenged in quiet to live.
Bless those who in the way of peace are found
By Thee, O Lord Most High, they shall be crowned.
—St. Francis of Assisi (1182-1226)

• See you on the journey.—P.K.H.

editorial

Doubletalk and a Dunker's word

The thought came to me while I was watching the President on TV—we have become so inured to lying that we have accepted it as a valid means of communicating. Time was when not everyone was supposed to know that politicians, public officials, and diplomats dealt in lies and doubletalk, and the conscientious among them worked hard at keeping up the charade.

In these enlightened times, we still maintain the charade as a holdover from another era, but have to explain it to the public, like other archaic diplomatic customs.

Ironically, we go on pointlessly couching political arguments and public pronouncements in lies, when virtually no one believes them anymore and we simply decode them systematically to get to the facts behind them.

The President was speaking from the Oval Office in support of his proposed tax hike. Before he began, helpful news commentators gave us our key so we could decode the speech. The President didn't want the tax hike to be perceived as that, so he would be calling it a "revenue increase," they explained. He wanted it to look like he hadn't reversed his economic policy, so he would be telling us the "revenue increase" was consistent with all he had done in the past. Other things would be said to put the blame for the country's ills on the Democrats, and to keep the President's unhappy far-right supporters in line.

Provided with this helpful decoding key, we were ready to settle back to listen and watch, and, hopefully, to understand. But I was bothered. With the news media telling the nationwide TV audience that the President would be saying one thing and meaning another, I wondered just how long our precious, God-given American right for all of the people to be fooled at least some of the time could survive.

Now, I don't really know if public doubletalk is any more prevalent now than in earlier times. Do we fool any more of the people any more of the time than we did before the coming of radio, TV, and satellite-relayed newspaper copy?

I even doubt that there ever was a day when *every* "Dunker's word was as good as his bond." Dunkers today don't differ much from the rest of Americans—we've been dunked too often in the mainstream.

But, happily, there are still a few old-time Dunkers among us. In reading and hearing about the August 17 trial of Enten Eller for draft registration resistance, I was intrigued by what happened when one individual pitted a single truth against the power of the US government, and got that government so rattled it had to back off. Enten Eller stuck to one simple truth: "All war is sin. God would not have me register."

Used to thwarting clever legal strategems from a defendant, the court couldn't handle this straightforward Dunker whose word was as good as his bond. His simple defense frustrated the judge. True, he convicted Enten Eller and sentenced him to 250 hours of community service and compliance with the registration law within 90 days, but the weakness of the government's case against all registration resisters has become so apparent as to make a joke of its show of toughness.

The judge's admission later that the government would probably wind up claiming that Enten Eller has complied with registration because Selective Service has his name in its files (obviously), was enough in itself to expose the government's painted-into-a-corner position.

I hesitate to put Enten Eller on a pedestal, for I am sure he has feet of clay he is willing to stand on. Still, his brave public stand, his faithful Christian witness, his gift to be simple, and his exemplary Dunker honesty put him among a select group in our denomination, in the company of John Naas, John Kline, and Ted Studebaker. Why, he is a sure-fire candidate for an Andy Murray ballad, and if that's not proof of Dunker sainthood, what is?—K.T.

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CHURCH OF THE BRETHREN
NOVEMBER 1982

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NYC 82

Living our song,
giving something special
on the road along the way,
knowing hope will find us somewhere
in the dark, bright day—
a song for loving,
a song for caring,
and sharing on the way.

contents

10 **Our Bodyguard.** Jesus disarms the "bullies" who would load us with guilt and remorse for our sins. Says Gordon Dalbey, "In a world hell-bent for vengeance, let your new life in light and love be a living example of the healing power in (Christ's) forgiveness."

12 **NYC 82: Living a Song,** Christopher Keating reports on National Youth Conference and what it meant for the 3,035 Brethren youth at Estes Park in August. Was it a once-in-a-lifetime experience . . . or an experience to last a lifetime?

17 **Beginnings and Endings.** Dorris Murdock Blough recommends celebrating the "beginnings and ending of our lives, those two landmarks that often come together in the same event."

18 **Should Dunkers Be Different?** Says Kenneth L. Gibble, "I would rather my own child feel . . . embarrassment than have her say later in her life that her father never stood for anything."

20 **Common Jeopardy.** "In an alcoholic," says Dale Aukerman, "the human weakness we all share in comes starkly into view. The desperate need for rescue cannot be credibly denied. There is the suppressed cry, 'What must I do to be saved?'"

In Touch profiles Jonas Sines, Oakland, Md.; Stan Miller, Wichita, Kan., and a group of Brethren boys who performed at National Youth Conference (2) . . . **Outlook** reports on new evangelism staff. UN conference on outer space. 1983 Annual Conference theme. Lutheran merger. La Verne accreditation. Personnel changes. *Reader's Digest* attack on WCC. *The Reader's Digest Bible.* Shirley Kirkwood. Missouri flood relief. NCC and Reagan on Middle East (start on 4) . . . **One's Voice,** "Lifted up," interview with Judy Mason, by James H. Lehman (9) . . . **Resources,** "Church Growth," by Merle Crouse (22) . . . **Pilgrim's Pen** (23) . . . **Opinions** of Myron C. Horst, Ralph Watkins, Chauncey Shamberger, Ingrid Rogers, and Dick Miller (start on 4) . . . **Turning Points** (31) . . . **Editorial,** "Giving Thanks to a Tribal God" (32)

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messenger

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letters

POWER OF THE SPIRIT

The August cover is representative of the enthusiasm of sports fans. The people are *happy,* they praise the players and show their *love* for the game.

Why cannot Brethren praise the Lord, clap their hands, and otherwise show their joy at our church meetings?

Some would say, "Oh, no, we don't want that in our church. It is from the devil!"

No! It is from the heart!

Many Brethren want to worship with more praise and to sing the new songs. Some are hungry for the Spirit. Read it in the New Testament! Paul tells of a *new ball game* (the Holy Spirit).

My heart is grieved as so many younger couples leave our church to worship more in the charismatic way.

We need not dance or lie on the floor—but we should not be inhibited or ashamed. Only then will the power come.

In Acts 2:17, "God declares, 'I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy. . . . '"

And in Matthew 12:32, we read, "Whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come."

We need that power!

DOROTHY SWARR
Lititz, Pa.

WHY NOT ALTERNATIVE SERVICE?

Your articles in the September MESSENGER about Enten Eller seem to encourage young men not to register for the draft.

I cannot understand why Enten Eller would not register and then choose Brethren Volunteer Service, a program we Brethren worked hard and long to obtain.

I have two sons who chose the volunteer program as a challenge. They gave up good jobs, salaries, home, and friends. Here one can serve God and country while witnessing and working for the Lord.

Our young men need to be encouraged to serve in the volunteer program and avoid trials, fines, and money spent by the Brotherhood, money which can then be used for a greater purpose.

God speaks to us through the Word, but where do we find scriptures to teach young men not to register for the draft? We need biblical background for firm convictions.

The September MESSENGER contained seven photos and almost seven pages concerning Enter Eller. He really got publicity there and at Annual Conference.

May we encourage our young men to register for the draft, which is a government law, and then encourage them to serve wherever volunteer work sends them.

VIOLA M. HALDEMAN
Manheim, Pa.

(The September coverage of Enten Eller's case was not intended necessarily to encourage young men to resist the draft. At that time the Eller case was receiving nationwide news coverage.

Churches and individuals were writing and calling in, asking us for more complete information. We felt it would be good to give considerable space in MESSENGER to the case, so that Brethren could both understand the issue better and accurately interpret it for persons who might ask them about it.

You say that you don't understand why Enten Eller would not register and then choose Brethren Volunteer Service as alternative service. The answer is simple: It was probably irrelevant to Enten Eller's decision, but there is no alternative service program provided currently by the government.

Many Brethren are quite unaware of this. And some mistakenly assume that because the church continues its Brethren Volunteer Service program, therefore alternative service is still in operation. But alternative service, of course, is provided by the government, and it ended when the last draft ended. Brethren Volunteer Service and alternative service are not synonymous.

Even if alternative service resumes with a future draft, it threatens to be much more restricted than what your sons volunteered for. The proposed alternative service program regulations call for a system that is centrally controlled, and it provides minimal freedom to conscientious objectors in determining where they will serve alternative service, and allows for maximum controls by Selective Service for determining the type of work and where and when it will be performed.

To your question, "Where do we find scriptures to teach young men not to register for the draft?", I would point out that the Church of the Brethren does not teach young men to resist the draft. But if a scripture were needed, I would suggest Acts 5:29.

Brethren respect whatever decision about registration a young man makes, and support him in that decision. The church supports registrant and nonregistrant alike. See Chris Bowman's statement, "Why I Registered," July, page 14.

Further, the church does support alternative service. See the September MESSENGER, page 20, where this summer's Annual Conference reaffirmed its previous positions on war, including alternative service.

Finally, we do not begrudge Enten Eller his five and two-thirds pages of coverage in MESSENGER. Rather, we unabashedly express our gratitude to him for inadvertently doing the best public relations witnessing for the Church of the Brethren we have seen in years.

Anyone who has questions about the whole area of draft registration should write to Chuck Boyer, peace consultant, 1451 Dundee Ave., Elgin, IL 60120.—Ed.)

GOSPEL IN A NEWER FORMAT

Each month when MESSENGER comes it is the first piece of mail I read, even before the daily newspaper. The Page One column in the October issue, about the gospel in MESSENGER, prompts this response:

Recently I went through a stack of old *Gospel Messengers* dating back to the 1950s, searching for an article, and I was struck by both the differences and the similarities between those old *Gospel Messengers* and today's MESSENGER.

There have been some new things added, such as the In Touch stories, yet some things are much the same, just set in different formats through the years. I was reminded as I looked through an old photo album that most of us are set in a different format as the years pass. Outwardly the hair turns gray, lines and pounds appear, clothing styles change, and inwardly we grow and change also. Just like MESSENGER, institutions, organizations, human beings, the church . . . all things change. Yet all remain the same in some ways.

If those old magazines are any indication, today's MESSENGER is no less "gospel" than it ever was. MESSENGER has always reflected both the biblical gospel and the social gospel, both basic to the church's faith. *The Gospel Visitor, The Gospel Messenger*, MESSENGER—no matter what the magazine has been called—has been on the cutting edge of the gospel at work in its day, concerned about God's people in the world.

No magazine can be all things to all people, and can only seek to faithfully carry out its stated purpose for being, which you have reiterated several times.

I wonder if those who express such intense displeasure with MESSENGER might really be displeased and fearful of modern life, with its complexities, uncertainties, global tragedies, and wish mostly to return to what they in retrospect perceive to be a simple, less complex time . . . and the image of the old *Gospel Messenger* is their symbol of that time. They would like to "go back" but don't realize that there is no going back, only going forward with faith in God's leading, however new and uncertain the modern way seems.

I have not belonged to the Church of the Brethren for the past 11 years, but I keep up with it through MESSENGER, and want you to know that even members of other denominations subscribe to and read and appreciate this fine magazine.

MRS. DALE SNYDER

Morrill, Kan.

ANYONE HERE WITHOUT SIN?

The September editorial, "View From the Press Table," took the words right out of my mouth.

I am 70 and have attended about 30 Annual Conferences. I was a delegate this year.

Some delegates not only make me wonder; they also upset my equanimity a bit. There's a question here whether we are all really Brethren. A delegate beside me observed about one man who trekked some six or seven times to the mikes, "He evidently aspires to be moderator."

"Ego trips" is the right term for some of the "trips to the mike." But then who are we to cast stones? There's a little bit of egotist in each of us.

DONALD B. SNYDER

Waynesboro, Va.

page one

Chris Waltersdorff's office was always full of rainbows. Rainbows and suns and splashes of yellow.

Like her office, National Youth Conference was crammed full of all sorts of good things, including a multitude of rainbows. That symbol became a marvelously rich one during the five days of NYC. The daily shimmering bows over the camp were vivid reminders of lessons learned in Longhouse: becoming a rainbow people of diversity, covenanting with God and with each other, grasping firmly God's message of hope.

Chris Waltersdorff and Monroe Good

Backing Chris in her job as coordinator was a network as diverse as any spectrum. At the top of the list, of course, is the steering committee: Ingrid Rupel, Don Rowe, Lori Wyland, Kevin Yaussy, Susan Fike, Gary Brooks, Monroe Good, and Ralph and Mary Cline Detrick.

Close behind was an entourage of worship leaders, counselors, environmental coordinators, security, workshop leaders, youth workers, trail guides, and good-natured volunteers who just pitched in whenever needed. Included in that group were members of Chris's family from York, Pa.: her mother, her father, and two sisters.

During her year of Brethren Volunteer Service in the Elgin offices, Chris earned a reputation for being outgoing, friendly, professional, optimistic, and somewhat invincible. She held up well even when three major speakers had to bow out, the camp called to say they couldn't accommodate three thousand, and Estes Park flooded.

In early September she packed her rainbows and headed back to Penn State to finish up a degree in community development. We know she'll go far. She has an unshakable commitment to God's work and a deep sensitivity for other people.

We wish Chris Godspeed, and expect to see her real soon when she answers the next call to some leadership position.—W.S.C.

in touch

Brethren youth: Making a new joyful noise

While Brethren have virtually no trouble at all in affirming the Psalmist's call to "make a joyful noise to the rock of our salvation," some members of the church might not read the last part of the verse the same way as five young musicians who performed at August's National Youth Conference.

The group—Gary Saunders of Mount Morris, Ill.; Eric Gardner of Elgin, Ill.; John Schroeder of Clayton, Ohio; Cory Kraft of Batavia, Ill.; and Kevin Wagoner of La Verne, Calif.—put together a more-or-less impromptu rock song for one of the evening sessions at NYC. Though they had never performed together, and had only limited rehearsal time, they shared their musical gifts in a way quite different from other NYC musicians.

"It was completely spur of the moment," recalls Kevin, a gifted pianist who has played the instrument since he was six years old. He says the song was born while he was visiting Eric after Annual Conference in July. As the song progressed from idea to music, Eric contacted the other members of the group, who had played together last year at Camp Emmaus. And before anyone could mutter "The Beatles," both a song and a band were born.

Titled "Palm Trees on the Beach," the song is a sometimes humorous, often meaningful, expression of their experience in the Rocky Mountains. Its message of "now is the time to start" working for peace and global reconciliation hit home with the three thousand youth at the conference, who gave the musicians a standing ovation.

One might question the presence of rock music at a Christian conference. These five Brethren maintain, however, that their brand of music—rock with Christian lyrics—is a valid way of reaching youth, and that it can be a tool in ministry, especially at youth camps and conferences.

"Christian rock music," says Kevin, "can relate better and more directly to youth." Additionally, the young artist noted that several "big name" talents and bands are employing specifically Christian themes and lyrics.

They admit that their music is a bit different. But it is in being different that these youth are able to sing a joyful noise about the one true rock.—CHRISTOPHER KEATING

From left: John Schroeder, Kevin Wagoner, Gary Saunders, Cory Craft, Eric Gardner.

Christopher Keating, of Upland, Calif., is a University of La Verne student who served as a summer intern with MESSENGER *in 1982.*

Stan Miller: A flip of th

"I was living the other side of the coin," explains Stan Miller, speaking of his rambunctious life before he met the Lord.

How do you feel, I asked the 25-year-old Kansan, when you flip that coin over, when you give up old ways and old influences? Are you embarrassed to see your old friends? Do you feel dumb talking "Jesus talk"?

Stan laughs. "No way. It's a conversion. When you give your life to Jesus, you're converted. What you were before doesn't matter. You have a peaceful feeling. You've made a commitment. You just feel . . . so great."

Stan admits he was pretty wild while he was growing up. But all the while he knew he was longing for something he didn't have . . . but desperately wanted.

"But I needed help," Stan explains. "I needed a strong person to stand by me, to give me the strength to make and keep a commitment."

Stan had done a semester at McPherson College and was a junior at Friends University back home in Wichita when he fell for a girl who was that "strong person" he needed. She later moved away to another school, "but by then I had a

Jonas Sines: Pastor, politician, philosopher

Jonas Sines, a retired pastor of 62 years of free ministry to parishes in West Marva District, would rather serve than be served. His long life has been built on a foundation of service—taking the time necessary to serve God, neighbors, family.

As Jonas reflects upon his career, the highlights for him are those times when he was helping people.

In recounting the outstanding memories of his ministry to parts of western Maryland and eastern West Virginia, Jonas says that "serving small congregations, knowing that there would have been no one else to serve them if I hadn't," sticks out in his mind as the being most memorable aspect of his ministry.

Most of Jonas' church work was spent in 42 years of free ministry to the Pine Grove congregation in Oakland, Md., where Jonas and Minnie Pearl, his wife of 60 years, reside. Jonas also served the Pleasant Hill, Bethany, and Laurel Glen (W. Va.) churches, usually acting as a pastor of yoked congregations.

When he retired last October, Jonas traded the pulpit for the pew, remaining an active member of the Laurel Glen congregation.

Ordained in 1919, he sees the role of a minister in today's church as changing.

"It's just a lot harder getting through to people anymore. Outside influences seem to get in the way of religion too much of the time today," Jonas observes.

And, he adds, "People are a little harder to please now. They pick at things they used to accept." Good criticism of the church is one thing, Jonas maintains, but this "picking is destructive to the ministry and to the church."

Meeting needs and serving people led him to run for the position of Garrett County commissioner, an elected office that he held for 12 years.

In his eyes, today's politicians are the same as anyone else—a mixture of good and bad. "Some are doing a good job, but others are far from doing a good job," he comments.

Pastor, politician, farmer, home-spun philosopher—Jonas Sines is, and always will be, a servant, ready, willing, and able to do the Lord's will. —CHRISTOPHER KEATING

Christopher Keating, of Upland, Calif., is a University of La Verne student who served as a summer intern with MESSENGER *in 1982.*

coin

grip on things," Stan relates. "She brought me to the Lord, and helped to make me strong enough to resist the temptations that still bother me."

Stan joined Young Life, a nondenominational organization that reaches out to troubled high schoolers. Participants go where the youngsters go, become involved, become friends with them.

It was no problem for Stan to win the kids over. Friendly, macho-handsome, and athletic, he impresses people easily.

At the same time Stan was involved with Young Life, he was visiting a lot of different churches, looking for the right one to be a part of. "But I didn't really feel at home. I kept coming back to *my* church, the church my family has been in for generations—the Church of the Brethren."

Stan's pastor, Lyle Albright of Wichita First, was a good influence. He needed someone to help with the junior high group, and asked Stan to take that responsibility.

"It was bizarre," Stan laughs. "I just couldn't picture myself being with all those young kids. But the Lord gave me a love for them."

Now he teaches their Sunday school class at Wichita First and works at Western Plains District's Camp Colorado. He was a counselor at National Youth Conference at Estes Park this past August.

Self-employed, Stan owns several houses and is presently "fixing-up" a house to sell . . . and involving his kids in the process. Holding a degree in business administration, Stan is back in school—at Wichita State—being certified to teach and to coach. Eventually he would like to teach, and to work in summer camping programs.

To observe Stan in a group of kids is like watching a magnet being dragged through a pile of iron filings. What's his secret?

"Easy," Stan explains. "You just love them and they respond."

Stan feels "the Lord just took hold" of his life and led him into his present witness . . . helping the Lord take hold of others' lives. —K.T.

New staff spurs plan on renewal and growth

"I'm excited. We're at that moment when everything looks like it's going to fall together," said Paul Mundey. "It's a God-given moment."

As new, interim part-time field staff for evangelism, Mundey was summing up a September meeting of the Renewal and Growth Plan. He is pastor of Friendship church near Baltimore, Md.

The plan is in its second year and includes three districts — Virlina, Southeastern, and Southern Plains. Through the plan, districts and congregations pledge themselves to a three-year program of goal-setting, congregational revitalization, and evangelism. Mid-Atlantic District will begin the program in early 1983.

At the September meeting, representatives from the three districts' renewal and growth teams, plus an outside field staff person assigned to each district, met with Mundey and Merle Crouse, full-time staff for church development.

Modeled loosely after the Education for a Shared Ministry program, the plan is intended to help congregations grow — both in numbers and in Christian commitment and discipleship. Taking into account the varying strengths and weaknesses and community situations for different congregations, the program is individually tailored to each church.

Those at the September meeting evaluated the effectiveness of the plan, which is reaching the halfway point in two districts. Year Two is proving to be a difficult phase, said Mundey, because people do not yet have the skills for organizing renewal programs.

Ideally, he added, the third year's focus on evangelism would be a spontaneous response once renewal had been stimulated.

The Renewal and Growth Plan is part of the work of the Evangelism Strategy Committee, which met for the first time in October. This group, also chaired by Mundey, is examining a style and model for Brethren evangelism — and anticipating much variety within that overarching style.

It's important, Mundey stressed, for every congregation to find its own particular style of evangelism — a style that's comfortable but that causes the church to grow. Numerical growth "is not an entity to itself, but will happen if there's health and vitality and if the congregation is intentional.

"We used to say everything we did was evangelism," he said, "but now we want to be more intentional. We know it can never be separated from service. It happens in community."

Working at renewal: Joe May, John Thomas Sr., Jim McKinnell, Paul White, Paul Mundey, Don Fike, Bob Jones, Phil Graeber, and Wayne Fralin (not pictured).

UN space conference: 'stonewalling' by US

A Brethren participant at a United Nations conference on outer space criticized the US for "stonewalling discussions on demilitarization of space."

Norman Jimerson, co-director of the Plowshare Peace Center in Roanoke, Va., and a member of the Williamson Road Church of the Brethren, attended UNISPACE 81, the second United Nations Conference on the Exploration and Peaceful Uses of Outer Space, held in Vienna, Austria.

Attending on behalf of the International Association of Educators for World Peace, Jimerson had consultative status as a Non-Governmental Organization (NGO) representative.

The conference made recommendations to guide the use of space technology; expressed concern at any possible extension of the arms race into space; and called for the establishment of a UN space information system.

The secretary-general, the NGOs, and the "Group of 77" (a group of about 120 nations) all appealed for demilitarization to be included on the agenda, but the US — and occasionally the Soviet Union — prevented the conference from dealing with the issue, Jimerson said.

While official delegates met in plenary sessions, NGOs met separately, devoting a full day to the subject of peace in space. Chairing the NGO panel was Dr. Robert Bowman, who two years ago directed all space programs for the US Air Force and in July resigned from his position with an aerospace corporation. Bowman said the US is far superior to the Soviets in outer space militarization.

In three separate committees, the US blocked efforts to discuss militarization of space. According to Jimerson, some delegates reported privately that the US had threatened to curtail foreign aid to countries who did not support the US position.

"It's extremely frustrating to see how the US can officially and behind the scenes maneuver to frighten other countries," he said.

"Every thinking American should be embarrassed that we stand alone in favor of escalating the arms race and increasing the probability of nuclear war."

'God's grace as a gift' to be Baltimore theme

The Baltimore Annual Conference will focus on personal salvation through faith in Jesus Christ, with the theme "God's grace as a gift," from Romans 3:24.

In its August meeting, Central Committee also decided to continue the Scripture teaching during business sessions, an innovation at the Wichita Conference.

"There was a lot of positive response to that," said Annual Conference manager Matthew Meyer.

Bible studies and insight sessions will take place again both morning and evening, as they did at Wichita, but for one hour only.

To facilitate pre-Conference business, Standing Committee will meet earlier, from Sunday at 10:45 to Tuesday noon.

On a one-year trial basis, there will be no Sunday sales at the 1983 Conference. The bookstore and SERRV shop will close at 10 p.m. Saturday.

Central Committee members are Paul Fike, Dena Pence Frantz, Galen Heckman, Paul Hoffman, John Metzler Jr., Matthew Meyer, Phyllis Kingery Ruff, and Don Shank.

Three Lutheran bodies vote to merge by 1987

Three major Lutheran denominations voted September 8 to form a single church by 1987.

The new church, which does not yet have a name, will combine the Lutheran Church in America, which has 3 million members, the 2.4-million-member American Lutheran Church, and the Association of Evangelical Lutheran Churches, with 108,000 members.

Once formed, the new 5.5-million-member church would be the third largest Protestant denomination in the United States, behind the 13.6-million-member Southern Baptist Convention and the United Methodist Church, which has 9.6 million members.

Lutheran Church historian Martin Marty, who moderated a three-way telephone hook-up that relayed the three separate votes, said, "I do not know if this is the most historic event for Lutheranism in North America, but it is a most decisive day in our life together."

Not included in the unity proposal is the 2.6-million-member Lutheran Church-Missouri Synod, which last year broke fellowship with the American Lutheran Church for what it considered false teaching and practice in the other denomination.

Bishop James R. Crumley of the Lutheran Church in America cited differences in polity on the major questions yet to be resolved in the 3-way merger. "We hope to create a new church so our service and mission can be more effective and efficient," he declared. "What we hope to do is not put three Lutheran Churches together, but create a new Lutheran Church."

La Verne is placed on full accrediting cycle

Accreditation for the University of La Verne has been continued and extended for the maximum 10-year cycle.

The Western Association of Schools and Colleges in June accepted the university's interim progress report with "commendation for substantial progress in many areas." It set the date for the next full visit as 1991.

Kay J. Andersen, executive director of WASC, said, "You've been placed on the full accrediting cycle. It is indeed a plus for the institution."

The university had been placed on probation in June 1980 because of financial difficulties and academic problems with off-campus offerings. A year later the accrediting body lifted the sanctions, praising the institution's "model" revitalization (see September 1981, page 5).

Four change positions in districts and Elgin

Wilbur R. Hoover is retiring December 31 as executive of Western Plains District, a post he has held since August 1971. A native of Roaring Spring, Pa., Hoover has served his entire career in Western Plains, except for a pastorate in Warrensburg, Mo., 1969-1971.

The 65-year-old churchman and his wife, Miriam Coppock Hoover, have four children, including Steward M. Hoover, formerly on the communications staff of the Church of the Brethren General Board. The Hoovers will continue to reside in McPherson, Kan.

Succeeding Hoover as district executive will be John D. Tomlonson, who has been half-time executive of Michigan District since 1968, and pastor of the Skyridge congregation in Kalamazoo since 1962. Tomlonson will begin his new duties February 1.

The 53-year-old native of Middlebury, Ind., is a graduate of Manchester College and Bethany Theological Seminary. He held two pastorates in Ohio before coming to Kalamazoo. He and his wife, Veva Crumrine Tomlonson, are the parents of two married children. Tomlonson's brother James is Tri-District associate executive and pastor of the Warrensburg, Mo., congregation.

Anne Booth Bowman, executive secretary of the Church of the Brethren Pension Board, has resigned as of October 31. She came to her post in 1980, having served as pension operations associate since June 1974.

The Pension Plan office has seen much restructuring during Bowman's tenure, including the insurance plan moving to a self-funding basis, and claims processing and billing becoming computerized.

Bowman is a member of the Prince of Peace congregation in South Bend, Ind., where she and her husband, Walter, reside. She has no plans at present for work outside her home.

The Pension Plan Administrative Committee, chaired by Lowell Flory of McPherson, Kan., is seeking a successor to Bowman.

Wilbur Hoover

John Tomlonson

Anne Booth Bowman

William Church

William E. Church began work in late August as director of financial operations in the treasurer's office of the General Board. Church's position is a new one in the restructuring following the 1981 retirement of long-time treasurer Bob Greiner.

Church, 42, is an Akron, Ohio, native and a graduate of Manchester College. Before taking his present position he was treasurer of an Akron school district. He and his wife, Brenda Weible Church, have two sons, Alex, 11, and Jason, 8. In Ohio, the Church family was active in the Akron Springfield congregation.

Churches call articles distorted and biased

A series of attacks on the National and World Councils of Churches has drawn fire from various church officials and from the two councils.

In its August issue, the *Reader's Digest* published an article called "Karl Marx or Jesus Christ?" Similar to a two-part series it published in 1971, the *Digest* again accuses the World Council of supporting Marxist, left-wing, and anti-American issues.

The World Council responded with a paragraph-by-paragraph rebuttal, declaring that "since its founding, the World Council has been concerned both with Christian unity and social responsibility. For this it makes no apology."

Ten US church leaders, who were attending the World Council's central committee meeting in Geneva when the article appeared, quickly wrote a response.

"We welcome fair and honest criticism," they said. "But this article presents a biased and unfairly negative view of the World Council, unsubstantiated by fact and contrary to the realities we have personally experienced."

The National Council of Churches is the focus of a second *Reader's Digest* article, to appear sometime in early 1983. "60 Minutes" has also scheduled a story critical of the NCC.

To respond to the criticism, the NCC has distributed a background sheet and several resources, including a special 12-page edition of *NCCC Chronicles* that refutes the major myths of the NCC and reports on its various activities.

Robert Neff, general secretary of the Church of the Brethren wrote a letter to pastors and church leaders asking them "to make a special effort to interpret the Councils and their work." The letters, mailed out through *Source,* were accompanied by the WCC's rebuttal, *NCCC Chronicles,* and two NCC brochures.

Responses to the *Reader's Digest* article

It looks like the season has arrived again for beating the councils of churches over the head with the Marxist label. It might be funny if it weren't for the fact that the well-financed attackers cost the church time and money away from mission when it becomes necessary to stop and label the charges as "nonsense." But it is worse when we ignore the charges and let people think they must be true. . . .

Take heart, brothers and sisters, persecution biblically was reserved for the best. And when someone says you got your theology from Marx, you tell them that it was from Mark's Gospel, and be prepared to prove it.

Kenneth L. Teegarden
general minister and president
The Christian Church (Disciples of Christ)

The article . . . is filled with the usual right-wing complaints about that ecumenical organization. The title alone discredits the piece. But the contents . . . is poor journalism, inadequate reporting, and a diatribe against a complex institution of the world church. . . .

Meanwhile, the overwhelming majority of the world's population lives near starvation, and Jesus Christ remains Lord of life. No one told us it would be easy to keep that message alive in a hostile environment.

James M. Wall, editor
The Christian Century

We need to be deliberate, you and I, in empathizing with our Christian brothers and sisters in Eastern Europe and Soviet Union. . . . The East-West strife is ominous and unnecessary. Christian faith transcends these divisions and unites us in a body that can withstand political and national labels. We can support each other in being faithful where we are. This is not a hard thing to do. One simply has to think with an open mind and avoid rash judgments.

Edgar R. Trexler, editor
The Lutheran (Lutheran Church in America)

With the *Digest,* I see the 1983 Sixth Assembly as an opportunity for the WCC to further express its direction. In contrast to the *Digest,* I am optimistic about what the WCC will do because I see good directions already.

John Stapert, editor
The Church Herald
(Reformed Church in America)

I resent being obliged to defend the World Council of Churches. I have my disagreements with the Council. But I also disagree on occasion with my own denomination. Indeed, my local congregation is not perfect. Nor am I.

I ask rather that we give the World Council a fair hearing. We should see both its glories and its shortcomings. We should recognize and support its strengths. We should criticize and change its flaws.

Robert C. Campbell, general secretary
American Baptist Churches

Reader's Digest prints new condensed Bible

Reader's Digest has published a condensed *Reader's Digest Bible,* which contains only 60 percent of the original Scriptures. The publisher claims its "careful pruning makes the Bible look less formidable, and read more easily, in less time than before. . . . "

Based on the Revised Standard Version of the Bible, and prepared with the help of Bible scholar Bruce Metzger, *The Reader's Digest Bible* achieves its shortness "principally by careful line-by-line trimming," according to the magazine's editors.

Speaking to the question of what is missing in its condensed Bible, *Reader's Digest* cites its elimination of obscure expressions, unfamiliar words, "whole catalogs of names that don't speak to us," certain laws, the "begats," and chapter and verse numbers.

Some religious groups have protested the condensed Bible. Dan Fore, president of the New York Moral Majority, points out that "a person studying the Bible does so for spiritual enlightenment, not for reading pleasure, so the *Reader's Digest* claim to make it 'easy reading' is simply a desecration of the Lord's Word for profit."

A *United Church Observer* reviewer scores the "easy reading" claim also. "The Bible is not a simple book. It was compiled over a thousand-year period in cultures not our own. To make it 'easy reading' is to make it something it is not."

The *Reader's Digest* states that it hopes to make "the world's best-selling book . . . the best-*read* book as well. The *Digest* text is not viewed as a substitute for the Bible, but as a side-by-side companion."

The 816-page book sells for $16.95, and can be ordered from The Reader's Digest Association, Inc., Pleasantville, NY 10570.

Disaster funds sent to Honduras, Manhattan

Two appropriations have been made from the General Board's Emergency Disaster Fund.

In Honduras, a $5,000 grant will be used for reconstruction after severe floods. An initial grant of $2,500 had been made to Nicaragua for the same floods, and this additional amount will be used mainly for the area of Honduras that borders Nicaragua.

In cooperation with Atlantic Northeast District, the General Board is assisting in the Lower East Side Manhattan project through a $3,000 appropriation from its Emergency Disaster Fund.

The district has been donating work time to the housing project, and a Brethren masonry contractor, Charles Weaver, Inc., has supervised the work. Weaver has donated $3,000 in labor costs, Atlantic Northeast has paid $1,500, and the EDF aid will cover the balance.

Housing conditions in some parts of New York City are "a continuing disaster," said World Ministries executive Ruby Rhoades, and building needs to be completed before winter.

Kirkwood is new staff for Womaen's Caucus

The Church of the Brethren Womaen's Caucus has hired Shirley Kirkwood as caucus worker, filling a two-year vacancy after the resignation of Andrea Warnke.

A member of the Bridgewater (Va.) Church of the Brethren, Kirkwood has been active in Shenandoah District's person awareness task team, the Womaen's Caucus steering committee, and Rockingham County Mental Health Association women's issues.

The Womaen's Caucus is an informal organization that serves the Church of the Brethren but is not a part of the church structure. Its aim is to follow "Jesus' example to affirm personhood by working to eliminate sexual discrimination and empowering the oppressed so all may participate fully in life."

Correspondence to the Womaen's Caucus should be sent to Route 1, Box 215, Mt. Solon, VA 22843.

underlines

SOUTHERN HOSPITALITY ... The World's Fair is over. Among the millions of tourists, several hundred received hospitality from members of the *Beaver Creek* (Knoxville, Tenn.) church. Four church families helped host visitors and respond to requests for maps and information. Pastor *Cliff Rogers* said they had visitors from all across the country--from California to New Jersey, and from Michigan to Florida. Retired Brethren minister *Bill Crumley* also served on the chaplain staff at the Fair, and Cliff Rogers was a chaplain at "The Power," an ecumenical exhibit which the Church of the Brethren helped fund through contributions from the General Board and Southeastern District.

KINDRED SPIRIT ... Four young adults in Des Moines, Iowa, have opened "Kindred House," a soup kitchen ministry in the inner city. *Duane Grady, Deb Zunkel, Tim Button,* and *Jeannie Richards* launched the project. They've received the encouragement of Northern Plains District, including support from district youth.

PUBLISHED ... Former Brethren missionary *Sandy Derksen* has written a book about dealing with her grief at the accidental drowning of her small daughter. *The Other Side of Sorrow* (Augsburg Publishing House) is available from The Brethren Press. Sandy and her husband, *Wilf,* served as medical missionaries at Garkida, Nigeria, from 1971 to 1974. . . . General Board staff member *Shirley Heckman* has written *Peace is Possible,* an adult curriculum published by United Church Press. As a "Doing the Word Resource," the book is being distributed through 12 denominations and is available from The Brethren Press. The eight 90-minute sessions include a biblical introduction, four general sessions, and three focusing on peace at home, peace in the schools, and peace intergenerationally.

INTENSIVE CARE ... When *Anna Mow* missed National Youth Conference because of a two-week hospital stay, the youth sent her a "marvelous greeting a yard long full of names and messages." Reflecting on all the well-wishing from across the country, Sister Anna said, "Good hospital care is nothing compared to the loving intensive care of the family of God."

NAMES YOU KNOW ... *Ken Morse,* of Elgin, Ill., has been hired as part-time director of historical resources for the Church of the Brethren. This post was previously a staff position, but Ken's work is being contracted on a daily basis. He is a former editor of MESSENGER. . . . McPherson College's new campus minister is *Herb Smith,* former pastor of Ridgeway Community church in Harrisburg, Pa. . . . *Randy Miller,* of La Verne, Calif., recently became editor of *World Vision,* monthly magazine for World Vision International, a Christian humanitarian organization based in Monrovia, Calif. Randy is a former intern on the MESSENGER staff. . . . *Sharon Knechel,* assistant dean for student development at Bridgewater College, has been named president-elect of the Virginia College Personnel Association. . . . *Jim Replogle,* general manager of The Brethren Press, has completed requirements for the Executive Masters Program of the J. L. Kellogg Graduate School of Management at Northwestern University.

update

BRETHREN COUNTY ... In one county in the US, Brethren outnumber all other denominations. In *Floyd County, Va.*, Brethren are 42 percent of all church-goers and 16 percent of the total population. Statistics are from a study by the African Methodist Episcopal Zion Church, the Sunday School Board of the Southern Baptist Convention, the National Council of Churches, the Lutheran Council in the USA, and Glenmary Research Center.

WITH MENNONITES ... In North Newton, Kan., Brethren and Mennonites have formed the *Christian Mediation Service*, an alternative to settling disputes through the legal process. To prepare, members of the General Conference Mennonite Church, the Old Mennonite Church, the Mennonite Brethren, and the Church of the Brethren spent three weekends in training and discussion. . . . Brethren and Mennonites will study the Bible together in a conference set for Jan. 14-16 in Hutchinson, Kan. The planning committee for the *Brethren-Mennonite Bible Conference* includes representatives from the Brethren in Christ, Church of the Brethren, Mennonite Brethren, General Conference, and Mennonite Church. Committee members observed that the various churches often work together in relief sales, disaster service, and other ministries, but rarely study the Scriptures together. "The foundation for our common ministry and service and our unity is found in the Bible," said Vern Preheim, of the General Conference Mennonite Church.

CRIMINAL JUSTICE ... Three aspects of the *criminal justice* beat are being shared so that fieldworkers Bob and Rachel Gross can concentrate on the death penalty issue. Anna Speicher, in Houston, edits the newsletter. Julie Clark, of the Church of the Brethren Washington Office, handles correspondence and literature distribution. Larry Hoover, Harrisonburg, Va., covers dispute reconciliation. Bob, who with Rachel will still coordinate Brethren criminal justice activities, believes that having more people involved will give more visibility denomination-wide to criminal justice issues.

IN PRINT ... An article about a village health worker in the Church of the Brethren's *Lafiya* program will appear in a study book on Central Africa, to be published by Friendship Press. "Martha Ahmadu: Health for Hildi," which appeared in the November 1981 MESSENGER, will be reprinted in *Journey of Struggle, Journey in Hope*. Friendship Press is a not-for-profit department of the National Council of Churches. . . . *Two early Brethren* are profiled in the July issue of *Mennonite Family History*. John Scott Davenport (see July 1976, page 3) writes about "Elder Jacob Stutzman, 1752 Immigrant." H. Harold Hartzler features "Jacob Martin Zuck, Pioneer Brethren Educator." Zuck was the first principal of what is now Juniata College. The quarterly journal is available from MFH, P.O. Box 171, Elverson, PA 19520-0171.

MILESTONES ... It's been 125 years since the first log meetinghouse of the *Pitsburg* (Ohio) church was built. The congregation celebrated Sept. 19, with former pastor John Grimley giving the Homecoming Day message. . . . *Nanty-Glo* (Pa.) church marked its 60th year on Aug. 1. . . . *Good Shepherd* (Springfield, Mo.) church is planning its silver celebration, to be held Nov. 21.

outlook

NCC policy similar to Reagan Mideast plan

President Reagan's September Middle East proposal and the National Council of Churches' Middle East policy, adopted in 1980, have remarkable similarities, says Richard Butler, director of the NCC's Middle East Office.

Both called on Arab states and Palestinians to recognize Israel, said Butler. Both recognized that more than a refugee problem was involved; both regarded Israeli settlement policies as obstacles to peace; both regarded the future status of Jerusalem as a subject for negotiations.

"The major area in which there is divergence between the Reagan position and that of the NCC relates to the issue of Palestinian self-determination," Butler's report said. While President Reagan opposes creation of a Palestinian state, the NCC leaves open the option of a sovereign state west of the Jordan River.

NCC policy also states that "at this time the Palestine Liberation Organization fuctions as the only organized voice of the Palestinian people and appears to be the only body able to negotiate a settlement on their behalf." Reagan's speech mentions the PLO mainly in terms of its evacuation from Beirut, the report notes.

The NCC's president, Bishop James Armstrong, sent a brief telegram to the President, commending him for his position on the conflict.

Disaster teams assist after Missouri flood

Disaster teams lent a hand in childcare and cleanup, after flooding in the Kansas City and Independence area of Missouri in August.

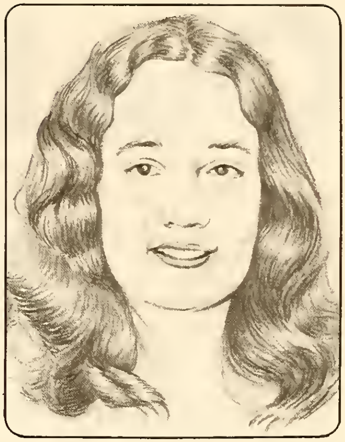
Four volunteers worked with 240 children during their five-day stay. Other volunteers helped with initial cleanup till the site was declared a Federal disaster area and work was contracted out.

In addition to Brethren from several nearby districts, local church members rallied to assist.

"The Messiah (Kansas City, Mo.) church did a super job of ministering to people's needs on a local basis," said Jan Thompson, disaster coordinator for the Church of the Brethren.

one's voice

Lifted up



Judy Mason
interviewed by James H. Lehman

On April 27, 1982, Judy Mason disappeared from the Orlando office of the District of Florida and Puerto Rico, where she was office administrator. Her body, found in a wooded area near Orlando, was identified on July 22. The cause of her death has not been determined.

Judy was no stranger to pain and difficulty. After studying in Ghana, she contracted malaria and almost died. Complications during recovery caused a painful hip condition. Early in 1981, she was imprisoned in Washington, D.C., for participating in a demonstration against President Reagan's budget cuts. At the time of this interview, June 1981, she was walking on crutches and in constant pain.

With the permission of her family I am reproducing parts of this interview as a memorial to her life and her faith.

I was in a coma for five days when I had malaria. I think much of the reason I lived was the support that was there. My family and friends were constantly with me. They would talk to me as though I was a part of the conversation instead of talking about me. I think in some way I was aware of this. God was really there in the form of those people's spirits communicating on a level I don't understand.

When I awoke from the coma, the doctors and nurses were crying, and my father went to one doctor and asked, "Why did she wake up? This isn't supposed to be happening, is it?" The doctor said, "No." And Dad said, "Do you think we are witnessing a miracle?" The doctor said, "Yes." I feel very fortunate to be alive, and because I've been given the gift of life again, I feel a responsibility to use it in good ways, in loving, caring ways.

I decided in BVS that I wanted to go to the Community for Creative Nonviolence (in Washington, D.C.) and be a part of their outreach to homeless people. We were clothing, feeding, and sheltering the poor and homeless and visiting those in prison. You know—the scripture! I quickly became very involved in loving and caring for these people, who often I found were some of the most real people I ever met. Everything's been stripped from them except themselves, so they're just out front about everything. I came to love and respect many of these people, and when Reagan announced his budget cuts I didn't know what to do. To think that what little aid they were getting would be cut!

Before I went into jail, the thing I was afraid of most was my sister prisoners because I had been told that they're very dangerous. But I found that they were my best friends. Some of these people were so gentle and loving and caring. I began to realize that they're victims too. The people I often felt most frustrated with and angry towards were the officers. I've never before felt powerless in the ways I did in jail, and there's real anger in that I found.

A little example: We were supposed to get three jumpsuits a week. One time I didn't get a clean one for a week and a half. Many times I would ask for a clean jumpsuit, and I would wait and wait. It was like that was what I was living for—a clean jumpsuit! And I began to get very angry. It was ridiculous, such a little thing. But there I was—powerless.

And I realized that that happens every day for people who are poor. And I began to understand why people who live in the streets are so angry.

Also, while there were those moments that were difficult, there were other times when I could transcend my physical surroundings. I did a lot of reading in the Bible, a lot of other reading, as well as a lot of meditating and thinking. And I found some of my most powerful and meaningful spiritual experiences were when I was in jail.

They were moments of intense joy. Sometimes even a certain revelation, a certain understanding would hit me—an understanding of what God is or an understanding of what it is that causes street people to be so violent. And I'd just be so excited and filled with joy. It's hard to put into words.

There was a period when I was in jail, when I was really depressed. I was tired of jail. I was tired of constant noise, of not being able to sleep. Night and day I was depressed. One morning, I woke up and a real feeling of peace came over me. I don't even know why, but suddenly I realized that everything was all right. It was like God was there. There was a presence there. It was like I had been lifted up and could make it again. ☐

James H. Lehman is a free-lance writer and producer of audiovisuals. This interview was done for the videotape production "It Is the Same God," shown at Quest II in October 1981. Audio cassette copies of the soundtrack are available for $4.75 (includes postage) from the Spiritual Life office, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

In keeping with Judy's lifestyle and concern, Olin and Mary Mason have established a memorial fund to benefit the MICAH Mission—specifically, the health care work in Sudan. Contributions to the Judith Anne Mason Memorial should be sent to Treasurer, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

Bible study

Our bodyguard

Read: John 8:10-11.

Lawbreakers were executed swiftly in Jesus' time, and we see here how Jesus walked that tightrope of living faith between unfeeling textbook law and emotional licentiousness. The leaders of Jesus' religion, we see, have brought to him a woman caught red-handed doing something the Bible says must be punished by death (Lev. 20:10). Certainly, they could well have gone ahead and stoned the adulterous woman to death and nobody would have said anything except, "She deserved it; that's the law! That's what the Bible says!"

But apparently one of those religious leaders gets an idea as the mob drags the woman to the temple to be stoned. And so, right there—in front of his followers and everyone gathered around listening to Jesus teach in the temple—they fling the woman down before Jesus and shout, "We all know what the Bible says about women like these. Now, great teacher from Nazareth, what do you say?" The class Jesus has been teaching is not only rudely interrupted; likely the students are trembling, startled, frightened, worried whether or not their teacher can stand up to these religious bullies. We can imagine their shock and dismay when, instead of confronting them boldly, Jesus quietly pulls away without a word, and—of all the cowardly things to do—simply begins running his finger in the sand.

The text says that the Pharisees "stood there asking him questions," and I picture a scene like that in the movie *My Bodyguard.* A thin, defenseless ninth-grader enters a tough high school, and at once the local bullies confront him, demanding "protection money." In desperation, the boy turns to a huge, stone-faced, Frankenstein-like kid whom even the bullies fear, and "hires" him as a bodyguard. Through the friendship that develops between the frail boy and the tough "bodyguard," the huge kid softens and realizes he is hurting terribly inside.

Just then, the bullies hire their own heavyweight thug to challenge him. But the boy's bodyguard has seen a different kind of life now in friendship and tenderness, and he doesn't want to fight again. In a wrenching scene, the bullies' thug rakes him over the coals in front of everyone. "Whatsamatter, big boy? Scared to fight? Ha, ha!" As the once-tough bodyguard gets kicked and beaten, the camera pans to the boy and all the other boys who have counted on this, their hero-deliverer, and stopped paying "protection money" to the bullies. Now they are terrified and more defenseless than before.

In a similar sense, the people listening to Jesus have shifted their hopes from the heavyweight law of the Pharisee bullies to Jesus. And I picture the Pharisees here asking Jesus questions like, "Whatsamatter, big prophet-man? Rather play in the sandbox than answer a question any child should know? Ha, ha! If you're so holy like they say, surely you know Scripture and the Law of Moses. Can't a great preacher like you stand up and speak for all your friends here?" I see the followers of Jesus frozen with fear, whispering desperately, "Speak up, Jesus!"

And finally, as the haughty Pharisee thugs fire questions at him, we hear that Jesus "straightened up." Here, of course is where the Hollywood hero sighs reluctantly, stands tall at last, and buckles on his flashing six guns—or lashes back, as in *My Bodyguard.* And here, precisely, is where the heroes of this world part company with Jesus of Nazareth. For when Jesus has pulled himself up tall, it is not to accept his enemies' terms and attempt to outdo their violence. Rather, Jesus disarms everyone with a simple statement that cuts to the heart of the issue: "Whoever of you is without sin may throw the first stone." Whereupon he stoops over again and quietly continues his drawing in the sand.

Without so much as firing a silver bullet, Jesus has turned away the vigilante committee and saved the person about to be hanged—indeed, the guilty person. Jesus has demonstrated here that there is power in the Lord's Word. It makes us look at our own selves first and see the log in our own eye before we dare judge another. His terms of authority are appropriate: Only the person who is free from sin may punish another. Jesus himself is therefore the only one there qualified to do the stoning! And with full grasp on that authority, Jesus eliminates it altogether and demonstrates the authentic spirit of the Law:

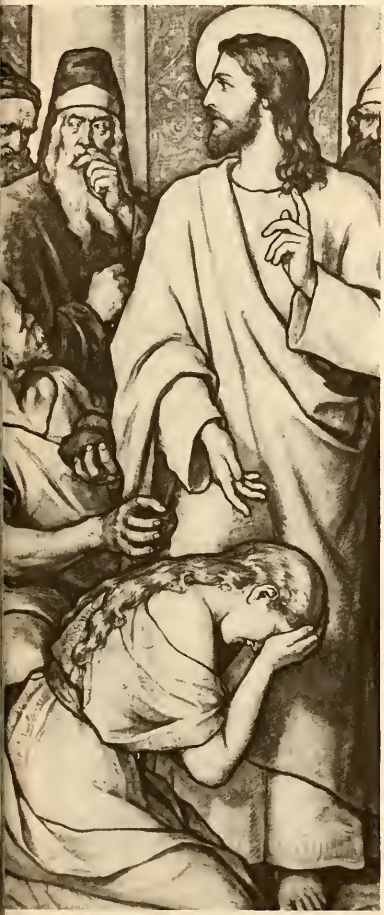
> As surely as I, the Sovereign Lord
> as the Living God, I do not enjoy
> seeing a sinner die. I would rather
> see him stop sinning and live.
> (Ezekiel 33:11 TEV)

As the consummate teacher, Jesus is demonstrating here the biblical truth that "mercy triumphs over judgment" (James 2:13). That is, forgiveness is more powerful than judgment and punishment for turning people around and changing their behavior. This is a radical statement for our world, which declares from prisons to home childrearing that the way to change a person's behavior is to punish—and the more you punish, the more that person will change. Yet our prisons are bulging with criminals, and well over half the people now in prison are second-time offenders. Who knows, indeed, whether these "criminals" are simply adults suffering the ill effects of too much punishment and too little forgiveness and love as a child?

Furthermore, Jesus upholds scripture with his actions in affirming that judgment is not ours but God's (Deut. 32:35, Rom. 11:19ff). Sin does have consequences, insofar as it separates us from God and renders us vulnerable to the powers of death. In the biblical perspective, God is not the car which would run

When you sin, do not be

/by Gordon Dalbey



Ludwig Otto: "Christ and the Adulteress"

down the errant, impulsive child in the street, but the parent who would discipline to keep the child on the sidewalk.

Jesus therefore sees us not simply as "sinners," but as beloved children broken and lost, as brothers and sisters blinded by the powers of sin and death. And so the job of Jesus' followers is not to curse, but to redeem; not to heap fire of judgment upon brokenness and pain; not to pile rejection upon guilt. To Jesus, the ultimate capitulation to the powers of death is capital punishment, to kill the sinner.

Our job as Christians, rather, is to bring God's healing light to others as we ourselves have received it in our own dark hour of need. Yet how often I am dismayed, for example, while counseling engaged couples, that other churches have turned them away saying, "One of you is divorced, and the Bible says divorce is a sin, so we will not marry you." The word "sin" itself comes from a root word meaning "to miss the mark." Anyone who has suffered the terrible anguish of a divorce does not need to be told by religious "authorities" that in their former marriage they missed God's mark of peace and joy and love. Instead they need to be embraced by a people broken themselves, who see their God modeling a call to redeem and heal, not to condemn and reject.

Jesus did not even say to the adulterous woman, "You did wrong." Surely, if the Law of God is intrinsic to life, then when we break it we know that we've gone wrong somewhere in our heart of hearts. And so we who speak as the Body of Christ today must say clearly to divorced persons, "None of us is perfect, with license to condemn another person. Go, and do what you must do in order not to make the same mistake again. Indeed, can we help you do that?"

The temple, the church, is not a place to stone guilty people, but to embrace them with the forgiving, healing love of Jesus Christ. Yet all too often today, two thousand years later, we have allowed the church to become a place where those in need and shame are afraid to come for fear of being judged instead of healed.

Not long ago, the *Los Angeles Times* ran a story about a priest who left his parish ministry to tend bar in a South Dakota saloon. "In many places, the bar replaces the altar," he declared. "At the bar, people get involved. They talk openly about marriage, loneliness, their fears and inspirations. In that sense, a bar can become sacramental."

And certainly, in the sense that a church makes people afraid to get involved with one another and share their deepest hurts, the church can become profane.

This story of the forgiven woman points to the path of new life. For those times when we would judge others, Jesus rebukes and jars us back onto the way of love: Are you so perfect that you would judge another? Go, and examine your own life. Face your own separateness from God, and you will find not only forgiveness and renewal, but fellowship in the human family, compassion for others, and the power to forgive as you yourself have been forgiven.

And for the times when we ourselves sin, Jesus calls off the terrible voice of the accuser—that righteous mob in your own head—that would destroy you with remorse: I do not condemn you. I love you, and I need you to do my work in this world. I do not want you huddled guilt-ridden in the corner of darkness, but healed and restored, taking the light of my life-giving power out to others. As I have saved you from the condemning arms of death and set you free, so you must go and do the same for others. Go then, and sin no more. And if there are others who know the sin you have done in the past, as with the adulterous woman, so much the better. In a world hell-bent for vengeance, let your new life in light and love be a living example of the healing power in my forgiveness! ☐

A United Church of Christ minister, Gordon Dalbey is pastor of the Seaside Community church in Torrance, Calif.

destroyed with remorse.

NYC 82: Living a song

by Christopher Keating

"You have answered the call of God to come to the mountains," proclaimed evening worship leaders Bonnie Kline Smeltzer and Willard "Duly" Dulabaum at the opening session of the 1982 Church of the Brethren National Youth Conference.

Tired from long bus rides, but excited about the week ahead, three thousand youth and adult advisors jammed the cavernous Longhouse, a building that was to become base for their exploration of being "Alive—to love, to care, to share."

"People who have met God on the mountain seldom come back the same," said Duly. There was in those opening moments a sense of awe and mystery, along with the power of love and a willingness to claim the promises of God.

The promises began to appear as district banners from across the denomination were presented and hung at the front of the hall.

And before the evening was over, the youth had claimed enthusiastically the theme song, "Living Our Song," taught by Juniata College campus minister/professor/balladeer Andy Murray and his wife, Terry. Like previous theme songs, the toe-tappin', down-home melody became an instant hit, providing a key part of the spiritual experience at NYC.

Alive—to love, to care, to share

Mornings dawned crisp and bright for the "early morning celebrations," led by Tim and Jill Zook Jones. The 6:30 outdoor devotions centered on the NYC theme.

Another theme of sorts was born at the first morning session, when a crimson-haired, baggy-suited clown began a pantomime on the Longhouse stage. The skit, one of many clown encounters that week, told the tale of a rather odd couple, whose "warts-and-all" love for each other led them to give up the usual way of life to become frogs, happy to live forever in a lily pond.

The "odd" couple dares to be different, pointed out Ralph and Mary Cline Detrick in their message. They spoke of choosing the "odd" over the "usual" in forming male/female relationships, of "friending" rather than dating, of basing marriage on mutual partnership.

Afternoon workshops and rap sessions provided opportunity for further growth and discussion on being alive and gave the youth practical methods for ministry to take home.

Among the smorgasbord of offerings: clown ministry, meditation and prayer, sculpture, drugs, Latin America, Brethren Revival Fellowship, dulcimer-making, signing for the deaf, and a special forum on youth ministry for adult leaders.

"You and I have found each other. . . . "

By the second evening session, the theme song was well-known enough to add interpretive movement—led by Sarah Bentley. Many of the gestures, she explained, were borrowed from sign language. The song became a unifying framework for the entire conference.

Andy Murray moved from guitar to pulpit Sunday evening. "How, in the face of hopelessness, can we come to the mountains and sing about life?" he asked.

"How can we do anything else?" he answered. "By our presence here we witness to the wisdom of God, the wisdom of the Gospel."

In living in a world that has traded hope for bombs, he said, it is the responsibility of Christians to "witness to the victory of the Lamb."

Joan Martin, campus minister at Temple University, testified to another aspect of living as a Christian in today's world. She read her scripture text—the parable of the Good Samaritan—in a distinctive north Philadelphia dialect: "A dude was going down from Philly to Germantown. . . . "

Joan introduced a way of thinking that was to find its way into nearly every discussion during the rest of the week.

"We have to believe that pyramids are out, and that rainbows of diversity are in," challenged Joan, referring to the hierarchical concepts in our society. One key toward becoming more of a rainbow people, she said, is to be transformed by the power of Christ.

The rainbow, which was part of the NYC logo, was an apt symbol for the entire week. Daily thundershowers ended with a flourish of spectacular rainbows. Good planning, quipped some folks.

Above: *The main point of the homemade pillows was simply to make the hardwood floor comfortable, but most of them showed the creativity and personality of their occupants.* **Opposite:** *Though the 2,200-person lap-sit won't make it into the* Guinness Book of World Records, *it became a symbol for the community formed during the week—and made the front page of the local paper. The current record is 2,800.* **Below:** *Each district explained the meaning of its banner at the kickoff session.*

LOVE
CARE
SHARE
ALIVE
ILLINOIS AND WISCONSIN
ALIVE TODAY-
TOMORROW?
ALVE!
Southern Ohio
They loved.
They cared.
ALIVE
MID-ATLANTIC DISTRICT

"Learning to love the sister and brother. . . ." God spoke to many people in many ways at NYC, but for four hearing-impaired youth he spoke through the hands of two special "ministers."

Tracy Lee Wiser and Tamar Ulrich de Jong tirelessly interpreted every main session and late-night activity. Their gifts enabled deaf youth to be a part of the rainbow of diversity at Estes Park.

While Tracy and Tamar put into action the conference theme of "Alive to love," speakers examined it for new perspectives. Bob and Nancy Faus brought new meaning to a "short verse" in the Good Samaritan parable.

"Loving others *as* you love yourself" is often neglected when preaching about the Good Samaritan, said Nancy. "When one can't love oneself, one cannot love anyone else."

And we love ourselves, Bob added, "because God loves us."

Sharing God's love with the larger global community was the focus of two sessions. Lamar Gibble, Joan Martin, and Steve Newcomer shared brief personal experiences from three parts of the world—the Middle East, the Philippines, and Central America. Afterwards, the youth questioned the panelists in an open-mike session.

On Monday morning, Merle Crouse and Karen Carter used drama to emphasize their message: mutuality in mission. As we share with others, they said, we should relate as brothers and sisters in Christ, not as parents to children. "Mutuality is a quality of relationship."

Personal sharing, from the perspective of an older person to a crowd of young folks new on the journey, characterized Raymond Peters' message on Sunday morning. Reviewing his life, he described his conscious decision as a youth to lead a life he could someday look back upon with satisfaction. In conclusion, he invited son-in-law Ralph McFadden to the stage to sing "Sunrise, Sunset."

For some participants, the high point of NYC was the Monday evening commitment service, led by Ralph and Barb McFadden. The session centered on serving a risen Lord, and began with a powerful presentation of a section of P.W. Turner's play, *Christ in the Concrete City,* performed by youth from the Highland Avenue (Elgin, Ill.) church. Later in the service, the young people were given time to fill out cards to commit or recommit their lives to Jesus Christ and the work of the church. Finally, those who wanted to could seal their commitments by being anointed.

"Soon, my friend, it's time to go. . . ." Bob Neff, general secretary, had the task of putting the week into perspective, of bringing everyone "down the mountain," of pronouncing the benediction for the week that was.

"The clue for the morning after is to remember we have a God who is faithful," Bob said. "Our fundamental fear is that no one will be there for us. But we serve a God who is always there."

The rainbow had faded. Would the power of that bow fade too, after NYC was over?

"Tomorrow when you awaken," Bob said, "remember you serve a risen Lord—a risen Lord who shows us how to be alive in loving, caring, and sharing."

His words were still ringing in the ears of the community as it began to disperse. Carefully constructed relationships were not going to be dismantled—only strengthened for the continued pilgrimage.

A once-in-a-lifetime experience must come to an end.

But an experience to last a lifetime begins with the first step down the mountain. ☐

Christopher Keating of Upland, Calif., is a University of La Verne student, who served as a 1982 summer intern with MESSENGER.

Right: *Buses began warming engines on a foggy Tuesday, preparing for the trip down the mountain. The parking lot was a hubbub of photo-snapping, hugs, and tears.* **Below right:** *The anguish and glory of Christ's death and resurrection were portrayed beautifully in mime by Sue Minnich, of Elgin, Ill., during the Monday night commitment service.* **Below:** *Bruce Weaver, of Windber, Pa., hiked up to Bible Point to watch the sun rise.*

HARMONY
ALIVE
TO CARE
TO SHARE
TO LOVE
alive
to
build
R A
N Y C
1982
ORTHERN
HIO
ISTR CT O
LOVING CARING SHARING
FL R
PU RTO

NYC highlights

- Total preregistration for NYC '82 topped off at 3,035, the largest for any of the quadrennial youth gatherings.
- Coordinator Chris Waltersdorff and steering committee members Ingrid Rupel, Don Rowe, Lori Wyland, Kevin Yaussy, Susan Fike, Gary Brooks, Monroe Good, and Ralph and Mary Cline Detrick were aided by a network of volunteer youth workers and trail guides.
- Late evening activities included presentations of "Celebrate Life!" by Northern Indiana District youth, "Godspell," by York (Pa.) First church youth, and a concert by Andy and Terry Murray. A film, "Hazel's People," talk-back sessions, a square dance, and a talent show were also late-night options.
- Enten Eller spoke briefly at the conference, just three days after being convicted of failing to register for the draft.
- "Youth" ranged in age from infants to 91-years-young M. R. Zigler. In an interview, Brother M. R. related the work of the On Earth Peace Assembly.
- Music figured prominently at NYC. A conference choir, directed by Shirley Fike, and instrumental ensembles, coordinated by Nonie Detrick, performed for worship services. Doris Coppock and Howard Miller led group singing and Brad Seward was conference pianist.
- Clowns Deanna Brown-Ciszek and Kim Hershberger Mitchell artfully shared spiritual truths in a popular medium. After filled-to-capacity workshops, their protégés took part in worship services.
- Over two thousand cards of commitment were signed by youth making new or renewed commitments to Jesus Christ or some aspect of church work.
- From her hospital bed, Anna Mow wrote to the youth on four sheets of paper towel. She and Ruby Rhoades were both forced to cancel as speakers because of illness. – C.W.K.

MIDDLE DISTRICT of PENNSYLVANIA
ALIVE!
NYC '82
PEACE
SHARE
PEACE
JOY
SHOW ME
THE
LIGHT
MISSOURI
to Love
LOVING
SHARING
South Pa
ALIVE
to Love
to care
to share

Living our song words and music by Andy Murray

Wonderful how you and I
have found each other
in the Rocky Mountains,
high on the road we're traveling,
living day by day,
learning to love the sister and brother
as Jesus taught us
how to love each other-wise
we're not really living our best
till each of us can say: We'll be . . .

Chorus
Living our song,
giving something special on the road
along the way,
knowing hope will find us somewhere
in the dark, bright day.
A song for loving,
a song for caring
and sharing on the way.

Give us, Lord, your spirit now
and guide us gently
while we're all learning
how to care a little better
when it's so hard to care at all.
Make us a part of the promise we know
is the only one
that's really worth having
so we'll be ready to help get ready
to answer to His call: To come . . .

Soon, my friend, it's time to go
down from this meeting
in the Rocky Mountains,
living day by day.
Sharing the light that Jesus has given
is not easy to do
in the world we're living in
times you get discouraged, remember
the times we sang this way: We'll go . . .

Two busloads of NYCers held a worship service outside the Rocky Flats nuclear power plant, two hours from Estes Park. Standing in a chill rain, the group sang, read scripture, watched a troupe of clowns pantomime an arms race, and prayed for peace.

Loving.
Sharing
from the
Mountains
to the
Sea

ALIVE
NYC 82

ALIVE
IN
ROAD
share

NORTHERN INDIANA
ALIVE
LOVE
TO SHARE
TO CARE
NAT'L YOUTH
ESTES

PACIFIC
SOUTHWEST
JOINING
TOGETHER
TO LOVE
TO CARE
TO SHARE

by Dorris Murdock Blough

Beginnings and endings

The secular world has recently discovered something the Brethren have always known.

"Reach out and touch someone." "Have you hugged . . . today?" "Touching is loving." "Don't be afraid to show your feelings."

For most people out of the don't-show-your-feelings generation, men especially, it is almost impossible to change a life-long habit of not expressing emotion, especially anger or deep love, and never touching other people. But the Brethren have for centuries had a tradition of hugging and the Holy Kiss.

To put it in theological terms, we should celebrate the beginnings and endings of our lives, those two landmarks often coming together in the same event.

Churches with a more ritualistic motif have long "celebrated" events in the life of church members, birth, death, marriage, joy, sorrow, pain. "Celebrate" merely means to lift up, to look at, to accept the gifts that it has to give us. If it is joy, we enjoy it. If it is fear, we dare it to overcome us. If it is death, we accept the pain in order to move on to resurrection. Without acceptance of pain, there is no healing.

Hugging is a rite for the purpose of establishing and nourishing human relationships. Brethren have done this for generations. Whenever they met they celebrated the moment with a kiss—not hiding, but spanning the anger, the fear, the pleasure, that is found in all human relationships. It was sound theology and psychology and needs to be more widely accepted as a worthy tradition among the Brethren . . . and not just at Annual Conference.

The younger generation, cousins of the Flower Children of the '60s, understand that touching is okay.

We all need to learn to celebrate all beginnings and endings of our lives, little or big.

When a grandchild comes to spend the day, there could be a celebration of joy, the reading of a favorite story, or the quaffing of a glass of orange juice together. That is when two souls touch, not just hands and eyes.

So many joyful events could be celebrated by a simple stating of that joy, by a spontaneous litany or a prayer. In the same way, unhappy events can become memorable moments of growth because they were shared with people not afraid to put their pain into words and lift it up for all eyes to behold together. When one person has the courage to confront the shared pain in such a creative way, each person may discover the courage to perform a rite of celebration at another time and place.

The washing of feet at the Last Supper was just such a spontaneous celebration. Jesus wanted some way to hold up that moment and take from it the gifts it had to give. He also transformed the simple eating and drinking together into a never-to-be-forgotten experience. It made pain manageable and turned fear into courage.

When my husband and I divorced, I wrote a "Celebration for the Ending of Our Marriage," and, in pain and tears, we celebrated the ending of a relationship. Without a deliberate motion, a moving of the body through space, or the saying of words together, we would hang in limbo between the old and the new, unable to leave the one or enter the other. With all the guilt associated with such an event, such a rite allows us to move through the emotional wave that is washing over us, leave it, and take the next step that will lead toward a renewed life.

So much of pain is fear. In relationships the fear comes from our own sense of inadequacy and therefore reluctance to expose ourselves. So we hide, refusing to share ourselves with another person. But hiding only postpones the inevitable moment when we must face the situation . . . a misunderstanding between friends, a quarrel between parent and child, the loss of something important in our lives such as a job, a relationship, financial security, or a friend or child who is leaving.

A celebration is a brief second of time in which you are all at the same place, saying the same words. A celebration clarifies, draws together the loose ends, and looks fear straight in the eye, or records for all time the moment of delight, allowing you all to move away, having shared a precious bit of your lives.

The Brethren already have the tradition of celebrating endings and beginnings. Let's not lose it, but rather use it more. It's not only biblical; it works. ☐

Dorris Murdock Blough, from the Nampa (Idaho) congregation is a member of the General Board.

Should Dunkers

"Maybe we have lost something important along the way. Do our youth have any understanding that following Christ means they will need to be different? For the most part, I think the answer is No. But it's not the kids' fault. We adults must bear the responsibility."

by Kenneth L. Gibble

Growing up in Lancaster County, the heart of the Pennsylvania German culture, I knew that tourists came from around the world to stare at the Plain People—mostly the Amish and the Mennonites. Three decades ago, most Brethren in that area also considered themselves "plain people." Our older preachers and deacons still wore the plain-cut, black garb that had once been common among all Dunkers. My mother, like the other women of her age in our congregation, wore her hair long, pinned up, and covered by a prayer veil. As a boy, I gave such matters little thought.

But sometimes our family took car trips. On one such outing—I no longer remember where we went—we chanced to stop at a restaurant. I was in my early teens, an age at which self-consciousness and identity can become painfully acute issues. As we walked through the restaurant, I became aware that people were staring at us, at my mother in particular. I saw a woman lean over and whisper something to her husband.

And in that moment, I was ashamed. Ashamed of my mother and her prayer covering, ashamed of my dad and his job at the feed mill, ashamed of my heritage, of being part of the plain people, ashamed of my church, ashamed because all of it had conspired to make me and us somehow "different." I took my seat with ears red from embarrassment and sat there in utter misery.

Now before you get upset with that young fellow sitting there in the restaurant, let me assure you that no one could be as hard on him as I have been. Countless times in later years I have been grieved by that boy's shame. I have scolded him, rebuked him, for that moment of betrayal. And I have asked forgiveness—not of my parents, for they never knew of my embarrassment—but forgiveness from myself, first of all, and forgiveness from God. I have been forgiven.

I tell this story for two reasons. In the first place, maybe something like it once happened to you. If so, my story can serve to draw us together in our common humanity. And that, of course, is one of the best things any story can do. Secondly, I want to move from this story to a consideration of the whole matter of daring to be different as a basic premise of Christian discipleship.

To begin, consider what most parents want for their children. They want them to do well as students, to be accepted by the other kids in the neighborhood and at school. Parents want to spare their children the agony of being unpopular, maybe even ostracized. They want them to adapt to their environment, to be, in a word, *well-adjusted.*

Well, what's wrong with that? you ask. What indeed? Like most parents, Ann and I are distressed on those occasions, happily rare ones, when our six-year-old daughter comes into the house sobbing because "the big kids told me to get lost." We fret over those little notes that sometimes appear on her school papers from the teacher, urging her to take more care

be different?

about her letters. Not that we want her to be too bright, too precocious, too *anything,* in fact. Not even too good. Like other mothers and dads, we don't want our child to be thought of as "different" from other kids.

And so I was brought up short not long ago by something I read from the pen of Madeleine L'Engle, a writer of stories for both children and adults. She notes:

> If a child (in the classroom) does not succeed with his peer group, then it would seem to many that both child and teacher have failed. Have they? If we ever, God forbid, manage to make each child succeed with his peer group, we will produce a race of bland and faceless nonentities, and all poetry and mystery will vanish from the face of the earth. (Madeleine L'Engle, *A Circle of Quiet,* New York: Seabury Press, 1972, p. 54.)

I need to remind myself occasionally that my own formative years were marked by something other than worship of the modern god, Social Adjustment. In my home and at my church, the grown-ups wished to instill certain values in their offspring, and they knew those values would bring their children into conflict with their peers. And so they did their best to prepare the young people to be "different." Learning to be different was sometimes painful. I know my own parents were bothered by some of my troubles at school, but they never went running to the teacher or to other kids' parents to smooth things over.

By the time I entered high school, I had learned that being Brethren had a bearing on the clothes one wore, the kind of entertainment one engaged in, the use of tobacco and alcohol. Beyond these standards of personal morality, obedience to Jesus Christ had to do with respect for every person, regardless of class or race. And I learned that true Christian discipleship meant saying to the agents of our government a respectful, but firm, "No, I cannot in good conscience become part of the war machine."

In a still earlier day, Brethren didn't have to worry a whole lot about being different because they lived in tightly knit, rural church communities. But then came the automobile and public schools; and it was no longer possible to be isolated from the outside world. The church did try to help. It sponsored national speech contests for the youth on such themes as "Dare to be Different" and "A Peculiar People." It was all a bit idealistic perhaps, even naive. But at least such efforts were a visible way of supporting those who were expected to be out of step with their peers.

All that sounds hopelessly old-fashioned to me now. Since then, the Brethren desire to be part of the mainstream of American life has predominated. I remember a girl in our youth group explaining why she didn't want to wear the prayer covering and why she wanted to wear shorts and slacks like the other girls. "If we must be different, let's be known for our convictions, not for the way we look," she said. And so Brethren youth were allowed to dress like everyone else, to attend dances, to join the army if they wanted to. And it was a great relief to do so. It is very hard for an adolescent to be "different." I know that only too well.

And yet . . . maybe we've lost something important along the way. Do our youth have any understanding that following Christ means they will need to be different? For the most part, I think the answer is No. But it's not the kids' fault. We adults must bear the responsibility.

Please understand that I'm not simply talking about nonconformity, even though nonconformity is itself to be prized in our day. I hope teachers still make their students read Ralph Waldo Emerson's famous essay "Self-Reliance." "Whoso would be a man must be a nonconformist," wrote Emerson. I hope young people still find inspiration in the words of Henry David Thoreau:

> If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music he hears, however measured or far away.

There's only one problem with that sentiment: It's not rooted very deeply. It knows what it's against, but what is it *for?* There is little virtue in being different just for the sake of being different.

Nor is it enough to find just any cause to commit oneself to. There are some "drummers," after all, who are not only different, but depraved. But, for the most part, there is little danger of our zealously pursuing an unworthy cause. We know the One whose cause is worthy. Our problem is that we suppose following Jesus can be accomplished by being nice, decent folk who come to church on a more-or-less regular basis.

There's a bit more to it than that. Remember that Jesus spoke of a narrow gate and a way that is hard. In fact, he warned his disciples that the world would hate them, just as it had hated him.

I am not advocating a return to the time when all members of our church could be identified by their physical appearance. But I think we need to give new attention to Christ's claim on our lives, a claim that, if taken seriously, must mean we will dare to be different. It will mean a confession that our Christianity has too often been powerless because it has been too easy.

Once, as a child, I was embarrassed because my family, my church, stood for something which set them apart. But now I know that I would rather my own child one day feel a similar embarrassment than have her say later in life that her father never really stood for anything. ☐

Kenneth L. Gibble is a free-lance writer and part-time associate pastor of the Ridgeway Community church in Harrisburg, Pa.

Common

by Dale Aukerman

Month-old Ruth Ann Jeannette of Westminster, Md., did not get to portray Jesus in her church's Christmas Eve pageant last Christmas. She and four of her family were killed on their way to the church by a drunken driver. Like her Lord and the slaughtered "innocents of Bethlehem," she was an innocent victim of an onslaught of human sin.

Daniel Berrigan, commenting on the order of a later Herod to have John the Baptist beheaded, observed, "It is normal to die at the hands of drunken power because power is normally drunk." There is drunken power, dimwitted, deluded power, in El Salvador, in the Pentagon, in the Kremlin, and in the capitals around the world. A drunken driver at the wheel of a 250-horsepower vehicle is a small-scale intimation of those who with befuddled minds control the delivery vehicles that could bring nuclear death to all children of this planet.

The drunkenness of political power claims its victims and becomes an ever more ominous threat to us all. But day after day literal drunkenness too claims its victims and looms as a threat to every one of us.

More than 25,000 Americans are killed each year in highway accidents involving the use of alcohol. These are about half of those killed on the roads.

More than a million others are injured each year in such crashes, and many of these are left permanently disabled. For the decade ending in 1990 the National Highway Safety Commission estimates that alcohol on the highways will bring death to 500,000 Americans. The world total would be many times that.

Drunk driving is the number-one killer of men and women in their teens.

More than 4,000 die in alcohol-related accidents in the United States each year, and another 20,000 are crippled or disfigured for life. Recent roadside surveys have shown that at certain times of the day as many as one out of every six drivers has been drinking.

According to the National Council on Alcoholism the use of alcohol is involved in 80 percent of fire deaths, 65 percent of drownings, 30 percent of suicides, 65 percent of murders, 35 percent of assaults in the home, and 60 percent of cases of child abuse. More than 40 percent of pilots who have accidents were drinking beforehand. More than 10 million Americans are alcoholics, with all the blighting of their lives and the lives of those around them that alcoholism brings.

In the United States more than 5,000 babies are born each year with the fetal alcohol syndrome—slow growth before and after birth, small head, malformed organs and limbs, mental retardation. This condition is brought on by the heavy drinking of the mother; the unborn baby is drunk with the mother. A far larger number of babies each year, though not having this full syndrome as such, suffer from birth defects linked to use of alcohol.

Researchers have discovered that pregnant mothers who drink an ounce or less of alcohol a day (found in two 12-ounce glasses of regular beer) have a higher rate of stillbirths or babies that weigh less. These researchers advise women to stay away from alcohol during pregnancy. But even for drinking women who would heed this counsel there is the special problem of the very first weeks of pregnancy when the condition is not yet recognized and the fetus is especially delicate.

> *It is ironic that there is often a near blindness to the misery caused by alcohol.*

The National Institute on Alcohol Abuse and Alcoholism has estimated that the total expenses arising from alcohol problems in 1980 in the United States amounted to $68 billion. Another measure of what the consumption of alcohol means in our world has been given by Harvard economist Jean Mayer. He estimates that the grain used each year for the alcoholic beverages consumed just in the United States would be enough to feed 40 to 50 million people. But the cost is best seen when we contemplate the struggles of an alcoholic friend, talk with the battered wife of an alcoholic husband, or ponder the death of someone within our personal horizon who was killed by a drinking driver.

How are disciples of Jesus Christ to respond to all this?

It is ironic that among people who are most aware of the endangering of human life through hunger, pollution, nuclear weapons, support of Third World dictatorships, there is often a near blindness to the magnitude of the misery caused by alcohol. The temperance issue is commonly seen as outdated, old-fashioned.

This attitude should be identified as one of the most subtle lies dominating contemporary culture. It is true that during earlier decades when temperance was a central concern in many denominations, there was often a smugness about not drinking and an inclination to equate upright Christian behavior with not drinking, smoking, or dancing. There is still some of that around. But such narrowness of outlook cannot justify smugness about drinking or blindness to the enormous range of the destructiveness of alcohol, which we have briefly surveyed.

In contrast to Islam's Koran, the Bible has no direct imperative forbidding the use of alcoholic beverages. The implication of a number of passages would seem to be that such drinking, when not in excess, is quite acceptable. But 20th-century Western civilization with all its high-powered technologies and atomizing of human existence is far different from first-century Palestine. There is a difference between an alcoholic in a sports car and an alcoholic on a donkey.

It is said that within close-knit traditional Jewish communities in our time there is, along with social drinking, very little alcoholism. Jesus moved in that sort of social context. But ours is vibrant with pressures that impel toward alcoholism and has all too little of the communal cohesiveness that keeps social drinking within bounds.

In Romans 14 and 1 Corinthians 8, Paul deals with the question of what foods Christians can rightly eat. There were the Jewish dietary laws and the problem of meat from a slaughter-sacrifice to an idol. Paul writes: "I know and am persuaded in the Lord Jesus that nothing is unclean in itself. . . . If your brother is being injured by what you eat,

jeopardy

you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died" (Rom. 14:14-15).

I would say for myself that I might feel free to drink socially if I were living in a culture where alcohol was hardly any problem. But I live in a country and in a world where alcohol is causing the ruin of many tens of millions of people for whom Christ died. And Paul's counsel seems very relevant: "It is right not to eat meat or drink wine or do anything that makes your brother stumble" (Rom. 14:21).

In Paul's terminology I may be stronger. But I act out of concern for those who are weaker. It is estimated that one out of four persons in a time of great stress is not able to limit what otherwise is quite restricted drinking. On that I am not sure whether I am weak or strong. But when I think of myself and those closest to me, I am sure that I would rather have any of us face a time of severe personal crisis without the alcohol component.

Abstinence from alcoholic beverages can be seen for our cultural context as an implication of New Testament teaching. It is not a direct command of Jesus. A case can be made for social drinking by Christians. We need to listen to one another in our divergent conclusions.

Any one of us, any one of our loved ones may become a part of those statistics on alcohol-related highway deaths, alcohol-induced assault, rape, murder, or the number of problem drinkers and alcoholics. In the home and in the church there should be extensive teaching, especially of the young, about the dangers of alcohol misuse. Alcohol is the number-one drug problem. Social drinking should not be casually accepted nor should it be rigorously dismissed as a prime sin. Christians should ponder together what constitutes faithfulness to Christ in relation to alcohol.

We need to recognize and expose the infernal subtlety of the brainwashing aimed at us by the liquor industry through media advertising and the probably even greater lure to indulging that so often comes in what is portrayed between commercials. In 1979, $570 million was spent to persuade people to drink this or that alcoholic beverage. From the executive heads of distilleries to local bartenders there is prevailing indifference to the devastating impact their wares have on a great many lives. Profits have to be made. We are confronted here with a dark "principality." Only with weapons of the Spirit can we stand against it.

There is in the United States rising sentiment for tougher laws and enforcement with regard to drunken driving. Some good may come out of this. States should lower the legal limit for blood alcohol concentration in tests for driving while intoxicated. Forty-nine states now have 0.10 percent. For a 150-pound man that is five beers on an empty stomach. Such a driver is six times as likely to cause an accident. Serious impairment comes at 0.05 percent (after nearly three beers). Norwegians have been realistic enough to have the 0.05 percent limit for half a century. In general there should be many more road checks for drinking drivers. Offenders need to be far more commonly subject to license suspension (or restriction such as carefully regulated to-and-from work usage only), fines, sentencing to community service work.

A Christian doesn't know of any 'drunks' but only of persons loved by God, under the influence . . .

Drunken driving that results in fatal accidents is regarded as reprehensible. There may now be developing a needed shift in attitude so that the general public will see driving while under the influence of alcohol as reprehensible in itself, even when it has not yet led to an accident. It is important that people develop a readiness to insist that a friend or relative who has been drinking too much not get in the car and drive. There can be the offer to drive the person home and, if necessary, an insistence to the point of taking away the car keys.

But if there are to be big reductions in the number of persons killed on the highways by alcohol, the most promising approach lies with programs for rehabilitating alcoholics. California studies show that 80 percent of drinking drivers involved in fatal crashes were identifiable as abusive drinkers before they killed or were killed.

It is crucial that large numbers of such drivers be identified and worked with before they have those crashes. Traffic courts, driver licensing agencies, and medical and social agencies need to work together in this. There needs to be investigation of the person's drinking problem and a combination of treatment, sanctions, and supervision. Only through far more caring about problem drinkers and alcoholics can their destructiveness toward others be reduced.

This may mean coming to the aid of a family that was half wiped out by a drunken driver. It may mean reaching out to that drunken driver. Long hours may need to be spent with an alcoholic friend to help that person into a group like Alcoholics Anonymous, and other long hours with victimized members of the family of that friend.

The millions and millions of alcohol victims need more friendship and support than can be given just by pastors and social workers. We can each ask ourselves: Whom does God give me in this regard as neighbor? In a time when budgets for public programs to aid alcoholics are being cut, there is even greater need for corporate Christian ministries to alcoholics.

A Christian doesn't know of any "drunks" but only of persons loved by God, under the influence and going still further under. But if we sense the peril and the impinging lostness of the person who is drinking too much, we can be impelled into spiritual struggle against those dark powers.

In the Gospels it was most of all persons who were losing out who gravitated to Jesus. They knew they needed someone to rescue them. In an alcoholic the human weakness we all share in comes starkly into view. The desperate need for rescue cannot be credibly denied. There is the suppressed cry, "What must I do to be saved?" Through Christians, through us, the reply must find ways of expression: "Believe in the Lord Jesus, and you will be saved" (Acts 16:31). ☐

Dale Aukerman, of Union Bridge, Md., is a former member of the Church of the Brethren General Board.

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CHURCH GROWTH

How can we be more effective in reaching others with the message of love and caring that Christ has entrusted to the church? What can we do to grow?

There is help. Church growth is now a major emphasis in most denominations in the United States and Canada, including the Church of the Brethren. Books, films, trained people, workshops, plans of action, and models are available.

Unless otherwise noted, all resources listed are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. Order Evangelism Office materials at the same address.

To begin

The "1981 Directive from Annual Conference Regarding Church Renewal and Growth" (free from the Evangelism Office) and the "Church of the Brethren Annual Conference Statement on World Mission Philosophy and Program" ($.25 each or $2.50 for 12 from The Brethren Press) are excellent starters for reflection and to get people interested. They describe where we are now and what God is calling us to do.

Following up the 1981 Annual Conference action, the Evangelism Office has prepared two other resources available for no charge: "Annual Conference Report on Church Growth" and "Membership Statistics, Church of the Brethren."

Statistics provide measurable information about church growth. A congregation that is serious about growth will examine facts and figures of its own record of membership, baptisms, attendance, and giving. There is no substitute for that data. It takes the temperature of a congregation's vitality and effectiveness.

Last year's statistics for all congregations and districts appear in *The Church of the Brethren Yearbook 1982* (The Brethren Press, paper, 303 pages, $3.50). Statistics for previous years were published in annual booklets.

The other place to begin is the Bible. Review the Gospels to see the work and message of Jesus, and look into the Acts of the Apostles to see how the church was born and how it grew. Today's church is the extension of the New Testament church. The basic purposes, commitments, and faith have not changed. Power for ministry and growth comes from renewing the vision and commitment to Christ and the kingdom of God.

The principles

Since the mid-1950s, Donald A. McGavran and other students of mission and church life have focused on what makes churches grow.

The following resources will help congregations and leaders recognize basic principles of church growth:

Ten Steps for Church Growth, by Donald A. McGavran and Winfield C. Arn, Harper & Row, paper, 138 pages, $5.95.

Invitation to Adventure, by C. Wayne Zunkel and Irven F. Stern, a 12-week study-action course on church growth written for Brethren. The paperback student workbook has 24 pages and costs $.75. The leader's guide has 106 pages and costs $5.

Growth Workshops of the Institute for American Church Growth, a series of three one-day workshops on "How to Identify, Reach and Win New People"; "How to Effectively Incorporate New Members"; and "How to Bring New Growth and Vitality to Your Sunday School." For information, write to the Institute for American Church Growth, 150 South Los Robles, Suite 600, Pasadena, CA 91101.

Workshops led by Brethren who have received church growth training. For information, contact your district office or evangelism leadership, or the Evangelism Office. Cost: expenses and a modest honorarium.

For further study

For a general look at church growth, here is a list of seven books:

Growth, a New Vision for the Sunday School, by Charles Arn, Donald McGavran, Win Arn, Church Growth Press, paper, 152 pages, $5.95.

The Pastor's Church Growth Handbook, edited by Win Arn, Church Growth Press, paper, 223 pages, $5.95.

A New Look at Church Growth, by Floyd G. Bartel, Faith and Life Press and Mennonite Publishing House, paper, 143 pages, $2.95. Study guide available. Presents church growth for Anabaptists.

Church Growth Strategies That Work, by Donald McGavran and George G. Hunter III, Creative Leadership Series, Abingdon, paper, 123 pages, $4.95.

Assimilating New Members, by Lyle E. Schaller, Creative Leadership Series, Abingdon, paper, 128 pages, $4.95.

Growing the Small Church: A Guide for Church Leaders, by C. Wayne Zunkel, David C. Cook, paper, 109 pages, $14.95.

Making the Small Church Effective, by Carl S. Dudley, Abingdon, paper, 192 pages, $4.95.

Donald E. Miller, professor at Bethany Theological Seminary, and H. Fred Bernhard, pastor of the Oakland (Ohio) church, have worked extensively on a style of evangelism for Brethren called "hospitality evangelism." They may be available for workshops. A cassette tape of Don Miller's presentation on hospitality evangelism given at the Wichita Annual Conference is available at no cost from the Evangelism Office.

Similar to hospitality evangelism is *Friendship Evangelism* (Zondervan, paper, 138 pages, $4.95). written by a Mennonite, Arthur G. McPhee. A study guide is available.

Finally, these four pamphlets, written by and for Brethren, are available for $.25. Order the first from The Brethren Press and the other three from the Evangelism Office:

"Reaching Out to the Missing Ones (Inactives)," by Jay Gibble, 17 pages.

"Information on Starting a Bus Ministry," by James S. Flora, 11 pages.

"Visitation Evangelism," by Matthew M. Meyer, 19 pages.

"Church Growth and the Brethren," by James McKinnell, 10 pages. —MERLE CROUSE

Merle Crouse is Parish Ministries Commission staff for church development.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• November is that burnished time when the golden oak leaves have turned copper and cling tenaciously to the tall oaks in the woods. It is a time when frosty mornings are harbingers that whisper softly of winter and blizzards and sub-zero temperatures and the incredible incongruous beauty that attends the snow belt.

It is also the month that calls us with some intentionality to gratefulness. Thanksgiving is legalized by government proclamation. Pilgrims and Indians and pine-cone turkeys adorn an inordinate number of schoolrooms. Children write lists entitled "What I am thankful for" . . . this year mom and dad are running second to Pac-Man.

It occurs to me that gratefulness should be in constant evidence in the life of a Christian. If we perceive life through sacred lenses, if relationships are recognized as holy, and creation is viewed as a gift, then it seems we would have discernment concerning Paul's admonition to "pray without ceasing." Our ceaseless prayers would be a chorus of "thank you's!"

But church-going and taking the name of Christ does not necessarily provide instant gratefulness. Nor does wealth, nor health, nor a plethora of material blessings. Gratefulness seems rather to be a state of being. Here I am reminded of Meister Eckhardt's cheerful beggar who on being wished a good morrow replied jauntily, "I never had an ill one."

I'm reminded also of Dorothy Day's luminous life as editor and publisher of *The Catholic Worker,* a penny magazine that has influenced millions of Christians in a quest for peace, justice, and equality. Dorothy Day lived in intentional poverty and intentional community. From the Hospitality Houses on the east side of New York, coffee and bread were dispensed to the indigent, the down and out, the poorest of the poor. In this climate of uncertainty concerning how they could feed the staggering number of those in need who came relentlessly to their doors, Dorothy Day lived in a constant state of gratefulness.

Toward the end of her extraordinary life she noted that she awakened every morning with thanksgiving on her lips, and went to sleep every night thanking God for the bounty of blessings and grace. This contemporary saint suggested that two words would do well as her epitaph: "Deo gratias"—thanks be to God. And thanks be to all who live in a state of gratefulness reminding us all that nothing is owed to us . . . life, breath, relationship, well-being are gifts. Deo gratias!

• A quaint little book entitled *What Children Say about God* holds few surprises for parents and grandparents, but quite a few chuckles. In answer to the question "What would you give God for his birthday?" answers include a sexist observation from Sophie, age 7: "A cake. God can't bake. He's a man." Practical Carolyn, age 3, suggests, "I would bring him a camera so he could send us a picture of what he looks like." And Alex, age 3, who obviously witnessed a Sunday school Christmas pageant, answered, "A new set of wings because the old ones are icky."

• My eye was drawn to a small article in the Fort Wayne Sunday paper with an interesting headline, "Clothed in Prayer." The gist was that there are in Allen County 360 places where one can go to pray, nearly one for every day of the year. How nice it is to know we do not have to go to special places to pray. We come equipped with hearts invaded by God who calls us moment by moment to "pray without ceasing."

• Stop Signs: Seen on the bulletin board of a large center-of-the-city Presbyterian church in Indianapolis: "Some people think God is a lawyer . . . they only go to him when they are in trouble."

Pilgrim especially liked the Christian Science church offering in Fort Wayne, Ind.: "Garments of Righteousness never go out of style."

• From another Pilgrim's Pen: A single grateful thought towards heaven is the most complete prayer. —D. Lessing

• See you on the journey. —P.K.H.

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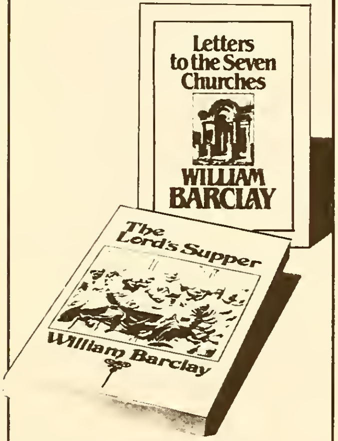

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On God's kingdom, schoo

Myron C. Horst

'Guileless trust' in God's kingdom

I'm responding to Inez Long's "Anabaptists and fairy-tale visions" (August, page 19).

We are into growing small churches and making big assessments about small growth. Guileless trust is called for, but this trust is properly rested upon the citizen of the kingdom of God, in which all denominations are enclaves.

In his "I have come to bring a sword" statement, Christ predicted schisms. It was pluralism which gave us the Reformation. God seems to love variety. He made all kinds of men and women and shades of thought. The good guys have fragmented, but these groups are all producing in one way or another. Our task is to live as if we are now in the kingdom of God. The kingdom is within us.

When the denomination is superimposed upon the kingdom, all denominational impurities are filtered out. If Christ is the power base, then money and position take lower rank.

Shunning comes from Paul's exhortation to "not be unequally yoked with unbelievers." The subtle silence of Brethren is a defense mechanism against a hostile world. Low profile has protected many a vulnerable animal. One way to legitimately discredit the fairy tale is to come out of the forest and look at all the trees growing healthfully together. The fairy tale of Brethren superiority can be dropped in favor of Christian superiority, which is achieved by humbling oneself in service.

The word "congregation" has a new meaning now. Christians can be aware of their oneness through electronics. Congregations are aggregations of believers who have found that there is strength in numbers.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Moneychangers and traders always run the risk of being thrown out of the temple. If our rich people can be Zaccheus-regenerated, or Matthew-apostled, or Mary/Martha/Lazarus-dedicated, then they are acceptable.

Christ must have maintained a clean robe while he ministered to dirty people. Moral purity is demanded of the servant. Christians can be separate morally even though they aren't geographically. One is reminded of the man who fell into the river on the way to a dinner. Upon arriving, he suggested that everyone jump in to make him feel more at home.

"Be ye perfect" is still the Lord's command. In the Old Testament God promised protection to believers and doers from numerous pestilences. That promise still pertains to us in the Three-Mile-Island, nuclear, Mediterranean-fruit-fly age.

Growth of the church takes place in regeneration, not degeneration. The Lord told us, "Except ye become as little children."

Brethren should always live as though they were in the kingdom of God, in which there is no impurity. One of the most adult things a Christian can do is find out what sin is and to fight it with vigor. ☐

Myron C. Horst is a member of the York First Church of the Brethren in Pennsylvania.

Ralph Watkins

School prayer is imitation prayer

How many of you remember standing in line at school to be vaccinated for polio? I remember that the nurses explained to us that we were being given weakened polio germs, so weak they wouldn't hurt us, but close enough to the real thing that our bodies would recognize real polio and

prayer, city Brethren, taxes, language

fight it off if we were exposed to it later. I think of that now when I hear advocates of mandatory school prayers arguing, "A little prayer never hurt anybody."

What disturbs me as a Christian about the call for school prayer is that so many good people are willing to settle for a watered-down version of real prayer. Prayer sponsored by the schools, acceptable to everyone, will not be the spiritual, free prayer that grows from an honest personal relationship with God. It will be a rote exercise—children rattling words like tape players or fidgeting for a few moments. It certainly won't harm them, but in later years they will think of faith as those insincere words and aimless fidgeting. Because they have been sold a cheap imitation of prayer, they will likely turn away from religion in their adult years. Like the vaccine for polio, school prayer won't hurt anybody right away, but it may lead them to avoid the real thing later.

Actually, an even greater danger is that they will assume that other state-sponsored prayers are as harmless as school prayers. When government tries to appear to be on God's side, many begin to assume that God is on the government's side. The mixing of church and state can be so subtle that many people won't even question the government when it plays church.

Brethren, especially, should be wary of this confusion of roles. Early Brethren leaders died because the government decided what forms of worship were to be promoted and which were to be punished. In more recent times President Nixon closed his televised announcement of the mining of Haiphong harbor and bombing of North Vietnam with the words, "And with God's help we will win this war and the peace that follows." I don't want any child growing up thinking that since our government does God some favors that it has a claim on God's power.

Finally, I do not understand why people feel their personal witness is so weak that they need the government to "subsidize" it by promoting prayer by others. When a Senator's aide recently asked me how the Church of the Brethren felt about school prayer, I told him that we didn't need the government's permission to pray. The Constitution of the United States protects our right to pray, as Supreme Court decisions as recent as this year make clear.

Knowing the history of the Christian church, I know we have prayed even when we were not allowed. A Lutheran pastor in East Germany was once asked why he prayed for the Communist head of state. He replied, "I pray for him because the Bible tells us to pray for those in authority, and to remind him that he is not God."

We should embrace these freedoms—both the freedom our government gives us and the freedom our faith gives us—and stand fast against these latest efforts to let the government mold the conscience of our children with an imitation religion. ☐

Ralph Watkins is a legislative associate in the Church of the Brethren Washington Office.

Chauncey Shamberger

Should Brethren be in the cities?

Early in its history in America, the church then known as the German Baptist Brethren opted to function in the country rather than the city and leave the religious needs of people in the cities to other denominations. The occasional efforts to establish city congregations at that time can be written off as failures.

Three centuries later, the Church of the Brethren finds itself with no option if it is to continue. It must build in the city even though the task is extremely difficult, the problems possibly insurmountable.

The church was able to expand as long as the population continued to exist in the country and farm land was available. It grew as migrant families moved west and started new congregations where they settled. But times have changed. It is estimated that today only six percent of the population of the United States live in the country, and they are so scattered that few new rural congregations are apt to be started. Thousands of those established earlier have vanished in recent years.

It is questionable whether the church can adjust to the new situation. Its history is against an urban emphasis, and even the Brethren churches that have had their largest congregations in the city are finding it difficult to maintain them and have them grow.

Unfortunately, there is a tendency to ignore history and not look realistically at the problems involved. The ready acceptance of the recent report on diminishing membership is an illustration. Practically the only solution suggested by the committee was a deeper dedication upon the part of existing congregations and the

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opening of new congregations.

After all, thousands of Brethren have moved to the cities during the last half century, yet what is there to show in cities most adjacent to the centers where Brethren are most numerous? What about Philadelphia, Baltimore, Detroit, the cities of Ohio and Indiana, and Chicago? Or Los Angeles and San Francisco?

If we had made substantial growth in city churches in the past, there would be reason to believe that the church has the ability to grow there now. But if we haven't, what ground is there to believe a committee report will change it?

A second stubborn reality is that no branch of the churches tracing their beginning to Alexander Mack has ever come up with some religious emphasis that would attract a wide spectrum of people. It is questionable if the church can find a foothold in a city where it is not known and does not have a graphic emphasis to appeal to people there who know little or nothing about it.

Most individuals at one time or another have come up against something which requires greater qualifications than they possess. It does not impeach their character to admit that the challenge is beyond them.

Our love of the church may lead us to think it can handle anything that confronts it. Yet if the Church of the Brethren lacks the qualifications to grow in the city, it would be far better to discover that now than to push on a considerable length of time before discovering it.

The cause of the Kingdom is poorly served by dying congregations, nor is it well served by the struggles attendant upon trying to start new congregations that are destined to produce poor results or even ultimate failure.

Those who appear best qualified to express an opinion on what will happen to churches that have sustained loss of membership over a considerable period of time doubt if they can again become as successful as they were before the loss began. If that be true of the Church of the Brethren, how long will it take for us to know it has happened? Might it not be well to consider options that might be available if the church continues to decline? ☐

A member of the Fruitland (Idaho) congregation, Chauncey Shamberger spearheaded Brethren youth camps and the student volunteer movement.

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Ingrid Rogers

Withholding and choosing life

The Manchester Church of the Brethren has established a "Fund for Life" as an expression of support for those who feel moved to refuse payment of war taxes. This was a significant step in a long process of soul-searching and consciousness-raising.

The process began in the fall of 1978 when several members formed a tax-concerned group. Driven by the conviction that to contemplate nuclear holocaust is sin against God and humanity, we came together to discuss how to express our conscientious objection to war taxes. Careful reading of the Bible convinced us that the Scriptures give no single, absolute statement about payment of taxes. But we are indeed called to obey God above all, and trusting in weapons of mass destruction is clearly idolatrous.

From the beginning, we saw our action as an effort to maintain faithfully the Brethren peace testimony. It became increasingly important to us to allow the church to make a witness on behalf of tax resisters. Our denomination as a whole had already committed itself to recognition of war-tax resistance as a form of conscientious objection. Now it was a matter of asking for support from the local congregation that had nurtured us and had had a

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WANTED—Woman who needs a home to live with Christian woman in Fresno, Calif. Must be able to drive car. Share cost of food, no other expenses. For more information, write Max Bowser, 6072 N. Dower, Fresno, CA 93711. Tel. (209) 275-2694.

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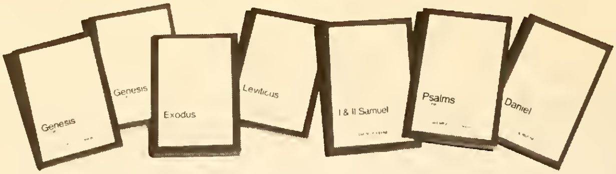

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vital influence on the formation of our peace position.

After the first church board discussion on the issue, the tax group prepared a proposal for a Fund for Life. The original draft provided that resisters would deposit in the fund the money withheld from taxes. Money unclaimed by the Internal Revenue Service was to become the property of the Manchester church as a completed gift by the original depositor and used for peace work. As in an escrow account, money up to the amount deposited could be returned to the individual if the IRS should claim the sum.

The church board raised two objections. If the money can be returned in full to the original depositor once the IRS demands it, where is the witness, the risk, the sacrifice? If the church holds money owed to the government, might the whole congregation legally be implicated?

The board decided to bring the proposal to the next council meeting for discussion, and to delay a final vote for another six months to allow the congregation to reflect upon the issue of war-tax resistance.

The resulting education program was thorough and rewarding. As expected, we met with disagreement and heated debate. A second draft suggested that the money should be a completed gift from the beginning without strings attached. Also, money deposited would not necessarily have to be withheld from taxes; anyone could contribute as an expression of support.

The tax group found this second draft more true in some ways to the original intent. Both drafts were presented in Sunday school classes. After three more modifications, the group settled on this wording:

1. The congregation leaves the withholding of war taxes to the individual conscience of each member or friend.

2. Any member or friend of the Manchester Church of the Brethren may contribute money to the Fund for Life.

3. The income from said gifts and the gifts themselves shall be used by the church for activities that are expressly peacemaking, including the support of those persons mentioned in item four. None of these gifts or the income from said gifts shall be used for the operating budget of the church.

4. Upon request, our congregation shall

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financially assist any member or friend who withholds war taxes if the Internal Revenue Service presses for collection of his/her tax liability. Such contributions shall come from the fund or from special contributions of individual members of the congregation.

This latest version was adopted by the church in the fall of 1981.

Our need for education and discussion on this subject increases. Every year we are painfully made aware of the shift in priorities in our national budget; every year more billions are sacrificed for weapons which will destroy God's creation. The Fund for Life has been an attempt to seek alternatives to quiet acquiescence. It is a small but significant step in accordance with the faith we proclaim. ☐

Ingrid Rogers is a member of the church board and the witness commission of the Manchester (Ind.) Church of the Brethren.

Dick Miller

Suppressing words won't bring peace

In "Let's End the War of Words" (Opinions, July, page 26), it seems that Geraldine Plunkett calls for a peace that "passeth all understanding. I should simply say that I, for one, don't understand what she's talking about.

To call this a "war" seems a bit strong. Maybe it is simply the author's appeal to the subconscious level within the brothers and sisters—that subconscious that is specifically against war, anywhere and at any cost, and against conflict in general. If that is the motivation, it is unfair.

On the other hand, this conflict really may seem like a "war" to a person who doesn't want to be bothered by change, who identifies too easily with the prevailing attitudes and mores that have been fashioned and reinforced by language.

So let's concede that this conflict is something of a war, a war that has two sides. The one side, and I identify with this one, is characterized by Plunkett as those who strive for "inclusive language" and "sensitivity to language."

The other side might be characterized by "insensitivity to language" and those who use "exclusive language." But that shows my bias too strongly, doesn't it? But Plunkett's description of the other side suggests her bias.

For the other side, she suggests no slogans, no "two-or three-word" identifying tags. Instead, that side is described in appreciative words as those who are "hurt by changes in well-known and loved hymns, poems, prayers, and other liturgical or literary works—even when some degree of artistry is achieved in rephrasing." She seems to be inside the skins of that side, offended, as they are, "when an author's work of art is mutilated or when English syntax and cadences and rhythms of speech are mangled and maimed."

Her approach reminds me of the pastor who, when a parishioner was unloading hostility upon him, would say, "Let us pray about it." With "prayer" he would attempt to close off the words that wanted to be unloaded. And what could the angry person do when the pastor said, "Let's pray." The pastor was successful . . . for the moment. The parishioner's anger didn't lessen. It grew stronger, but went underground . . . for awhile.

Plunkett's approach is in a similar vein, suggesting that we become less "sensitive to language" and "more sensitive to people." She wants to "care for us" without "hearing" what we have to say. She wants to "love us" but not have us speak our "hurts." I personally like to be hugged, but I do not want to be squeezed so hard that I cannot express myself in words.

Her answer, in addition to her "loving" non-concern, is a truce that imposes two simple conditions upon all: "No one may censure a member of another group because of language usage; no one may censor another's speech or writing."

In most negotiated settlements, each side must give up something. What, in this instance, does the other side give up? And what must they do to include those who have been excluded? And how are they called to change?

The only ones who gain are those who do not want to be bothered by the issues raised or troubled by the questions posed—persons, apparently such as Geraldine Plunkett. It is an end to the so-called war that leaves the "excluded people" out and the "included people" in.

To say, as she does, that "language does not a sexist nor a feminist make" is simply dead wrong! On occasion, a sexist may use inclusive language without changing deep down inside or without changing actions, but the reason that the person currently is a sexist is greatly conditioned by generations of sexist practice that is reinforced each hour by language:

biblical, artistic, colloquial, profane language. Words! Words help to make us what we are and they help to tell others how we feel about ourselves and what we feel about them.

So, I'll be glad to work with Geraldine Plunkett, for that "common goal of equal opportunity for all." But the words will just have to go on. The conflict will not be over until all the words that want to be expressed on the issue get out, and until all those persons who want in feel in. Until then, silence will be anything but golden and suppressed words will be anything but an evidence of peace. ☐

Dick Miller is a Long & Foster realtor from Columbia, Md.

turning points

155th BVS Unit

(Orientation completed May 5, 1982

Bowman, Ernest, Goshen, Indiana, awaiting assignment

Buchtel, Carol, Goshen, Indiana, to Brethren Service Center, New Windsor, Md.

Carter, Sarah, Huntsville, Texas, awaiting assignment

Cherry, Johnny, Huntsville, Texas, awaiting assignment

Coshun, Betty, Taneytown, Md., awaiting assignment

Engle, Emma, Elizabethtown, Pa., Prentiss Institute, Prentiss, Miss.

Gonzalez, Alberto, Castañer, Puerto Rico, to The Palms, Sebring, Fla.

Gonzalez, Doris, Castañer, Puerto Rico, to The Palms, Sebring, Fla.

Mikhail, Fathy, Geneva, Switzerland, to Camp Emmanuel, Astoria, Ill.

Reeves, Anne, North Yorkshire, England, to United Faith Ministries, Denver, Colo.

Wine, Jacob, East Petersburg, Pa., awaiting assignment

Wine, Jean, East Petersburg, Pa., awaiting assignment

Williams, Steven, Roanoke, Va., to Aide-aux-Enfants, Haiti

Williams, Sue, Roanoke, Va., to Aide-aux-Enfants, Haiti

Anniversaries

Adams, John and Elizabeth, Lititz, Pa., 50

Blough, Dorsey and Mary, Waterloo, Iowa, 65

Fleiltz, Mr. and Mrs. Paul R., Toledo, Ohio, 60

Geisbert, Paul and Fern, Frederick, Md., 50

Gibson, Ota and Iva, Westmont, Ill., 65

Hoff, Harold and Mabel, Dixon, Ill., 56

Huffman, Orla and Alice, Union City, Ohio, 50

Imhoff, Harry and Florence, West Salem, Ohio, 60

Jones, Charles and Mary, La Place, Ill., 57

Koehler, Christ and Eva, Lititz, Pa., 60

Koontz, William Kenneth and Mary, Windber, Pa., 50

Lauver, Mr. and Mrs. Wilbur, Ottawa, Kan., 54

Lichty, Clark and Hope, Waterloo, Iowa, 59

Loucks, William and Fannie, Auburn, Ind., 65

Meilinger, Seldon and Anna, Carlisle, Pa., 50

Moyer, Glen and Mabel, Greenville, Ohio, 61

Nailor, Bruce and Mildred, Carlisle, Pa., 53

Pullin, Don and Blanche, Waterloo, Iowa, 50

Puterbaugh, John and Enid, Rossburg, Ohio, 51

Ritchey, Mr. and Mrs. Delmar, New Enterprise, Pa., 54

Seese, Levi and Esther, Harleysville, Pa., 50

Seese, Russell and Blanche, Harleysville, Pa., 50

Shriver, Charles and Mary, Hanover, Pa., 56

Snadderly, Glen and Edna, Ephrata, Pa., 50

Solder, Mr. and Mrs. John B., Cloverdale, Va., 50

Snyder, Mr. and Mrs. John, New Enterprise, Pa., 58

Tannreuther, Orville and Reba, Waterloo, Iowa, 62

Wampler, Mr. and Mrs. David B., Bridgewater, Va., 50

Worley, John and Bertha, Hanover, Pa., 53

Licensing/ Ordination

Crumley, Valeria F., licensed July 11, 1982, Beaver Creek, Southeastern

Dell, Phillip Charles, ordained July 18, 1982, Ottawa, Western Plains

Ellis, Alten W. (Buddy), Southern Baptist ordination recognized, Oregon/Washington

Fernandez, Alberto M., licensed July 10, 1982, Tucson, Pacific Southwest

Hoover, Donald J., licensed August 1, 1982, York Center, Illinois/Wisconsin

Morrow, Michael R., ordained July 4, 1982, Ephrata, Atlantic Northeast

Pastoral Placements

Baker, James, from Oak Grove, Illinois/Wisconsin, to Edgewood, Mid-Atlantic

Benesh, Gary, to Friendship, Southeastern

Dietz, Paul E., from Bean Settlement, West Marva, to Arbutus, Western Pennsylvania

Finnel, Ralph T., from retirement, to Hollywood, Mid-Atlantic, part-time

Fry, Dorotha and Ivan, from secular, to Turkey Creek, Northern Indiana, part-time

Gehr, G. Douglas, to Conewago, Atlantic Northeast, part-time

Gibbs, Elwyn, to Sacramento Prince of Peace, Pacific Southwest

Golay, Kenneth Walter, from secular, to Drayton Plains, Michigan

Harding, Roger, from Libertyville, Northern Plains, to Circleville, Southern Ohio

Harmon, J. D., to Oak Grove, South, Virlina, part-time

Keller, Kevin L., from secular, to Akron, South/Central Indiana, part-time

Laycock, Catherine (Cady), from McFarland, Pacific Southwest, to Whitestone, Oregon/Washington, part-time

Long, John D., from Drexel Hill, Atlantic Northeast, to Meadow Branch, Mid-Atlantic, interim

Mulligan, Glenn, from secular, to Cedar Creek, Northern Indiana, part-time

Powers, Tom, from Bethany, to Lena/Yellow Creek, Illinois/Wisconsin

Schwarze, Rob, from Bethany, to Maple Grove, Western Plains, part-time

Shattuck, Lois M. and Wm. Everett, from Clear Creek, South/Central Indiana, to Sidney Trinity, Southern Ohio

Speicher, Tim, from Bethany Seminary to Codorus, Southern Pennsylvania, intern

Thompson, E. Gerald, from secular, to Shrewsbury, Southern Pennsylvania, part-time

West, C. Richard, from Tire Hill, Western Pennsylvania, to West Milton, Southern Ohio

Wilcox, John, from secular, to Rouzerville, Southern Pennsylvania, part-time

Younkins, Gayle H., to Fairview, Endless Caverns, Shenandoah, part-time

Deaths

Arthur, Hattie, 96, New Paris, Ohio, July 18, 1982

Bollinger, Elizabeth M., 68, Ephrata, Pa., July 15, 1982

Bollinger, Katie B., 93, Myerstown, Pa., Jan. 1, 1982

Brown, Fay L., 68, Beaverton, Mich., July 22, 1982

Butterbaugh, Della, 84, Dixon, Ill., July 10, 1982

Coplen, Verna Va., 94, Flora, Ind., July 23, 1982

Covault, Myrl, 85, Sidney, Ohio, July 26, 1982

Deal, Howard, 74, Onekama, Mich., March 8, 1982

Detwiler, Jerry, 73, New Enterprise, Pa., May 8, 1981

Draper, Lloyd H., 62, Flora, Ind., August 2, 1982

Ellwood, Celia E., 81, McPherson, Kan., June 26, 1982

Gerhard, Roy, 87, Ottawa, Kan., April 20, 1982

Goughnour, Earl M., 86, McPherson, Kan., July 11, 1982

Grossnickle, James P., 76, Middletown, Md., Feb. 23, 1982

Grubb, Opha, 101, Martinsburg, Pa., April 14, 1982

Hall, Guy, 65, Loysburg, Pa., July 15, 1982

Hall, Lester, 74, Potsdam, Ohio, June 15, 1982

Haskins, Rilla B., 94, Sunfield, Mich., July 14, 1982

Holly, Edna, 87, Dixon, Ill., August 5, 1982

Hundoble, Gladys, 76, Dayton, Ohio, May 25, 1982

Judy, Roy, 84, Ashland, Ohio, June 9, 1982

Keith, John N., 79, Curryville, Pa., June 14, 1982

Kimple, Roger O., 62, Peru, Ind., July 7, 1982

Klepinger, Maude A., 85, Peru, Ind., May 24, 1982

Laughrin, Cecil, 78, Dixon, Ill., April 12, 1982

Lehman, John, 98, Windber, Pa., June 12, 1982

Ludwig, Howard, 76, Ephrata, Pa., July 1, 1982

Mathias, Wendell C., 72, Mathias, W. Va., June 21, 1982

Miller, J. Everett, 71, Waterloo, Iowa, May 28, 1982

Miller, Warren John, 83, Bremen, Ind., July 19, 1982

Minnich, H. Spenser, 88, La Verne, Calif., June 15, 1982

Mohler, Ada, 81, Greenville, Ohio, Dec. 11, 1981

Moore, Beatrice, 66, Ottumwa, Iowa, July 27, 1982

Noffsinger, Walter, 75, Continental, Ohio, July 24, 1982

Replogle, Linna B., 84, Chatom, Ala., May 8, 1982

Reynolds, Violet, 73, Des Moines, Iowa, May 24, 1982

Rock, Ira, 87, Hagerstown, Pa., May 27, 1982

Rock, Tora G., 93, Navarra, Kan., May 28, 1982

Rodgers, Alta, 83, Windber, Pa., March 11, 1982

Roller, Ida Brower, 103, Timberville, Va., July 4, 1982

Ross, Richard, 59, Brooklyn, Iowa, Jan. 28, 1982

Rotz, C. Blaine, 82, Chambersburg, Pa., May 9, 1982

Roy, Keller J., 74, Mercersburg, Pa., May 16, 1982

Scholl, George R., 58, Oxnard, Calif., June 20, 1982

Scott, Charlie, 101, Rocky Mount, Pa., Feb. 20, 1982

Scott, Estella, 100, Peru, Ind., Jan. 12, 1982

Shafer, Amelia, 92, Continental, Ohio, July 22, 1982

Shoemaker, Maggie, 102, Wenatchee, Wash., Sept. 10, 1982

Smith, Kathryn Speicher, 71, Somerset, Pa., Feb. 3, 1982

Smootz, Hattie W., 85, Bridgewater, Va., July 5, 1982

Speicher, Foster O., 81, Somerset, Pa., March 8, 1982

Steinle, Robert N., 75, Sidney, Ohio, June 24, 1982

Sturtz, Ethel, 72, Waynesboro, Pa., Aug. 9, 1982

Sweitzer, William, 76, Ridgeway, Va., May 12, 1982

Trapp, Frederick E., 57, Bringhurst, Ind., July 23, 1982

Warble, Nora E., 97, New Paris, Ind., June 29, 1982

Watkins, Louise, 74, Ottawa, Kan., April 30, 1982

Whitmore, Salome, 103, Fostoria, Ohio, May 16, 1982

Winkelman, Hazel, 82, Temple Hills, Md., May 8, 1982

Wise, Iona, 79, Dallas Center, Iowa, June 19, 1982

Wolf, Hilda H., 58, Blue Ridge Summit, Pa., May 6, 1982

Wolf, Oscar C., 90, Flora, Ind., July 17, 1982

Wolford, Clement, 80, Greenville, Ohio, Nov. 24, 1981

Yost, Dorotha A., 84, South Bend, Ind., June 19, 1982

Zimmerman, John, 73, Reinholds, Pa., May 24, 1982

Zumbrum, Lydia, 85, Hanover, Pa., July 19, 1982

Giving thanks to a tribal god

A letter from a disgruntled brother in the church asked me this question: "Was the Lord speaking only to the people of that day (the time in which the Bible was written) or was he speaking to all people of all generations?" The writer was defending war and a citizen's obligation to participate in war to protect the country.

"God is calling each of us . . . to defend another 'chosen' land," he wrote, likening the United States to the kingdom of the Hebrews. "If this country is not a chosen land," he goes on, "then why has God given our nation so many blessings?"

Does the irony of their argument ever strike such people? They reduce the God they mean to champion to the level of an indulgent parent judged by the spoiled child according to the number and quality of gifts received.

Granted, America is a land blessed with both abundant natural resources, and political and religious freedom (in spite of leaders who sometimes seem bent on wasting or destroying all this). But let's not imagine for a moment that our lot is the result of divine favoritism or that God has shrunk to the dimensions of the tribal god of early Old Testament times. Let's further rid ourselves of the delusion that not only are we singled out for special blessings, but that we are unusually generous to the rest of the world's people.

Much of what we consider material blessings bestowed on us by divine favoritism was intended for distribution among all God's children. But our political/economic system puts down the majority of God's children and channels much of their share of blessings our way.

President Reagan says about America in his 1982 Thanksgiving proclamation, "I have always believed that this anointed land was set apart in an uncommon way, that a divine plan placed this great continent (Get that, you American Indians, you Eskimos and Aleuts, you Canadians and Mexicans!) here between the oceans to be found by people from every corner of the earth who had a special love of faith and freedom. Our pioneers asked that He would work His will in our daily lives so America would be a land of morality, fairness, and freedom."

Our American leaders, by the time they get where they are, have usually junketed all over the world. It is curious how they come home with so little awareness of the lands and people they visit. My own world travel has been limited, but I have yet to visit a country whose people would ever entertain the myth that America is the center of the universe.

In the words of a beautiful hymn, "This is my home, the country where my heart is; here are my hopes, my dreams, my holy shrine; but other hearts in other lands are beating with hopes and dreams as true and high as mine."

No, President Reagan, I don't agree that this country is a land set apart and marked for God's special favor and charged to be a beacon to the "lesser" nations and peoples. Too much of what we Americans are called to express thanks for has been gained and held at the expense of others of God's children. I believe that God, rather than beaming down on America, a favored child, grieves over us, saddened that one selfish child takes away gifts destined for all the family. (Or, I should say I *would* believe that, except that I believe all people's nationalities are quite irrelevant to their relationship to God.) This November 25th you ask "all our citizens to set aside that day for appropriate expressions of thanksgiving." May I run this "appropriate expression" by you?

God, make us grateful for the gifts of material blessings and political and religious freedom that we enjoy. Keep us mindful that much of what we have comes to us at the expense of others of your children. Make us humble stewards of our worldly wealth, finding ways to share what we have with those who have less. Keep us aware that no land and no people have ever been more favored than another by you. We know you love equally the Americans, the Russians, the Israelis, the Palestinians, the Salvadorans, the Haitians . . . that "all are precious in your sight." Help all of us this Thanksgiving find our rightful place as children of your universal family. Amen.

And to the brother's question, "Was the Lord speaking only to the people of that day, or was he speaking to all people of all generations?" I would answer, "God was speaking to all people of all generations. I believe the whole Bible, and through it runs a consistent, developing theme that thrills my soul: God created all, and is God of all. And God is no more the god of one self-centered nation today than was true in the time of the ancient Hebrews."—K.T.

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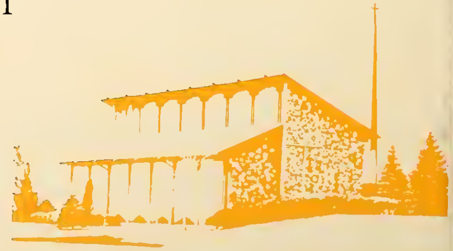

The Magi—
Seekers or
Sought?

messenger

CHURCH OF THE BRETHREN

DECEMBER 1982

contents

8 **Grassroots Peacemaking.** It is clear for Brethren, writes Wendy Chamberlain, that peacemaking means much more than simply opposing war. Churches across the denomination are showing evidence of aggressive efforts to create peace . . . in all its forms. A round-up of Brethren peace projects.

12 **Holy Hospitality.** For years, Patricia K. Helman has decorated her house for Christmas in special ways that go beyond mere "holiday decorations," to share the beauty and meaning of Christ's birth with her guests. It's part of her way of practicing "holy hospitality." Story by Kermon Thomasson.

16 **Wilmer Nolen Hopes for Peace.** What do the children think about the holocaust-threatened environment that adults have built for them to grow up in? Karen S. Carter talks to a 13-year-old boy who has hopes for a better world, where people live in peace.

18 **Strangers From the East.** Kenneth L. Gibble practices what he preaches: "Tell the story of the Magi. Tell it because it is part of God's story, part of our story too . . . . We need human ways of understanding the awesome mystery of God's coming to us in love."

22 **Altland Again.** The 129-year-old meetinghouse was almost beyond repair. But a group of determined youth met the challenge of restoring it, and in so doing, restored something else to their congregation. Story by Norman F. Reber.

In Touch profiles Gary and JoEva Jones, Lincoln, Neb.; Verne Leininger, Deer Park, Md.; and Marlo Oltman, Buhler, Kan. (2) . . . **Outlook** reports on alternative service. Christian education conference. Church growth conference. Abortion/school prayer. Draft registration. Korean Brethren. Christmas offering. Salvadoran refugees. Lutherans and Episcopalians. Women in prison. Atlantic Northeast auction. Amerasian immigration. Personnel (start on 4) . . . **Update** (7) . . . "Strength From the Prince of Peace," by Wanda Callahan (9) . . . **One's Voice**, "A World Opened Up"—interview with Benton Rhoades by James H. Lehman (11) . . . **Poetry**, "Portraits of Poland, by Tom Felnagle (15) . . . "Givers and Gifts," by Timothy K. Jones (21) . . . **Resources**, "Small Groups," by Matthew M. Meyer (24) . . . **Turning Points** (24) . . . **Pilgrim's Pen** (25) . . . **Opinions** of Wayne Sutton, Dale W. Brown, Don M. Cox, and Herbert Erbaugh (start on 26) . . . **1982 Index** (33) . . . **Editorial**, "God Bless Us . . . Every One," by Wendy Chamberlain (36)

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messenger

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VOL. 131, NO. 12 DECEMBER 1982

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letters

REINFORCING PERIPHERAL BRETHREN

Since I have depended on the "Prayer Calendar" for both my own personal prayers and a class prayer each Sunday morning, I took my September MESSENGER and considered what I might have done had I had no calendar. I had a feeling I would be going back to praying for causes, not people:

First Sunday: Pray for Enten Eller and other "Davids" and for more Anna Mows to give them support (cover).

Second Sunday: Pray for Luc Nérée and the people of Haiti, and for our own government for its illegal and unchristian treatment of Haitian refugees (pages 9 and 34).

Third Sunday: Pray for NISBCO and Warren Hoover as he watchdogs for peace (page 16).

Fourth Sunday: Pray for the editors and for MESSENGER that its message may be read by more committed and understanding Brethren (page 30).

Fifth Sunday: Pray for the crying babies in our meetings and for Pat Helman who brought them to our attention (page 31). The older I get (74) the more I appreciate and am encouraged by the young.

Well, it turns out my prayers might have been even more personal because I chose them myself, but what will be lacking is the BVS and district prayer support. It is always heartwarming for us peripheral Brethren to be reinforced in our belonging by any notice (as on page 8). Yet, I suppose the concentrated Brethren may also get the same kick.

VICTORIA B. CROFT
Boise, Idaho

JAMES IN THE NICK OF TIME

I've been thinking of dropping the MESSENGER from my reading list . . . not because the gospel has been taken out, but because of the gospel that's still there.

I'm tired of reading that homosexuals are God's children, too. I'm tired of being told by MESSENGER writers that abortion of life is just as wrong at age 18 years as it is at 18 seconds. I'm tired of reading that sometimes divorce just can't be avoided. I'm tired of reading that just because the world powers have stored up 50 times overkill that we should stop production of even more bombs. I'm tired of reading about those "goodie" Brethren who practice their faith in their daily lives. I'm tired of reading about students who really discover themselves in one of our colleges or in BVS. I'm tired of hearing that women have equal rights as human beings, too. I'm tired of articles written by well-educated pastors or college and seminary professors that force me to rethink some of my old beliefs in light of new discoveries.

Yes, there's just too much gospel in MESSENGER for me!

Ouch! I just finished reading again the book of James. He's the writer who has the gall to state that our faith is useless and dead if not matched by good works.

Maybe I'll just read a few more issues of

Messenger. And I think I'll turn on Andy Murray's record . . . the one about a different kind of cowboy, a full-measure man and such stuff as that.

Rod Bricker

Ipava, Ill.

A DIFFERENT REACTION

The September Messenger was well done. What a memorable cover!

Regarding having Enten Eller and Anna Mow on the cover, Vernard Eller (Enten Eller's father) pointed out to me that Anna Mow stood next to Ted Glick at the Louisville Annual Conference in 1969 after he burned his draft card.

What a difference in the Conference body's reaction to Ted in 1969 and to Enten in 1982!

Dale Aukerman

Union Bridge, Md.

STRIKING THE DEPTHS

The first thing I did after returning from Annual Conference was to read Matt Meyer's "A Circle of Prayer" (August, page 13).

It strikes the depths of who I am. It is worth the price of a year's Messenger subscription.

Marvin Thill

Wenatchee, Wash.

THIRTY YEARS TOO LATE

Too bad the August editorial, "Tradition! Tradition!" wasn't written 30 years ago.

James Q. Buffenmyer

Lombard, Ill.

SEED CORN IN KANSAS

Your denomination provides one copy of Messenger to our institution, Kansas Department of Corrections: reception and diagnostic center. I am clinical chaplain. I read Messenger before passing it on to the inmate library.

My own denominational affiliation is not Church of the Brethren, but I appreciate your magazine. Some of the ideas are used in my programs and sermons. I have shared items with other staff members. I shared "Western Theology" (March 1982) with a marine corps general who found application to his situation and the young marines. (I'm also a naval reserve chaplain.) The gospel reading for Sunday, October 10, was Mark 10:17-31. I used "Where is your seed corn?" as part of my sermon, a take-off from your October cover.

I am perplexed by those of your denomination who wonder where the gospel has gone. I'll be glad to point it out if they write me.

Lyle V. Predmore

Topeka, Kan.

SEED CORN SPROUTING

Your Oct. 82 "Seed Corn" cover story reminding us of how "eternal verities" may "escape the uninitiated," was a most welcome drink in a dry land. During Jesus' earthly ministry, there were so few recognizing the "eternal verities" that he had to solace those who did, not to despair because the seed which fell on fertile ground would outlive the seemingly overwhelming tares.

This is the gospel: the remnant surviving the wilderness; the wheat outproducing the tares; the yeast leavening the loaf; the light penetrating the darkness; that God gives the increase!

Messenger has always inspired me to believe in "next year's harvest" (even in the midst of a seemingly present crop failure). If we preserve as green shoots breaking through the parched earth, as water purifying a contaminated soil, singing God's song in a strange land, those who have ears to hear will hear, because we will concentrate on our responsibility for helping them hear rather than a preoccupation with numbers per se.

We are called to be faithful witnesses, not popular successes. "As I was sent, so send I you."

Thanks for helping us to understand our calling and unabling us to "speed away on our mission of light"! The Acts of the Apostles are still being written.

Thanks for Messenger's inspired pen. There was enough gospel in October's "Pilgrim's Pen" alone to fire my zeal until the next issue arrived.

Lois Clark

North Liberty, Ind.

WAS HANFT IN ORDER?

When I read that the director of the Brethren Washington office opposes "current proposals to permit public schools to sponsor and oversee classroom prayer" (October, page 4), I thought of the advertisement for Virginia Slims cigarettes: "We have come a long way, baby." Ron Hanft says "this legislation will do little good and may do much harm to the cause of religion."

I vehemently disagree with Hanft's statement. In addition, to have a director of the Church of the Brethren Washington Office make this statement, in my opinion, does a disservice to our church. I have been a member of the Church of the Brethren for 56 years, and we surely have come a long way from what the Brethren used to stand for. Hanft is entitled to his own opinion, but must he make it as director of the Church of the Brethren Washington office?

Lester Kettering

Palmyra, Pa.

(As stated in the article, "His testimony was based on the 1964 Annual Conference Resolution on Religious Exercises in Public Schools," so Ron Hanft was quite in order. A longer statement on the issue was passed by the 1965 Annual Conference. See Annual Conference Minutes, 1965-1969, page 34-39.—Ed.)

A COVER PAUL COULD APPLAUD

The September cover was all that the August cover was not—appropriate, Christian, Brethren. And yes, Paul would approve of it.

It was the cover, not the ball game, that Paul would not approve of. It gave the impression of a sports magazine, with the Dodgers the theme. Yet there was so much more in that issue, such as "Jesus and Paul Talk About Peace."

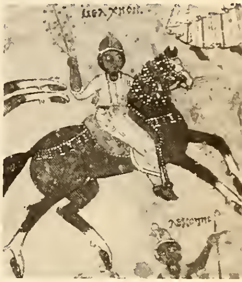
Florence L. Breshears

Omak, Wash.

page one

Khartoum was the last stop of a long African journey. My assignments in Kenya and Sudan were done. Now in Sudan's capital I could relax and spend my time as I pleased while I awaited my flight home. So, off for sightseeing, I left my bulky camera equipment bag at the hotel, taking along only a camera and one extra roll of film. Thus unburdened I was off to revel in the beauty, charm, and history of this fabled Arab/African city on the Nile.

At the national museum I realized I was running out of film, there were so many unexpected prizes to capture. But I rationed my shots and was doing okay . . . until I got to the exhibits of wall paintings and mosaics from the Christian era of Nubia (northern Sudan), beautiful art from the 7th to 10th centuries AD. I had to have more film and my flash attachment. I hurried from the museum, rounded up my Sudanese driver, and made the long drive back to the hotel to get my camera bag.



The museum was virtually vacant now and I had a lark, climbing on chairs and tables, shooting slides of paintings I could never find in any book of art prints, originals I would likely never view again.

I am happy to share just one painting out of all those I marveled at—a version of the Nativity by an unknown Nubian Christian artist of the 10th century (see cover and pages 18-21). The "Kings of the Orient" on their spirited steeds not only make the birth story of Jesus leap to life, but the whole scene somehow draws me closer to the artist and his fellow Christians of ancient Africa.

Christianity had already survived a thousand years in Africa when they celebrated its beginning by decorating their chapel. Did those brothers and sisters of mine have faith that their religion would not be completely crushed by Islam, which did destroy their particular kingdom?

I wished somehow that I, living a thousand years later, could communicate from their future and assure them that not only is Christianity still a mighty force in the world, but that even their painting that bore witness to their lives and faith has survived, inspiring Christians in corners of the world the Nubians never knew.—The Editor

in touch

Gary and JoEva Jones: Helping hands

A strong hand reaches out to help a weak hand, so that both hands can work together.

That is the type of service provided by the Helping Hands store, managed by Gary and JoEva Jones in Lincoln, Neb. Under the Jones couple's skillful management, the store, which features SERRV and Mennonite Self-Help products, reached $30,000 in sales during its first 10 months.

A seminar at the New Windsor Service Center in Maryland first opened JoEva's eyes to the possibility of bringing a part of the developing world to Lincoln. Back home, she and Gary, a dentist, began selling SERRV handicrafts from their basement.

The fledgling shop soon moved into a vacant medical office, open three days a week and staffed by 18 volunteers from the Antelope Park Church of the Brethren, where Gary and JoEva are members.

Gary and JoEva emphasize that the store is a service project, not a business. Any profit will be used for establishing new projects, or for some similar use.

They intend to relate "people to people," according to JoEva, in a way that tells Nebraskans about the plight of developing nations.

Each month a specific country is chosen to be highlighted in promotions. A brief synopsis about the country is included with each purchase, helping customers to understand that Helping Hands is no ordinary gift shop.

Interest is picking up, as a result of word-of-mouth advertising and the numerous service club and church social presentations the Jones couple has done.

"We try to tell everyone the concept of Helping Hands before they leave the store," JoEva tells one visitor while waiting on a customer. Then, with a smile, she turns to the customer, hands over a purchase, and says "Thank you" . . . for all those hands she and Gary are trying to help. — CHRISTOPHER KEATING

Christopher Keating is a journalism student at the University of La Verne, La Verne, Calif. He served as a summer intern with MESSENGER *this year.*

Verne Leininger: 'M

Did it take courage? Well, perhaps. But, according to Verne Edward Leininger, being in the 4-H Fashion Review at the Maryland State Fair this past September was really quite fun.

When 16-year-old Verne modeled his brown wool three-piece suit, he was perhaps the first male participant ever in the state fashion event.

After the preliminary judging, he and the other contestants enjoyed a luncheon before the afternoon rehearsal and evening pageant. That evening the 76 female participants presented him with a banner reading "Mr. Courageous."

Using his sewing experience from junior high home economics, he made the wool suit to enter in the lead contest at the Garrett County Fair this past summer. Verne raises Dorset sheep as his 4-H project, and the county contest promotes the use of wool by requiring each participant to lead his sheep while wearing a wool outfit or garment which he has made.

Due to the time spent in preparation of his many other entries for the county fair, Verne did not have much time to practice leading his ram, "Big Boy." "Big Boy" decided to be stubborn at the contest, and Verne's 8-year-old sister Barbara took first place in the lead contest with her pet lamb, "Fun."

Meanwhile, in the sewing department, Verne's suit won him a blue ribbon. He then decided to enter the county fashion review. He and two girls were selected from the review to represent the county at the Maryland State Fair.

In addition to his 13 sheep and lambs and award-winning wool suit, some of Verne's other county fair entries included eggs, wild flowers, cookies, canned goods (he measured every piece of green bean he canned), a rocket, and his best-of-show caramel candy.

Verne is the son of pastor Verne H. Leininger and his wife, Phyllis, of the Oak Park Church of the Brethren in Oakland, Md. Verne is active in both his church and high school. This past year he was vice president both of the Oak Park youth fellowship and the West Marva District youth cabinet. At school Verne serves as treasurer of the junior class and as student council vice president.

The week after the county fair, Verne had two days to complete his mowing jobs and make a pillow before leaving for

Courageous'

the Church of the Brethren National Youth Conference (see November). So he quickly designed a pattern and made his NYC pillow with three welt pockets, one at each end and a large one on the side.

Verne particularly likes to make pockets. The pattern he has chosen for next year's sewing competition has inside pockets in the coat lining, a feature which this year's suit did not have.

Verne has no plans to be a tailor, but he may be a man of the cloth: He wants to study for the ministry. —DIANNE L. DEAN

Dianne L. Dean is a middle school language arts/reading teacher and a member of the Oak Park Church of the Brethren in Oakland, Md.

Marlo Oltman (right) counsels with high school student Wes Ensz.

Marlo Oltman: Resolving conflict

How to resolve conflict between groups with cultural differences is a question Marlo Oltman of the Hutchinson (Kan.) Church of the Brethren has been considering most of his life.

"I made my personal commitment to peace when I registered as a conscientious objector while a student at McPherson College during the 1950s," says Marlo, who grew up in Enders, Neb. When he answered the call of his draft board, Marlo went into Brethren Volunteer Service and, after a training period in Germany, served in London.

"The decision to be a CO was the logical step, one of faith at that time, for me. As I look back I see how much a step of faith it was," Marlo says.

Marlo points out, "We really aren't very good at conflict resolution among members in our own family. Add the dimension of cultural differences and you can see why there is deadly conflict in our world. If I'd had to make the military decision later, it wouldn't have been any easier . . . and might have been more difficult."

As a high school teacher of United States history, Marlo tries to incorporate the global view into his classes. "The US became a global power in the late 19th century; therefore the global view is not a distortion," he says.

Although offering an international relations class in Buhler High School's curriculum is not always feasible, Marlo sponsors an International Club. Because he feels the global dimension is important for his students, he helps them prepare for participation in model United Nations as an independent study.

Marlo feels that part of the answer to conflict is person-to-person relationships between cultures: "I was involved in a couple of international work camps. Therefore, instead of thinking of Sweden, for instance, as a group, I think of the individual Swedes I know."

As a Western Plains District representative, Marlo attended the 1978 New Call to Peacemaking conference in Greenlake, Wis. New Call to Peacemaking is an effort of the three historic peace churches—Brethren, Mennonites, and Quakers—to work jointly, rather than separately, toward the goal of peace that all three groups prize. Delegates at Greenlake acknowledged the importance of a peacemaking lifestyle in personal relationships, urging creative love and respect for the integrity of each person.

Marlo can buy that. Caring for one another in our own culture is a beginning point, he believes. But he also believes that if we would devote resources to peaceful conflict resolutions as we have devoted resources to using force to solve conflict, we would make more progress toward real peace. —IRENE S. REYNOLDS

Irene S. Reynolds is a free-lance writer from Lawrence, Kan.

Harsh rules aired for alternative service

New proposals for alternative service regulations, published in late September, essentially describe the same system proposed last June, which met with a storm of criticism from citizens, church groups, conscientious objector groups, and even members of Congress. Following the June proposals, the Annual Conference of the Church of the Brethren passed counter proposals that were subsequently shared with Selective Service.

Brethren asked that the church be allowed to provide alternative work assignments for Brethren conscientious objectors and that alternative service be administered by civilians (see September, page 20).

In the new proposals, responsibility for administering alternative service would be given to a military person. Description of the program is a single, two-sentence paragraph that severely restricts the conscientious objector's options.

According to officials of the National Interreligious Service Board for Conscientious Objectors (NISBCO), the entire set of proposals is filled with ambiguities and loopholes, and is unacceptable to churches and other groups whose members would seek to perform alternative service. Chuck Boyer, peace consultant for the Church of the Brethren, serves as chairman of NISBCO, the major watchdog of the Selective Service System (see September, page 16).

A NISBCO report charges that the current alternative service proposals are so similar to those proposed in June that there is no indication that Selective Service considered the serious challenges raised by NISBCO in late July. "Such disregard for the comments of citizens," the report asserts, "certainly leaves Selective Service open to criticism, and will probably be the basis for legal challenges to the rulemaking."

Among the problems NISBCO finds with the new proposals are restrictions on COs to have their job assignments reviewed; lack of standards for acceptability of employers of COs; and lack of equal protection under the law.

October 30 was the cut-off date for written comments to be received and considered by Selective Service before publishing final alternative service regulations sometime after November 1.

Church educators plan professional growth event

Christian educators in the Church of the Brethren will gather for a professional growth conference next February.

Open to all people involved in Christian education programs, the conference is planned by CoBACE, the Church of the Brethren Association of Christian Educators.

At an October meeting, steering committee members spent much of their time planning for the event, which will take place February 9-11 at the Gilmary Conference Center near Pittsburgh, Pa. Committee members are Helen Constable, Elizabeth Eisenhart, Julie Hostetter, Don Jordan, Donald Miller, and June Miller Gibble.

CoBACE is a two-year-old network of Christian educators that provides support and professional growth experiences for those who plan and administer education ministries in the church. It cosponsors and staffs a Christian education center at Annual Conference, publishes a semiannual newsletter, and acts as an advocate for Christian education in the Church of the Brethren. (See January 1981, page 8.)

Church growth is topic at Manchester event

Speakers Dale Brown and C. Wayne Zunkel prompted "very constructive, lively debate" at Manchester College's Church Leaders' Conference in October, said campus minister Robert Knechel.

This year's annual event, focusing on church growth and evangelism—particularly from the Brethren perspective, drew more than 115 executive, pastoral, and lay leaders from the six districts around the college.

Zunkel presented insights and interpretations of the church growth movement from his vantage point. Brown, in turn, presented his own model of evangelism—"more a theology than a methodology," said Knechel.

The meeting concluded with statements by both calling on the conferencegoers to carefully examine how any of what was discussed could work in the local setting. Each person spent half an hour alone to reflect on the discussions and on plans for the future, and then returned to the large group to share these reflections.

Many participants said they appreciated the way Brown and Zunkel approached their differences of opinion in a "clarifying, collegial kind of way that showed they were not afraid of differences," said Knechel.

Senate tables abortion, school prayer issues

Two abortion bills were set aside by the Senate in September in order to take care of money matters before the October recess. This killed any chance of passing such a bill this year or at least taking a headcount on the abortion issue.

Sen. Jesse Helms (R-N.C.) sponsored a bill that would have allowed any lower-court abortion cases to be appealed directly to the Supreme Court, bypassing established judicial procedures. The bill also would have permanently banned all Federal funding of abortion and abortion research. The bill was attached to a debt ceiling bill, and was the more likely of the two abortion bills to pass. However, opponents organized an effective filibuster.

Cloture votes, which would have ended the filibuster, never came closer than 10 votes to the three-fifths Senate majority needed. Finally, Sen. S.I. Hayakawa (R-Calif) moved to table, or kill, the bill—a motion which passed by one vote.

The other fatality was Sen. Orrin Hatch's (R-Utah) proposed constitutional amendment to allow Congress and the states to pass stricter abortion laws. Hatch withdrew the measure toward the end of the filibuster after admitting to a lack of support.

One of the main hindrances to the two bills was a split in anti-abortion ranks. Hatch's amendment came up against opposition from more conservative elements because it didn't provide explicit protection for the unborn, leaving that up to Congress or individual states.

Another Helms effort suffered a similar setback. He was floor manager of an effort to attach a school prayer constitutional amendment to the debt ceiling bill. Though he collected enough votes to pass the amendment, he couldn't get the three-fifths majority needed to end the filibuster.

Unregistered indictees continue to increase

The number of young men indicted for not registering for the draft continues to climb, reaching 13 in mid-October.

Among the latest to be indicted are two Mennonite men. Kendal Warkentine and Charles Epp, both students at Bethel College in North Newton, Kan., became the ninth and tenth indictees on Sept. 21. Another Mennonite, Mark A. Schmucker, a senior at Goshen College, has been convicted and has been sentenced to two years of community service and fined $4,000.

Ben Sasway, who has also been convicted, was sentenced to 2½ years in prison, but he is appealing.

None of the three most recent nonregistrants to be indicted basis his indictment on religious grounds. Those three are Paul Jacobs, Ed Hasbrouk, and Rusty Martin. Martin is the first to have been registered by the government before indictment.

So far only one Brethren man, Enten Eller, has been indicted. However, several others have been contacted by the FBI and threatened with indictment.

Korean Christians join Brethren denomination

A 34-member congregation of Korean Christians in the Los Angeles area has joined the Church of the Brethren.

The Koreans had been holding services in the Panorama City Church of the Brethren for several years. C. Wayne Zunkel, pastor at Panorama City, said he and Kwang Suk "Dan" Kim, pastor of the Korean church, began to discuss the possibility of joining the Brethren. Soon Kim was introduced to Howard Yu, a Korean who is a deacon in the McFarland church. Yu and Kim quickly became friends and bilingual dialog was started to better acquaint Kim with the Brethren.

Since then, Kim and his wife have joined the Church of the Brethren. At the Pacific Southwest board meeting in July, Kim was accepted as an ordained Brethren minister, and his church became the Valley Korean Church of the Brethren at the district conference in October.

In the Los Angeles area there are about 370 Korean congregations and about half are unattached to any US denomination. Many of these Koreans are receptive to Brethren ideas, says Zunkel, and he hopes that more can be brought into the Church of the Brethren.

Christmas offering has theme of gift of peace

This month, Church of the Brethren congregations are using the Christmas interpretive offering emphasis to examine the biblical meaning of peace: reconciliation with God, peace of mind, and harmony between people.

A resource guide, prepared by Lila McCray of the General Board's communication/stewardship team, urges congregations to make use of peace-related songs, audiovisuals, books, and a special Advent Peace calendar written by Warren and Theresa Eshbach, of the West York (Pa.) congreation .

"We hope the Advent calendar will call us to prayer, searching, and pondering to discover what true peace means," says McCray.

The resource guide also gives suggestions for peace action both locally and internationally. One way churches can be part of an international effort is to join in "Christmas for Peace," a worldwide call for peace by the churches. Participants will a) read a message of justice and peace on Dec. 12 (printed in the November *Agenda*); observe the Worldwide Day of Fasting Dec. 19; and c) stand with a lighted candle, the Flame of Peace, in doorways and windows of homes at 8:30 p.m. on Christmas Eve.

The communications/stewardship team has also urged people to celebrate a more meaningful, less commercial Christmas by using resources from Alternatives, a nonprofit organization that works in cooperation with the Church of the Brethren. Alternatives encourages churches to reflect seriously "on the significance of Christ's birth as a source of spiritual resistance to the consumerism and emotional exploitation that mar the Christmas season and make it hard to remember whose birthday it is."

The Christmas peace offering will be Dec. 19, and the accompanying interpretive emphasis is designed to highlight the personal, spiritual part of peacemaking through thoughtful use of the various resources suggested.

Salvadoran men denied asylum in test case

Two young Salvadoran men have been denied political asylum in what was considered a test case for Salvadoran refugees.

Lawyers argued that the men were eligible for asylum because they were part of a persecuted class—young, urban, working-class males who are not associated with the military and are therefore suspected of guerrilla activity. Members of such a group should be granted asylum under 1980 changes in the immigration laws, lawyers said.

However, immigration judge Brian H. Simpson said the law did not recognize such a persecuted group and that the men must prove their persecution individually.

Marc Van Der Hout, one of the lawyers defending the Salvadorans, said the decision would be appealed to the Immigration Appeals Board in Washington. He added that as many as 12,000 pending applications for asylum from Salvadorans could be affected by the ruling.

Lutherans to share cup with Episcopalians

Lutherans and Episcopalians plan their first joint eucharistic service on Jan. 16 at the National Cathedral in Washington.

The announcement by bishops of the four churches follows recent agreement by Episcopalians and three Lutheran denominations on a plan for "interim sharing of the Eucharist." The bishops urged that parallel celebrations take place across the nation.

The three Lutheran churches had voted in September to form a single church by 1987 (see November, page 5).

Conference focuses on women in court system

The special problems women face in prisons and the judicial systems were discussed at a recent Consultation of Women in Prison, sponsored by the Justice for Women working group of the National Council of Churches.

The agenda included discussions of the treatment of women by the courts, the range of offenses which women commit, sexual exploitation, effects on family life, and prison conditions.

Mary Cline Detrick, Parish Ministries Commission staff member for life cycle ministries/person awareness, attended the conference at Stony Point, N.Y., and came away with a new understanding of the problem.

Detrick, who helped plan the conference, said the discussions plus a visit to Reicher's Island, the only women's prison in New York, testified to the plight of many women who go through the American judicial system. She said a lack of proper facilities and the traditional second-class treatment of women in our society make life in prison tougher on women than on men.

"One thing really stood out," Detrick said. "When a man is arrested, his phone call is to a lawyer. When a women is arrested, her phone call is to someone who can take care of her children."

The Church of the Brethren was also represented at the conference by Rachel Gross of Churubusco, Ind., a long-time advocate of prison rights. Also sponsored by the Brethren were Maggie Louden, director of a hospitality house for visitors of prisoners in the Federal Women's Prison in Alderson, W.V., and Janice Malone of Chicago, founder of Women and Children Reentering Society.

The Justice for Women working group is now working on a packet for laywomen ministering to women in prison.

Auctioneers Jay Witman and Harvey Welk led lively bidding that raised $40,000 in quilt sales alone. After the heifer sale, $91,945 had been raised for disaster relief.

Auction surpasses goal with calves and quilts

Here's a riddle. One man pays $550 for a Holstein calf but gives it back. The next man pays $600 for the same calf and also gives it back. Then a third man puts up another $550 for the bounced-about bovine and gives it back again. Finally, a dairy farmer bids $450 for the rejected animal and takes it home. What happened?

If you guessed that it's the heifer sale at Atlantic Northeast District's annual disaster relief auction, you're right. The men who bought the calf and gave it back—Carlos Leffler and Victor Seigler of Richland, Pa. and Carl Wenger of Myerstown—helped the heifer auction raise $46,542.

The heifer auction was the second phase of the district's annual relief auction, which netted a record $91,945. Started by area youth 15 years ago, the event had usually been highlighted by the auctioning of handmade quilts selling for between $400 and $1,000.

But this year the quilts were upstaged by cows. The handmade works sold well as usual, and by the end of the first day the goal of $50,000 was almost reached. Organizers of the auction were hoping to make at least $20,000 from the sale of the heifers, an estimate that proved too modest.

Leffler, Seigler, and Wenger helped push the total way beyond the expected amount. In all, Leffler paid $3,325 for four cattle, none of which he kept.

"It wasn't planned; we were all sitting together and it just started," Leffler said. "I said 'Carl, it's your turn to bid now.' Then we told Victor it was his turn."

Proceeds from both phases of the auction are contributed to the Church of the Brethren Emergency Disaster Fund.

Amerasian immigration: Congress relaxes rules

Before recessing for elections, Congress passed a bill encouraging US consular officials to be liberal in accepting evidence of paternity for Amerasian children.

The bill allows sons and daughters of Americans in Asia to use physical features, not just documents, as evidence of American parentage. Blue eyes or American looks can thus provide the "passport" to this country that has eluded orphans and others without adequate birth documentation or letters from American fathers.

Once paternity is established, the Amerasian child has the immigration preference status of any other child of a US citizen, regardless of whether a child is claimed by the father.

Some children have already arrived. US

church agencies helped arrange for some 88 Amerasians in Vietnam to be united with their fathers in the US in early October. This is the largest group of Amerasians to leave Vietnam since 1978.

Potentially the bill will affect all Amerasian children born between 1950 and the time the law goes into effect. No one knows how many children exist in Korea, Vietnam, Cambodia, Laos, and Thailand, but estimates range as high as 100,000.

Hanft, Peters leave General Board staff

Ronald Hanft has resigned as director of the Washington Office of the Church of the Brethren, effective Nov. 1.

Hanft joined the fulltime staff of the Washington Office in 1978 and became director three years later.

While in Washington, Hanft has worked mostly with issues such as peace, disarmament, and foreign policy. This specialization will be carried into his new position as a public educator on peace issues for the American Friends Service Committee. He will be working out of the committee's New York regional office.

Ronald Hanft

Bentley Peters

Previously Hanft served as coordinator of training for the Brethren Volunteer Service fom 1969 to 1973.

Bentley Peters, director of field services and coordinator of the Office of Personnel Administration, has resigned effective Dec. 31.

He will be employed as corporate organizational development specialist with the Evangelical Hospital Association, based in Oak Brook, Ill. EHA owns and manages five hospitals (including Bethany Hospital), several retirement centers, and one nursing school.

Peters is a graduate of Manchester College and Bethany Theological Seminary. He has held three pastorates and was chaplain at Bethany Hospital from 1964-1966. Peters joined the General Board staff in 1969 and moved to his current position in 1978.

update

GENERAL BOARD ... met Oct. 23-26 at the Elgin offices, and welcomed new members *William H. Cable*, *Emily Metzger Mumma*, *Kurtis Friend Naylor*, *Frances Clemens Nyce*, *Phillip Stone*, and *Jorge Rivera*.

INITIATED ... a new, denomination-wide educational approach called *People of the Covenant*. Small covenant groups will focus on four areas--biblical, global, relational, and action. Six districts will take part in a pilot program September 1983 to June 1984.

EXTENDED ... the recommended *boycott of Nestle* products until March 1983 so more information can be gathered, but commended Nestle for its announced intention to comply with the World Health Organization Code.

POSTPONED ... the *Abortion paper* report till the 1984 Annual Conference, and added Kenneth Brown, North Manchester, Ind., to the study committee.

APPROVED ... a committee to study the relationship of the *Bethany Hospital Foundation* and the denomination: Graydon Snyder, Dorothy Murray, Jay Gibble, Betty Lou Nyce, and Larry Ulrich. Stewart Kauffman is staff liaison.

COMBINED ... *Hispanic ministries* and *urban ministries* into one staff portfolio, to be lodged in the Parish Ministries Commission, and expanded the *Latin America* position from one-half to three-quarter time. The Board also approved positions in *evangelism*, *disaster child care*, and *MESSENGER promotion*.

RECOGNIZED ... *Roy Hiteshew* and *Merle Brown*, both retiring from the treasurer's office, and *Ron Hanft*, who has resigned as director of the Washington Office. The Pension Board recognized *Anne Booth Bowman*, who has resigned as executive secretary.

WORLD MINISTRIES COMMISSION ... moved responsibility for *Mision Mutua* to staff members, and terminated the directiva with appreciation for its work; prepared a citation recognizing the 25th anniversary of the *Polish Agricultural Exchange Program*; discussed the future and focus of *Brethren Volunteer Service*; and read a citation for *Mona Lou Teeter*, who is ending her term of service in Haiti.

PARISH MINISTRIES COMMISSION ... received a report from *Helen* and *T. Q. Evans* on nine months of human sexuality programs in 14 districts; discussed the relationship of house churches to the *new church development* objective; learned about programs and personnel of *United Ministries in Education*.

GENERAL SERVICES COMMISSION ... discontinued the granting of *farm mortgages* except as an aid in selling Board property; set minimum amounts for *annuities*, *unitrusts*, and *endowments*; named *Kenneth Morse* coordinator of historical resources on a one-day-a-week basis.

by Wendy Chamberlain

Grassroots peacemaking

On their birthdays, youth in Shenandoah District receive a peace packet that describes draft registration and the church's stand on peace.

- Mount Morris (Ill.) Church invited their community to see the film "The Last Epidemic." Discussion afterward was led by a University of Illinois doctor.
- Mid-Atlantic District's reconciliation committee gets called upon frequently to mend strained relationships in congregations.
- In San Juan, Puerto Rico, John Forbes is working to start a New Call to Peacemaking group.
- Brethren in California helped get the freeze issue on the November ballot.
- The Beacon Heights church in Fort Wayne, Ind., held a weekend event on teaching peace to children.
- Two new Brethren Volunteer Service positions are with the National Coalition on Television Violence.

It's clear that, to Brethren, peacemaking means much more than simply opposing war. Churches across the denomination are showing evidence of aggressive efforts to create peace—in all its forms.

Many congregations, for instance, are launching Sunday school programs of teaching peace to children. Linda Kay Williams, a schoolteacher from San Diego First Church of the Brethren, has compiled lists of resources—books that tell teachers and parents how to teach peace, and story books that illustrate peacemaking concepts.

Linda has also embarked upon an ambitious project to create materials for teaching nonviolence in the public schools and at home. She and another teacher are building a multimedia package that will include story books, songs, filmstrips, bulletin board materials, teacher supplies, and other resources.

Collaborating with them on the project are Dr. Uvaldo Palomares, creator of the "Magic Circle" curriculum, and Brethren songwriter and minister Andy Murray.

Churches are also zeroing in on another critical age group—youth. A half-dozen or so districts send out mailings to young people. Probably the biggest program is in Atlantic Northeast, which has sent three mailings a year for four years. This year a special extra mailing was sent just before Hiroshima Day, Aug. 6.

Atlantic Northeast has built up a corps of peace counselors, one at each church, and holds occasional training sessions to equip them for the task of counseling youth about registration.

About a third of the districts report that they have peace counselors too, though few have managed to have one in every congregation.

Pastors in Martinsburg, Pa., stirred up some controversy when they went into local high schools to talk about draft registration options.

Also meeting with mixed reactions was a group of Buddhist monks who were making a pilgrimage across the country to the United Nations Special Session on Disarmament in New York City. Several Brethren congregations hosted the monks, who gave presentations about the nuclear attacks on Hiroshima and Nagasaki in 1945.

Many Brethren were spurred to action by the UN Special Session. Some held silent prayer vigils; others took part in walks for peace. Truman Northup, district executive of Pacific Southwest, joined other church leaders who gathered in Grace Cathedral to commission people going to New York. About a dozen Brethren went from Western Plains District. A busload drove up from York First (Pa.) church. Altogether, about a hundred Brethren marched as a group in the rally, and others were scattered throughout the massive crowd.

Other walks in various parts of the country have also drawn sizeable crowds. Southern Pennsylvania and Atlantic Northeast both help sponsor the annual Christmas Peace Pilgrimage from Nazareth to Bethlehem. Atlantic Northeast also took part in an Interfaith Witness to Stop the Nuclear Arms Race, held at Independence Mall in Philadelphia.

About half the districts have taken a position on the nuclear freeze, and others are pushing it even though they haven't adopted official statements. Four district conferences and six district boards have endorsed the freeze, and queries from two—Pacific Southwest and Virlina—prompted Annual Conference to do the same.

A number of districts have written to legislators to say what they've done, and churches are also writing in to cast their votes for the establishment of a US Academy of Peace.

Middle Pennsylvania District and the Tri-District are examining the medical aspects of nuclear war through "The Last Epidemic," a film produced by Physicians for Social Responsibility. Other individual churches have also arranged to sponsor the film in their communities.

About half a dozen districts are active in New Call to Peacemaking, a cooperative peace effort of the three historic peace churches. Regional conferences will be taking place in Idaho and California, with Brethren involved in the planning. The national conference, held last June at Elizabethtown College, drew delegates from across the country.

The study of peacemaking has led some Brethren to question the payment of taxes that support the military system. Southern Ohio has a special committee on the World Peace Tax Fund. Michigan's district conference in March will act upon a resolution that urges congregations not to pay telephone taxes. Manchester (Ind.) church has created a Fund for Life (see November, page 26). Galen and Wanda Miller, of Oregon/Washington District, divide their Federal tax into two checks—one made out to the Department of Health and Human Services and one to the Internal Revenue Service—and include a letter stating that they don't object to

Strength from the Prince of Peace

When Jacksonville's Nuclear Freeze Committee tried to place on a city ballot a referendum on the nuclear freeze issue, it was "bombarded with slurs and labels," according to Wanda Callahan, pastor of the Jacksonville Church of the Brethren and a nuclear freeze activist. "The city council considered us either communists, soft on communism, or dupes of the communists." At a hearing, Pastor Callahan gave the following speech, after several speeches made in opposition to the freeze.

I have just returned from my denomination's Annual Conference. The theme of that conference was "Would that you knew the things that make for peace." Those were Jesus' words as he sat on a hillside overlooking Jerusalem and considered the fear-filled, hate-filled actions of the people of that city. Jesus wept that day, and I believe he would weep again today if he were overlooking Jacksonville and saw the "ways" we practice.

I'm finding it very sad, as I sit here and listen, that when anyone speaks of peace those who respond invariably do so with slurs and labels. I will not allow you to insinuate that your thinking makes you a better citizen or a more patriotic citizen than I am.

My church was a colonial church, coming to William Penn's colony in 1719. From the beginning my family and my church have been serving this nation. And it has not been by going to war.

It was two Brethren who laid out the road between Virginia and Pennsylvania so that leaders of the young government could meet. Brethren fed and made blankets for Washington's soldiers at Valley Forge. Then, because they refused to hate the British, they had their farms and shops confiscated. Brethren started the first clinic and orphanages for the widows and orphans of the Revolution.

And it has continued. Brethren and other peacemakers have served this nation by picking up the pieces the warmakers leave behind. Everything from resettling refugees to retraining Hitler's youth corps. Everything from serving as guinea pigs in trying out new medication to adopting war orphans. During the latest wars in Korea and Vietnam, the peacemakers worked to resettle bombed-out refugees, scraping napalm off their bodies, pro-

(continued on next page)

paying taxes for constructive programs.

Persistent criticism can pay off, as evidenced by a recent decision by Union Carbide. The company announced in June its decision to withdraw from its Department of Energy contract to maintain nuclear weapon facilities in Tennessee. Knoxville Brethren John and Valeria Fike Crumley are members of the Oak Ridge Peace Conversion Group, which has labored long to close the Oak Ridge nuclear facility.

The Crumleys are two of just a handful of Brethren who are waging war against companies with nuclear facilities. Hundreds, probably, have taken part in one-time demonstrations or vigils at nuclear sites, but few have committed themselves to the long-term struggle.

Like Union Carbide, the Monsanto Company has been the target of shareholder pressure because of its Mound Facility at Miamisburg, Ohio. Velma Shearer, chairwoman of the Brethren Peacemakers of Southern Ohio, is preparing once again to file a resolution to Monsanto—for the fifth straight year. Representing the Brethren, and working with the Interfaith Center for Corporate Responsibility, she is asking that Monsanto not renew its contract with the Department of Energy. The Mound Facility makes detonators for nuclear weapons.

Though much Brethren peacemaking is focused on the threat of nuclear war, there's large and growing interest in the broader aspects of peace. About fifty people showed up for an impromptu meeting on mediation and reconciliation called at Annual Conference by Larry Hoover, a Harrisonburg, Va., attorney, and Sam Detwiler, a pastor from Wiley, Colo.

Larry was a moving force behind the birth of the Community Mediation Center in Harrisonburg. Supported largely by Brethren and Mennonites, the center provides an alternative to courtroom settlements. Its services include reconciliation between offenders and victims of crime.

Mediation has grown in popularity in recent years, especially with church groups who see it as a logical part of their peace witness. Larry sees it as a way of "applying nonviolence to everyday relationships."

Several districts, including Mid-Atlantic and Northern Indiana, have committees whose sole purpose is to reconcile groups within congregations and districts.

And in South/Central Indiana, pastors and congregations now go through an "exit interview" when the pastor leaves.

"If a congregation and pastor cannot learn to say goodbye in a creative and air-clearing manner," says the district newsletter, "neither will they be able to say hello to the next pastoral experience without dragging their previous hurts, frustrations, resentments, and guilts into it."

This idea of peacemaking as an integral part of daily life is noticeably present in many districts—in workshops and seminars and sermon topics. Northern Indiana's peace action committee sponsored an October retreat on "unsettling our settledness." The event dealt with the ways people unknowingly work against peace—within families, congregations, and communities.

Mid-Atlantic District holds an Advent Peace Festival that presents peace as a part of all life. Workshops have included interpersonal conflict, evangelism, using puppets for peace, peace with economic justice, peace in a nuclear age, and the Church of the Brethren approach to the draft.

The list could go on and on. In almost every district, Brethren are working ecumenically for peace. Congregations are holding spiritual life retreats to nurture inner peace. And they are taking seriously Jesus Christ's call to practice "the things that make for peace." ☐

(from page 9)

viding and distributing food, being killed with a hoe in their hands rather than a gun. And right up to last week helping to bury yet another person in Hiroshima who died from the nuclear blast of 40 years ago.

Brethren and other peacemakers are quiet people. We have persistently, and patriotically, worked to improve the image and actions of our nation. We have worked primarily to clean up the messes of those who have urged our so-called Christian nation to act in unchristlike ways.

But this time we cannot stand by and allow the warmongers to set the pace. This time we know there will be nothing left to clean up. If it were possible for you to do your dying without destroying the world we might be tempted to stand quietly by, but in promoting the arms race you are usurping the rights of the children in my congregation.

Brethren were in Russia at the same peace conference that Billy Graham was involved in. They came back with cheering news of many Christians there.

There were Brethren at a recent Moscow book fair. They reported that the people were eager for the Bibles and religious books they saw. These are Russian people. These are Christians. They are miles apart from the ungodlike actions of their government. We cheer about that. We're glad those people don't swallow everything their government decrees.

But isn't it strange when Christians in *this* nation object to the ungodlike things that our government does, then suddenly that is *wrong,* that is *unpatriotic.*

All of you men are church men. I checked you out. Could we say "men of God"? Now tell me, can any one of you honestly tell me that when Christ sat on that hillside above Jerusalem and said, "If you only knew the things that make for peace," can you in your wildest imagining think he was talking about armaments? Could he ever approve of ghastly nuclear weapons? Surely you don't believe that.

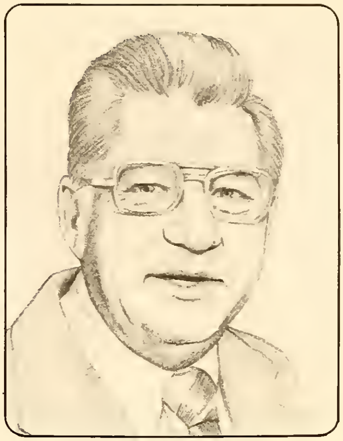
I am asking you to remember that you are not dealing with people who are soft on communism. We are not soft on anything! We are some of the strongest people you are ever going to meet. Our strength comes from the Prince of Peace, Christ, who looks at you and at me and decides who really knows the things that make for peace.—WANDA CALLAHAN

Wanda Callahan is pastor of the Jacksonville (Fla.) Church of the Brethren.

one's voice

A world opened up

Benton Rhoades
interviewed by James H. Lehman



Sometimes we are drawn as adults to that which was missing in our childhood. Benton Rhoades remembers his boyhood in the church with appreciation, except for one quality the Brethren lacked, and that has been very important in his adult life and ministry. For 21 years he has been executive secretary of Agricultural Missions, a branch of the National Council of Churches. My question to him was: Are there things you remember from your boyhood that you greatly valued that we have lost?

Yes, I suspect so. I want to think about it a little, because sometimes when we think of things we lost, we never really had them. The "good old times" sometimes are only in our imagination. There are some things, however, that I'm sorry we've lost.

One is the deacon's visit—that time of the year when two or three members of the church would visit every home and ask us two questions, children and adults alike: "Were we still in the faith which we held when we first met the Lord?" In other words, did we still believe? If we said yes, then they would push it a bit further and ask, "Do you have aught against another member of the church, brother or sister?" And if we did, if there was something wrong in our relationships in the community, we were urged to fix this up, even if it required help from the church, and to do this in the next few days, since love feast time was coming and the Lord didn't want us to come fighting to his table. I haven't had a deacon's visit in at least 40 years, and I'm sorry.

My memory of the love feast itself is positive and negative. One of the things I appreciated very much was the wide participation. Many people read from the Scriptures. Many people prayed in that particular church.

What I did not like so much were those benches around the edge where Baptists and Methodists and members of the Christian Church (Disciples of Christ) sat because they were not allowed to partake with us. We were very exclusive in those days. And we'd see these people who really loved this service come to be present but be excluded from participation.

I work in an ecumenical agency now, where Christians celebrate their unity rather than their specialness one from another.

In your work you travel and you meet not only other Christians but people of other faiths.

Yes, I'll just tell you about my trip to Indonesia. There is on the island of Java, one of the large islands of that tremendous, long, stretched-out nation, a brand of Islam that is based on a marriage between religious instruction in the school and village life, so much so that religion and life are never separate.

I stayed there for a number of days and more and more began to listen as well as to speak—to listen to the things which their faith means to me.

On the last morning, I was taking a long walk, and an elderly village woman came up to me and to the young man walking with me and said, "Where's he from?" The young man said, "America." She said, "Then he must have come to visit the temple," which is a tourist spot a few miles from this village. He said, "No, he came to visit our school and our village." She just smiled and reached out her hands and said, "Then you can ask God for our strength." This was new for me as a Christian missionary—a Muslim woman saying, "Pray for us."

I saw the young leader demonstrating a complete commitment to service to his people, a kind of grace I thought only Christians exercised. I not only came to believe that God was there before I went, but that perhaps Christ had gone before me and was waiting.

This has shaken me up a little bit. Some of my—well, let's call it by its first name—self-righteousness has gotten a bit shaken up. When I return to that village, it will be with considerably more eagerness and considerably less arrogance.

I used to think I knew who was in the family of God and who wasn't, and now I'm beginning to believe that God hasn't told me that.

Your religious experience has moved from being sectarian and Brethren to being widely ecumenical.

Yes, it has. And for this I'm grateful to the Church of the Brethren, you see. Its the church that has given me opportunities. As a farm boy from Illinois, when would I have ever seen Indonesia! But for Jesus Christ I would never have seen Indonesia! The Church of the Brethren was the door through which another world opened up. I'm very grateful for that. ☐

James H. Lehman is a free-lance writer and producer of audiovisuals. This interview was done for the videotape production "It Is the Same God," shown at Quest II in October 1981. Audio cassette copies of the soundtrack are available for $4.75 (includes postage) from the Spiritual Life Office, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120

Holy hospitality

> *"At Christmas time, especially, I want my guests to have a meaningful experience, an encounter with beauty that transmits a message. Call it 'holy hospitality,' if you will."*

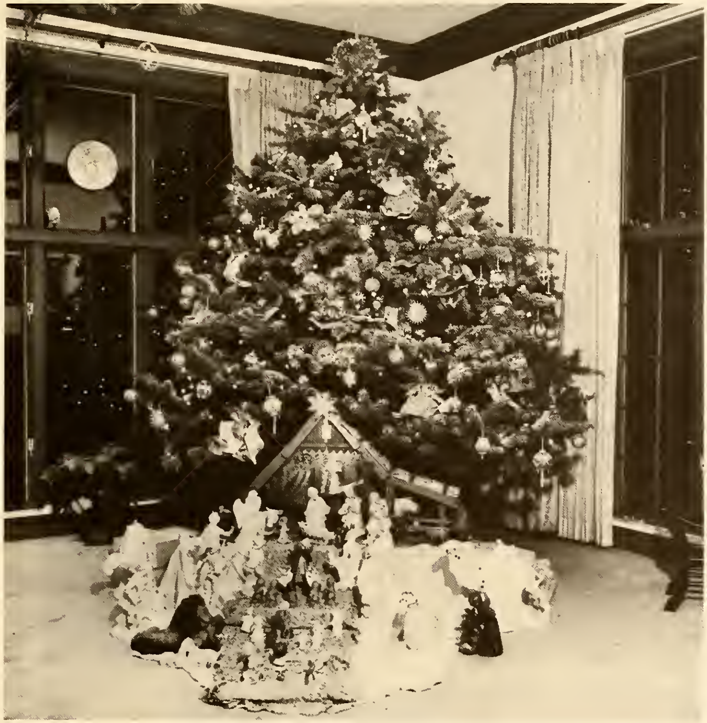
by Kermon Thomasson

Holy hospitality. Spoken out of context, that sounds like an expletive from an old "Batman and Robin" comic book. Spoken in the context of Christmas at "Tall Oaks," the home of the president of Manchester College, it aptly describes the experience Patricia and Blair Helman's guests have as they warm their spirits in an atmosphere rich with Christmas symbolism.

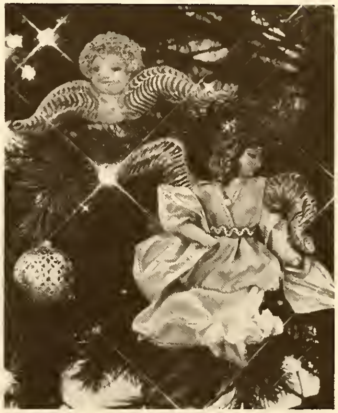
Over the front door of their home is a motto inscribed: "Venit hospice, venit Christus" ("When a guest comes, Christ comes"). Pat picked up the idea from an Italian friend, who had it over his villa door in Rome, and she intended to use it only at Christmas. But it has become a permanent fixture. Guests, hearing it translated, cannot enter the Helman home unaffected. To be a guest here is to be special—not because of the actual amenities of the house, but because of the sincere and subtle way in which the host and hostess display their sensitivity to each guest. No matter how unassuming the guest, the feeling prevails—"I am special in this house."

When pressed to explain her philosophy of caring for guests, Pat harks back immediately to her childhood. "Those were depression years, and many destitute men passed through our town, knocking at doors and asking for food and shelter. My father always insisted that we turn no one away, for he really believed that even the shabbiest tramp could possibly be Christ in disguise. So I grew up with a special feeling about 'the stranger at the door.' For me, there is something about a guest coming that becomes for me a 'holy matter.'"

She includes a role for her mother as well: "Mother was an artist. She was never



Inspiration for the Helman Christmas tree comes from the annual tree at New York's Metropolitan Museum of Art, decorated with figures from 18th-century Neapolitan creches. Using bread dough and household odds and ends, Pat makes her own angels (below). Fine wire in the hems give the illusion of motion in the celestial clothing. Foot-high ceramic figures recreate the visit of the wise men and shepherds (lower photo). Pat's creche always includes a bit of whimsy—last year a pig joined the traditional ox and donkey. Other occasional additions are the lion and the lamb.



satisfied with simply the practical solution to a household task—an aesthetic solution had to be worked out.

"I always came home from college at Christmastime with an air of expectation, eager to see what beautiful things Mother had created for our pleasure and enjoyment."

As a result of that upbringing, from her religious training, and because of her own artistic talent and creativity, Pat meets the challenge each year of proclaiming the Christmas message in the most beautiful way she can for the many guests that arrive—students, faculty and friends of the college, members of community organizations, and always numbers of children.

"Christmas," Pat explains, "is so meaningful to me, I *have* to do *something.* Mother always said, 'When company comes, make them feel that you have prepared for them.' At Christmastime, especially, I want my guests to have a meaningful experience, an encounter with beauty that transmits a message. Call it 'holy hospitality,' if you will."

For years Pat has decorated her home at Christmas in special ways that go beyond mere "holiday decorations," to share the beauty and meaning of the message of Christ's birth with her guests. For all of them, Pat prepares a visual feast.

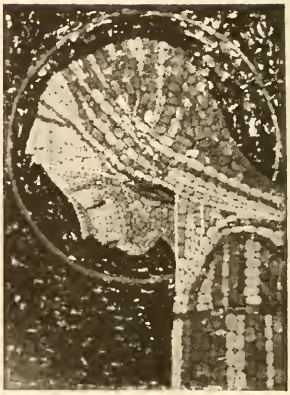
Throughout the house are elements of that feast—figurines, paintings, plaques, a tall tree covered in handmade angels, with a sprawling nativity scene underneath. Greens, candles, lights, fabrics are used skillfully to highlight the various elements, as well as to hold them together in one overall design.

Pat confesses a special attraction to Mary, the mother of Jesus, and refers to her living room at Christmas as "the room of the Madonnas."

Her attraction has to do with her own feelings as a mother. Most women, she explains, can identify with Mary: "As women, we have that opportunity to be 'bearers of the holy.'" Through the many touching portrayals of the Madonna and Child . . . a mosaic portrait from Italy on the piano; a porcelain figurine from Denmark, nestled in folds of silk, set off with strings of pearls; a framed Renaissance print . . . Pat reminds the viewer of the sacredness of our life together . . . the human element in the Christmas story.

Angels are another favorite Christmas symbol, not unrelated to the fascination with Madonnas. Angels herald the news of Mary bearing her son, and throughout the Helman home, angels and cherubs watch over the proceedings, adding a celebrative note to the central theme of the royal birth.

Angels figure most prominently on the big Christmas tree in the living room. Some time ago Pat became inspired by the Christmas tree at the Metropolitan Museum of Art in New York and decided



The Helman living room becomes the "room of the Madonnas" at Christmas. Works of art are skillfully displayed to create a feeling of unity. One of Pat's real treasures is a mosaic portrait of Mary, from a Vatican artist. Pat explains (above) to a friend, Galen Thomasson, that it was a gift from her husband's travels. The colored tiles show the Virgin's face lighted by her Son's halo (detail at right).

Interpretations of the holy birth meet the eye at every turn, from paintings and prints to delicate ceramic figurines. Roses figure prominently in the displays, symbolic of Christ, sometimes known as the Christmas Rose or the Rose of Sharon.

to recreate it in adapted form in her own home. The New York tree is annually decorated with angel figurines from 18th-century Neapolitan creches. Beneath the tree is the nativity scene itself.

About three years ago, Pat made a set of 20 angels, using bread dough instead of terra-cotta and wood. Since then she has added 12 more figures. Friends helped her dress the angels in fabrics and cast-off paste jewelry to suggest the rich robes of the Neapolitan originals.

Beneath her tree a creche of unusually large dimensions is carefully arranged. The ceramic figures were created by an artist sister, Kathryn Hogancamp, of Marshalltown, Iowa.

Pat is an artist of several mediums, best known among Brethren as a writer, poet, and columnist. But at Christmastime her medium becomes a mixture of pictures, pottery, porcelain, paint, fabrics, candles, electric lights, cast-off jewelry, greens . . . whatever is at hand . . . and the artist creates a picture of what Christmas is all about . . . and what Pat Helman is all about.

To be her guest is not just to enter another house "decorated" for Christmas. It is to have a spiritual experience, to be made more aware of the significance of Christ's coming into the world, and to actually feel the love of Christ manifested in one beautiful, sensitive person reaching out to her friends. It is to experience . . . holy hospitality. ☐

Portraits of Poland

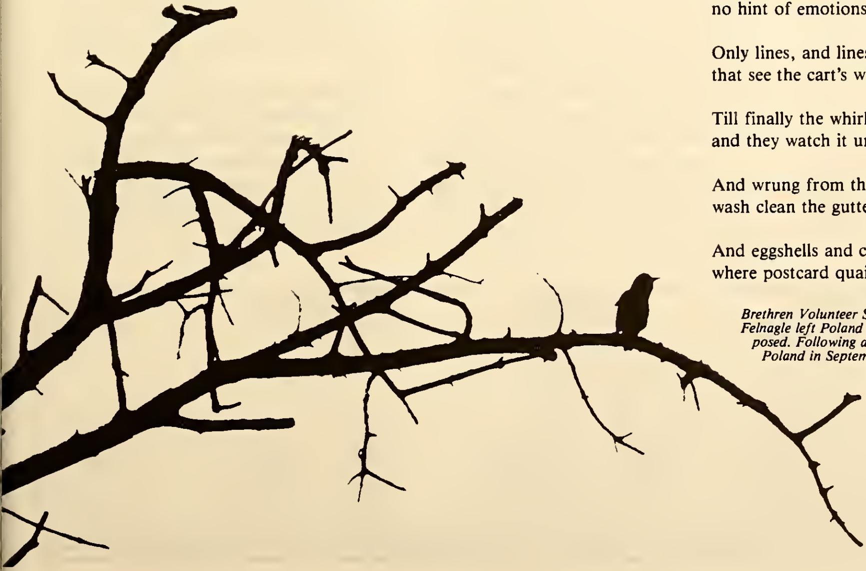
by Tom Felnagle

I. The land

This winter land,
with woods, brooks, and pastures,
standing soul-deep in snow,
time a numb and frozen thing.

This winter land,
impervious.
Coldly watching
desperation run down a panting hope;
watching with iced patience
as a north wind
blows the snow to furrows and ripples—
without tracks—
without a sign of struggle.

This winter land,
giving nothing
but its melancholy reassurance
of the inevitable.



II. The people

Life splashes out and washes the streets
where postcard quaintness and futility meet;

The morning air hangs rank with coal,
spring opens her shirt and suckles the soul;

The 6 a.m. market's crowded for eggs,
garlic and justice dangle from pegs;

Black woolen overcoats mumble in lines
as need's chill rasping numbs their minds;

But from under caps and out of shawls,
razored eyes still take in all

The lathered fury and face-down grief
of a nation hung like a tattered thief

Hung for stealing freedom and hope
hung by the haves with the have-not's rope;

And while they're watching they never blink,
no hint of emotions or the thoughts they think,

Only lines, and lines, and lines of eyes
that see the cart's wheel in the lies,

Till finally the whirlwind heaves and shudders,
and they watch it unravel and writhe in the gutter;

And wrung from those eyes, wrinkled tears
wash clean the gutters heaped high with fear;

And eggshells and chickens are left in the streets,
where postcard quaintness and tranquility meet. ☐

Brethren Volunteer Service workers Tom and Debby Mumm Felnagle left Poland last December after martial law was imposed. Following an interim stint in Cairo, they returned to Poland in September.

Wilmer Nolen hopes for peace

Steps towards nuclear disarmament and away from the arms race are usually taken by adults. But one young peacemaker shows that children can also walk that path.

by Karen S. Carter

In an age in which most people have gotten used to the ever-increasing, threatening presence of nuclear weapons, what goes on in the mind of children? How does a child handle the avalanche of disturbing news that daily rumbles across our TV screens? It is not nuclear holocaust alone that could destroy us, but there is a constant destruction taking place in the psyche of the very young. They are haunted by the specter of catastrophic annihilation, pursued by an evil monster without a fairy-tale prince in sight to come to their rescue.

Wilmer Nolen is a 13-year-old boy in the Lynchburg, Va., congregation. An eighth grader, he is especially interested in mathematics and science and takes all the courses offered for his age in these fields. He also is an artist. After a Sunday morning worship service he let me keep a cartoon he had just drawn.

I was struck by its message, and, as his pastor, made a point of talking with him. What must he have felt when he drew the escalating arms race between the United States and the Soviet Union, which finally ends in the destruction of the world? Why the poignant statement under the final picture, "I hope this doesn't happen"?

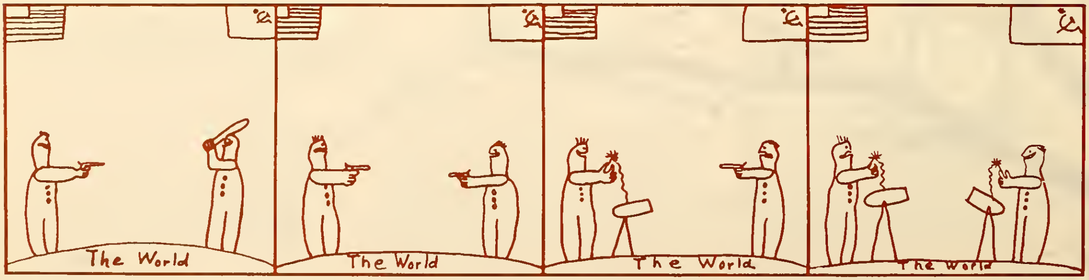
As we sat together in his back yard, some of his playfulness left him and he talked thoughtfully. "When I grow up I want to have some profession related to the sciences; I don't have any idea yet what in particular. I like to study all sciences—plants, animals, environment—things that can teach us *how to survive.*"

"Does it scare you," I asked, "that something might happen that threatens our survival? Do you dream about it at times?"

"I try not to think about it a lot. But the way the economy is going, and with President Reagan always wanting to increase our weapons before he can talk to the Russians . . . it goes on and on, and all supposedly to talk peace." Wilmer showed he had done serious thinking about the nuclear threat, telling me that "Lynchburg is in the 13th place as a site likely to be hit because of what we have here (navy nuclear fuel division for nuclear submarines) and *that* worries me. When one of their missiles hits, it will wipe out all people in a 100-mile radius, I think."

"How do you think a nuclear exchange might get started, Wilmer?" I asked.

"Well, I don't think that it will be started intentionally, because everyone knows what that means—everything would be polluted and even if you survived the attack, you couldn't really *live.*



Who would want to? Probably a malfunctioning computer could start it, or someone pushing the button out of nervousness or tension. And *that* is a real possibility. It almost happened once before."

"What would you do, Wilmer, if you were of draft age today."

"I would register and opt for BVS. Dad said when he was in BVS he wanted to help people instead of preparing to kill them." (Wilmer's father, W. B. Nolen, served in Brethren Volunteer Service as a conscientious objector in British Honduras and in Haiti.)

"Do your friends in school feel pretty much like you do?"

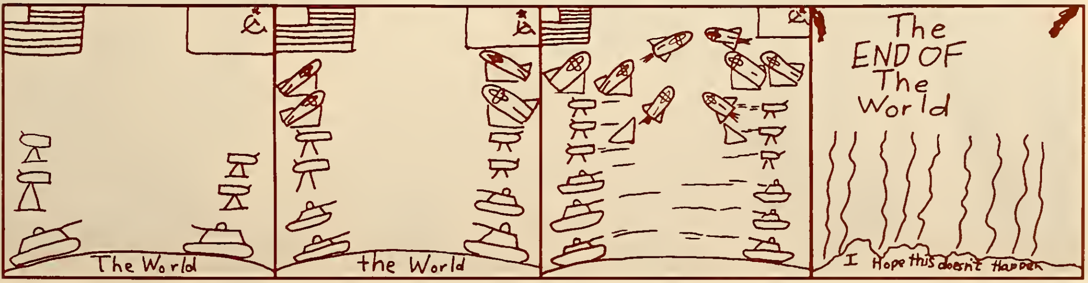
"Unfortunately not. Some kids in school would just love to join the army. I call them 'trigger-happy.' They go out and shoot all sorts of birds and then come back to school and brag about it."

I wondered if Wilmer had thought about the causes of our world condition, and asked him, "Why do you think nations develop these nuclear weapons of mass destruction?"

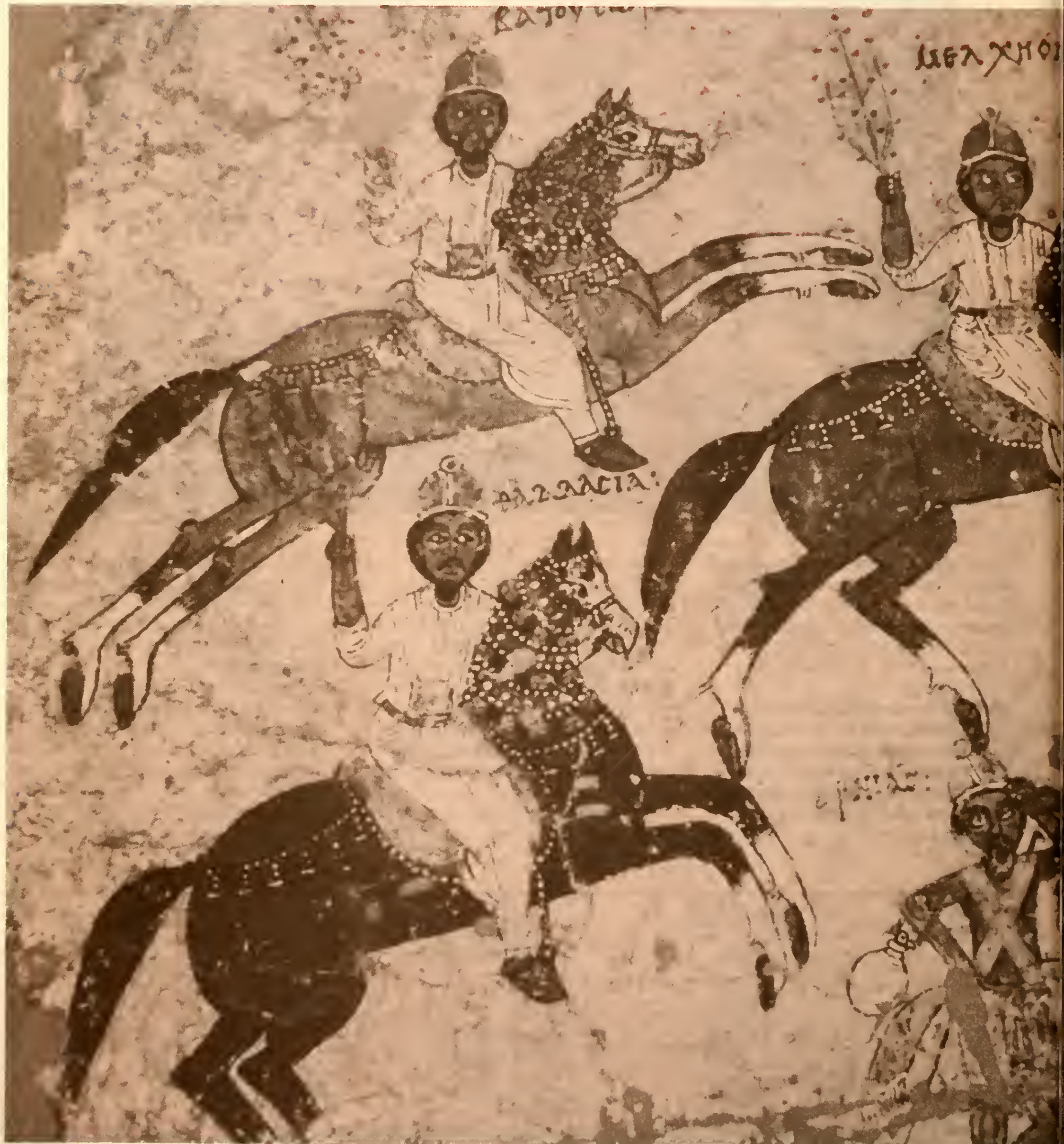
"I think there is only one answer to that question—greed. One country wants to be more powerful than another country so that it can control the other. I watched a program on TV recently about nuclear weapons. I don't remember the details, but it showed the 'Liberty,' and the Russians fighting over the tower. Then the people pulled out a nuclear weapon, and there was a voice which said, 'Children, do not do this.' I took it to be the voice of God."

"And a little child shall lead them" (Isa. 11:6). ☐

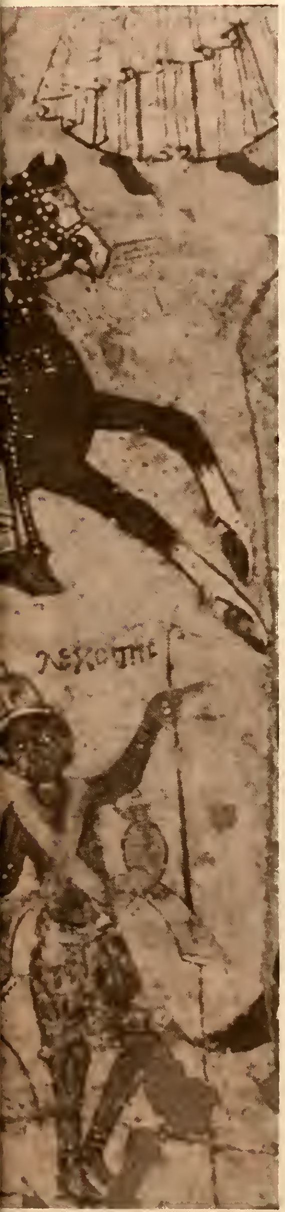
Karen S. Carter of Daleville, Va., was pastor of the Lynchburg, Va., congregation until October 1. She is a member of the General Board.


The World
the World
The END OF The World
I Hope this doesn't Happen

Strangers from



the East



by Kenneth L. Gibble

As a youngster, I didn't pay much attention to the shepherds in the Christmas story. Oh, it was nice to hear about a little shepherd boy who carried his lamb to the stable where the baby lay in the manger. And the thought of an angel choir was kind of interesting.

But I was far more taken by those mysterious strangers from the East, the Wise Men. Who were they? Where did they come from? And what magnificent gifts they brought! I was entranced.

Scholars tell us that Christians in the first few centuries of the church reacted much as I had as a child. The Wise Men (the Greek word is *magi)* caught Christian fancy earlier and more often than did Luke's common shepherds. In the Roman catacombs, the Wise Men appeared as part of Christian art fully two centuries before the shepherds.

One of the first embellishments Christian piety supplied to Matthew's brief account was that of elevating the Wise Men to royal status. We sing the familiar carol, "We Three Kings of Orient Are," without being aware that the Christmas story in Matthew's Gospel gives no support at all to the idea of royalty. No doubt a passage in Psalm 72:10-11 influenced the ascribing of royal blood to the Magi: "May the kings of Sheba and Seba bring gifts! May all kings fall down before him."

Because of the gifts the Wise Men brought, their number was most often set at three. Yet in the catacombs art mentioned above, sometimes two Wise Men appear, and sometimes four. Much later, during medieval times, lists of the Magi included as many as 12 Wise Men, complete with names.

In Western Europe the most common names for the Wise Men are contained in an interesting manuscript dating from the seventh century and describing "Melchior" as "an old man with white hair and a long beard," "Gaspar" as "young and beardless and ruddy complexioned," and "Balthasar," who was "black-skinned and heavily bearded."

During the Middle Ages, popular religious observance included veneration of so-called relics, which were supposedly the preserved bones of the saints. The purported bones of the Magi eventually came to rest in Cologne, Germany, where they were buried. An obituary notice was perpared, which Raymond E. Brown records in *The Birth of the Messiah* (Doubleday, 1977):

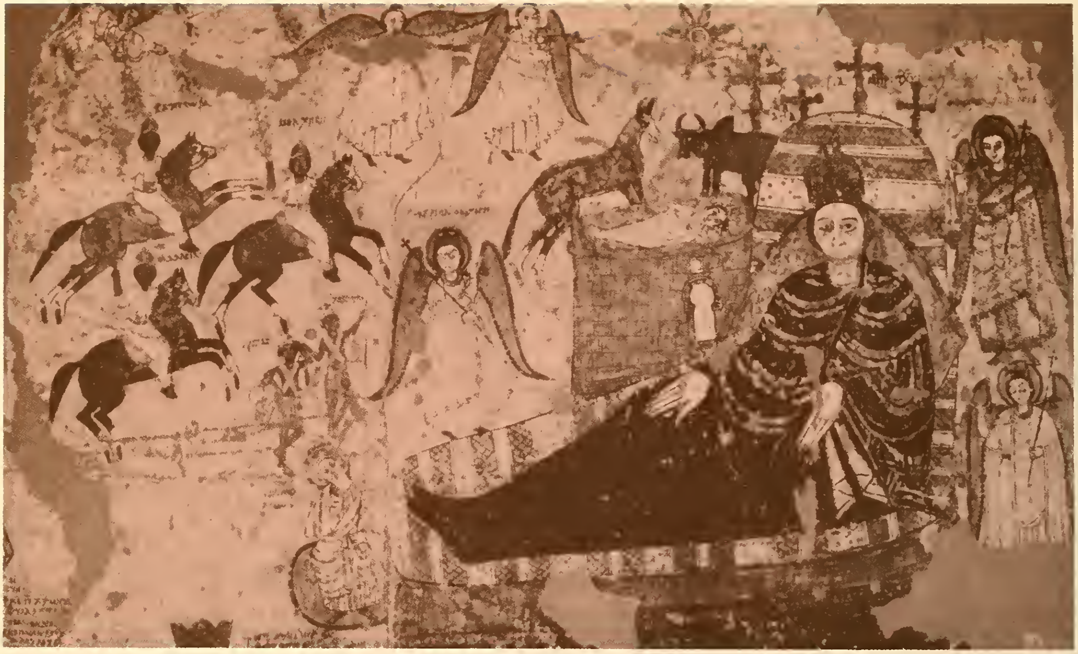
> Having undergone many trials and fatigues of the gospel, the three Wise Men met at Sewa in A.D. 54 to celebrate the feast of Christmas. Thereupon, after the celebration of Mass, they died: St. Melchior on January 1st, aged 116; St. Balthasar on January 6th, aged 112; and St. Gaspar on January 11th, aged 109.

We can smile at these naive and superstitious ideas by believers of a former time. In fact, there was a period in my life when, fresh from courses in biblical scholarship, I turned up my nose at the Christmas stories. They seemed so obviously full of semi-legendary material. Christmas and all its trappings could, I believed, seduce Christians away from the heart of the gospel—the cross of Christ and the command to take up our own crosses and follow him.

But I've changed—mellowed, you might say. I believe there is something important the story of the strangers from the East has to give us, something akin to what I felt when I was a youngster.

The story of the Wise Men says something important about the place of awe, wonder, and delight in our lives. We have been created to need the dimension of transcendence. Life consists of more than the measurable, the easily described. Do you remember the last time you saw a beautiful sunrise? A mere description of what it looked like might go something like this: "The sky was a dark blue; the clouds on the horizon were colored red and pink and orange." But such a description would in no way capture the beauty, the meaning of that sunrise.

It's the same with the story of the Wise Men. True, the Gospels could have been written without stories concerning the birth of the child in Bethlehem. But what a beautiful and rich meaning these stories give to the gospel. There is always something hidden and mysterious about God's



dealings with us. How appropriate it is that strange men from who-knows-where suddenly appear on the scene telling of a wondrous star and what it meant. They find the child at last and offer him exotic, rare gifts. Can you see the contrast in your mind—costly treasures being laid at the feet of this child of peasant parents? In this we see that God chooses the humblest of vessels to offer us his own rich treasures.

Another thing the story of the Wise Men tells us is that people often resist the gifts of God. When the Magi announce that they have seen the star of the King of the Jews, the people of Jerusalem are upset. "Not now," they seem to have said. "We cannot handle such news right now. We're barely coping with life as it is. What we don't need is someone to come along and stir things up, even if it is the Messiah. Sorry, but we can't be bothered."

Even so do we sometimes resist God's gifts to us. We are fearful of the changes they might bring. "We're doing all right," we say. "Why risk upsetting things?"

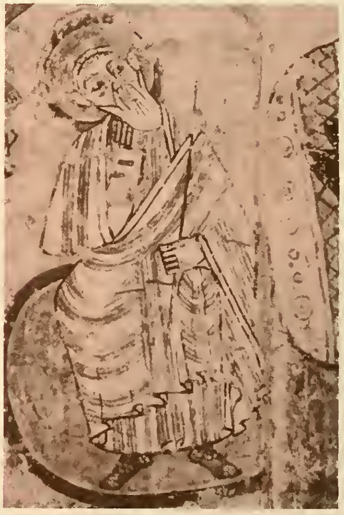
We forget that rejection of God's gifts results in tragedy. This is another reason why the story of the Wise Men is important. For it contains a dark side as well as the brightness of a star. Herod's fear and anger produce evil fruit—a bloody determination to destroy the new king. True to form, the Bible does not minimize the existence of evil in the world. And this too is part of the ongoing story of our relationship with God.

I urge you to tell the story of the Magi. Tell it because it is part of God's story, part of our story too. Tell it to your children and your grandchildren during this season of wonder. We need times of celebration. We need dancing and songs, good food and drink. We need stories too—not just cutesy little tales about Rudolph and his nose and all the rest. We need stories that help us understand what life is at its highest peaks and deepest depths. We need human ways of understanding the awesome mystery of God's coming to us in love.

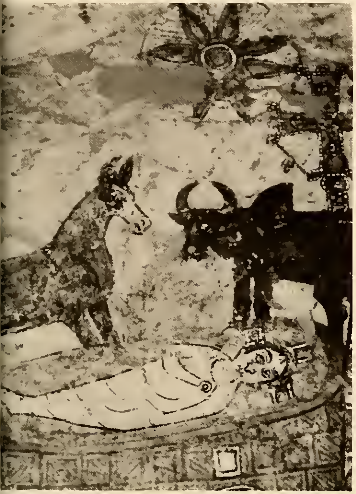
If someone asks you to describe what fear is or what jealousy is, or hatred, or love, you won't find a dictionary definition adequate. You'll end up telling a story about an event in your own or someone else's experience. And when we Christians try to describe grace or glory or divine love, we end by telling a story.

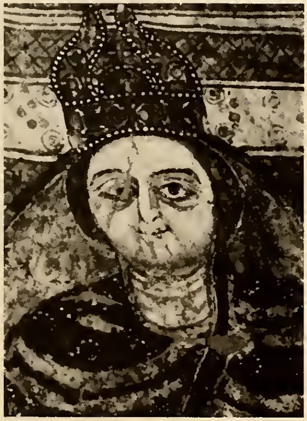
So tell the story—because it needs to be told. Sing the carols. Draw the pictures. Set up the manger scenes. And through it all, proclaim the central truth of Christmas: God with us—in love. ☐

Free-lance writer Kenneth L. Gibble is associate pastor of the Ridgeway Community congregation, Harrisburg, Pa. Beginning January 3 he will also be promotion director for MESSENGER.



A forgotten Sudanese artist of the 10th century painted a nativity scene on a church wall in the Christian Kingdom of Nubia, in what is now northern Sudan. The 1,000-year-old painting is still brilliantly colored despite the ravages of time. Strikingly familiar elements are found side-by-side with Nubian peculiarities: The usual characters are present, even the donkey and ox, but the wise men approach on horse-





back, and the two "shepherds" carry pilgrims' bottles and staves. Mary dwarfs the other characters since she was venerated in Nubia as the "Queen of Heaven." Joseph sits humbly at her feet. The angel Gabriel stands beside the shepherds. Note the star over the ox, and the symbolic crosses over Mary. (Photos by Kermon Thomasson)

Gifts and givers

Gifts generate expectant wonder as few other things can. The prospect of receiving a personal gift immediately has me watching for signs, scenting for hints, pestering the gift-giver for clues, and generally challenging the patience of those who would delight in surprising me.

Images of gifts of deeper meaning are found in Matthew the storyteller's details of Jesus' birth (Matt. 2:1-12). Immediately upon the birth of the Christ child, gift-bearing, eager Magi appear on the Eastern horizon.

The Magi blended their distinctive identity in the crucible of Medo-Persian rule. Perfecting their scientific crafts and mysterious arts, they became esteemed and sought after for their unique insights.

Now sages become seekers and tribute-bearers in Matthew's account. Their learned observations of the stars nudge curiosity to the edges of their knowledge. Whether what they see in the sky is a comet, or the 7 B.C. conjunction of Jupiter and Saturn, or possibly some inexplicable celestial phenomenon, they become electrified with excitement. As ancient astronomers they are too keenly focused on the heavens to believe this strange new luminary means nothing.

Waste no time! Gifts chosen, the Magi begin at once their eager but plodding journey. Eventually they reach the capital city of the Jews. But Herodian Jerusalem reveals no new prince to receive their token tributes. In fact, they find Herod with nerves set on anxious edge, his ignorance quickly contorting into vicious fear.

A new ruler has come, but not to be found in the usual places. Jerusalem's glittering prestige and religious authority is bypassed. The locus of sovereign new activity is elsewhere.

David's humble town of Bethlehem, not Jerusalem's fortified walls, is the site of God's new thing. With Bethlehem sleeping beneath the poised star, the Magi proceed, and rejoice "exceedingly" as they draw near to their destination.

Finally, journey's close, but not drama's end. The wise men find the child-king, but measured hopes and boring boundaries again dissolve into serendipity. This time the dramatic and unusual concerns the gifts and the ones who bore them.

Certainly the gifts of the Magi were lavish. Predictably so. Gold, the first gift, serves example. Whatever its idolotrous associations, it still bore the hallmarks of royalty. And frankincense. Its lingering fragrance captured the essence of beauty and worship. Myrrh was an anointing oil of consecration, and a costly gum for burials.

The Magi were seeking their ruler with symbols of devoted, longing hopefulness.

Then the story's twist. With all the attention to the brightest and best of earthly gifts, the scene pivots to the Wise Men: They stand reduced to humility before *the* gift. They sought the ruler to whom they could pay tribute: They are met by a Lord who was seeking *them* all along. Even more important than their tribute was God's living present—this child Jesus.

Such is why Matthew records not only the proferring hands, the outstretched gifts. He also frames the token-sharing with the portrait of yielding knees, reverent postures. The invitation of the scene no longer centers on their gifts, but rivets our attention to *our* response to grace—faithful, seeking worship.

Christ is found in unexpected places; the Lord comes in surprising ways. It was the simple Marys and shepherds who first got wind of the news, not the proud Herods. And Gentile astrologers, not the historic chosen, pay the first earthly tributes.

The Lord is found now less in the offices of power and more in the dwellings of the simple, the poor. God is less concerned about token gifts, but vibrantly concerned that we receive *this* gift with broken-open simplicity and humility.

May God's gift of love, given in eager grace, enliven all to wonder this season. Worship with bended knees and awed encounters this child Jesus—God's richest, greatest gift.—TIMOTHY K. JONES

Timothy K. Jones is pastor of the Germantown Brick Church of the Brethren, Rocky Mount, Va.

Altland again

No one felt any generation gap as youth and adults worked together to save a historic old meetinghouse.

by Norman F. Reber

The 129-year-old Altland Meeting House, ravaged by the elements, ripped off by vandals, and desecrated by pot smokers, got another chance last year to let its now-restored plain white walls reverberate with songs of praise and exhortations to serve Almighty God.

The senior high youth fellowship of the Bermudian (Lower Conewago) Church of the Brethren led a fast-paced, 10-month restoration effort, and celebrated with the singing of carols at the rededication of the historic sanctuary on Christmas Eve 1981.

"We worked together to give another chance to an all-but-ruined building, just as God gives us another chance to bring change in ourselves and our society," Tina Spangler, project chairwoman of the fellowship restoration committee, told the worshipers at the service.

It had all started on a 1980 Brethren heritage class tour of the old Altland landmark.

"Isn't this sad? Can't we do something about it?" There must have been a compelling note in Tina's appeal to Glenn Julius, her Sunday school teacher. That year at their Christmas party, the fellowship voted to restore the deteriorated structure in 1981. By February the Senior High Youth Altland Meeting House Restoration Committee was in business: Tammy Raffensberger, president; Carolyn Jacobs, secretary; Brian Breneman, treasurer; Craig Breneman, assistant secretary. Georgia and Charles Markey and Dave March were already serving as youth advisors, and Glenn Julius was included in the advisory group.

Everyone knew they could not afford to hire anyone and, anyway, where were the funds to come from? The church board gave the project its blessing, but would individual members of the congregation give financial support?

To find out, the committee put the persuasive Tina before the congregation the first Sunday in March. She reminded them that the Altland house was Lower Conewago's earliest place of worship; that as a union church it also served the Reformed Calvinistic Society and the German Lutherans; that the property deed dates back to a grant by Phillip Altland in 1795, Altland's having been erected in 1853.

After reviewing Altland's history, Tina explained that the first thing to be done (and quickly) was to replace the roof. Individuals or families could each pitch in $44.63 a sheet to provide the 32 pieces of roofing needed. Finally, Tina announced that the goal was to worship at Altland's Christmas Eve, candle lights and all. "Will you help us?"

"How could any one turn down that girl?" remarked one person. The women's fellowship voted to donate $500 toward the project, and individual pledges rolled in. Under the supervision of Charles Markey and Glenn Julius, the roof was on by the end of March.

That was the peak of quick action. June and July came and the restoration was in a deep valley. It was doubtful that the work would be completed by the end of the year. With only a few responses from members of the other two denominations, it was up to the youth, with adult

Left: *The restored Altland meetinghouse.* **Right:** *Members of the restoration committee relax in the Altland doorway—(from left) Charles Markey, Carolyn Jacobs, Craig Breneman, Debbie Jacobs, Glenn Julius; (standing in doorway) Georgia Markey, Brian Breneman, Tina Spangler.* **Below:** *Tina Spangler, Georgia Markey, and Richard Diggins scrape the old paint off the shutters before repainting.*

Above and center: *"Before" photos show how badly the old church had deteriorated. Vandals had added to the problem, and furnishings had been stolen.* **Left:** *Tammy Raffensberger and Bermudian pastor Dallas Lehman prepare for the candle-lighting service.*

support, to work ahead, scraping, nail-pulling, hammering, sanding, washing, painting, sawing, chipping, mowing, grading, and plastering. Spurred on and guided by Georgia Markey, the youth drew energy from their own contagious enthusiasm and the bountiful food and drink. They managed to meet their Christmas Eve goal.

At the rededication Georgia Markey welcomed the worshipers, Glenn Julius gave the restoration and dedication message, and Pastor Dallas Lehman preached the Christmas sermon.

In part, the litany of the rededication said: "We do here and now rededicate this house of worship as a memorial to our sacred heritage and ourselves to a renewed hope in the future. May your Spirit guide us as we serve the cause for which this church stands. In Jesus' name. Amen."

"That service made everything worth while," remarked Brian Breneman.

Said Carolyn Jacobs: "We are really happy about what we got done."

"The whole church is now restored for the future," observed Charles Markey. He noted that $5,000 was spent on the project, whereas with paid labor the cost would have been double.

The youths' undertaking now a reality, Tina could say: "Just because the meeting house was aging I didn't stop caring. I painted *that* window. It's part of me."

Pastor Lehman noted that the congregation's faith reponse has renewed respect for unique Brethren heritage, that Bermudian plans to worship at Altland's for a regular, a homecoming, and a Christmas Eve service each year.

Then he added: "We have learned the joy of the generations working together. Youth can challenge and adults can help to meet that challenge. The Lord be praised for what he has done for us!" ☐

Norman Reber is a minister in the New Fairview Church of the Brethren, York, Pa. A retired editor of Pennsylvania Farmer *magazine, he served in 1976-77 as a volunteer on the* MESSENGER *staff.*

resources

SMALL GROUPS

Every church uses the small-church principle in one way or another. Most Sunday school classes are small groups, as are committee meetings, commission meetings, and fellowship groups.

But there are other types of small groups that can be an enriching and growing experience for the local congregation. The possibilities are almost endless. There are groups for Bible study, prayer, meditation, exercise, weight loss, book study, drama, music, art, poetry, evangelism, personal growth, interpersonal relations, spiritual growth, conflict resolution, social action, mission action, special ministry, shepherding, fellowship, new membership, leadership training, marriage enrichment, "how not to get ripped off by your mechanic," serendipity, and on and on.

Purposes include fun, service, learning, growing, protesting, commitment, faith-living. . . .

Small groups serve needs of personal involvement and relationship that cannot be met by large, impersonal, corporate gatherings. Small groups can provide the setting for rich and deep relationships, for strong dedication to Christ and the church, and for surprising spiritual growth. Our need to belong and to relate person to person can be met far better in small groups than in large ones.

The Spiritual Life Office is happy to share with you some ideas and information about small groups. Unless otherwise indicated, all resources are available from the Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

"Spiritual Life Groups," a booklet designed to help develop and maintain spiritual growth groups in the local church. Available for $2 from the Spiritual Life Office, 1451 Dundee Ave., Elgin, IL 60120.

"New Dimensions in Spiritual Growth," a booklet produced and available for $2.25 from Yokefellows, Inc., 19 Park Rd., Burlingame, CA 94010.

Three sets of discussion group materials, written by Keith Miller and

turning points

Licensing/ Ordination

Hostetter, John D., ordained August 7, 1982, Buffalo, Southern Pennsylvania
Huffman, Bruce E., ordained September 5, 1982, Peters Creek, Virlina
Leininger, Kenneth G., licensed August 14, 1982, Cocalico, Atlantic Northeast
Row, Michael David, licensed August 7, 1982, Springfield Good Shepherd, Southern Missouri/Arkansas
Schwarze, Robert M., ordained August 8, 1982, Marion, South/Central Indiana
Wiser, Tracy Lee, licensed May 2, 1982, Shippensburg, Southern Pennsylvania

Pastoral Placements

Collins, Susan, from secular, to Rodney, Michigan, part-time
Davis, Clarence R., Jr., from Pocahontas, Pine Grove, Shenandoah, to Calvary, Shenandoah
Fischer, Wilbur, from Crab Orchard, Virlina, to Beachdale, Western Pennsylvania
Fletcher, Shane, to Front Royal, Shenandoah
Fogelsanger, Donald, from Harrisonburg First, Shenandoah, to Chambersburg, Southern Pennsylvania
Garwick, Darlene, to Broadwater, Southern Missouri/Arkansas
Jehnsen, Ernest R., from retirement, to Nappanee, Northern Indiana, part-time
Jones, R. Douglas, from Bethany, to Black Rock, Southern Pennsylvania
Merkey, Vernon, from Ottumwa, Northern Plains, to Maple Grove, Northern Indiana
Miller, Vernon F., from Brethren Home chaplaincy, Southern Pennsylvania, to Conestoga, Atlantic Northeast
Paterson, Harry J., from Front Royal, Shenandoah, to Frostburg, West Marva
Reeves, Marvin G., from Claysburg, Middle Pennsylvania, to Crab Orchard, Virlina
Shumaker, Terry Lee, ordained Sept. 12, 1982, White Branch, South/Central Indiana
Stanford, Glenn R., from McFarland, Pacific Southwest, to New Church Development, Pacific Southwest
Thomas, Herbert R., from retirement, to Osceola and Spring Branch, Missouri
Wilson, David, from Montezuma, Shenandoah, to Johnstown, Walnut Grove, Western Pennsylvania

Anniversaries

Anstine, William A. and Florence, Hartville, Ohio, 60
Bowen, Thomas and Rachel, Bellwood, Ill., 52
Brumbaugh, Raymond and Berdella, Hartville, Ohio, 56
Burket, Wilson and Freda R., Martinsburg, Pa., 56
Bush, Floyd and Dorothy, Martinsburg, Pa., 56
Dell, S. Milton and Miriam, McPherson, Kan., 57
Dilling, Elmer C., and Olive K., Martinsburg, Pa., 52
Elledge, Harley and Lena, Waka, Texas, 60
Hartman, Raymond and Wonda, Waterloo, Ind., 60
Heldenbrand, Charles and Ila, Hartville, Ohio, 59
Holsinger, Paul G. and Helen B., Martinsburg, Pa., 57
Kagarise, I. Harvey and Alice S., Martinsburg, Pa., 56
Miller, N. Ray and Marie R., Martinsburg, Pa., 55
Moore, John and Ruby, Villa Park, Ill., 51
Myers, Roy and Alverna, Hartville, Ohio, 60
Peoce, Paula and Hallie, McGaheysville, Va., 50
Richards, Mr. and Mrs. Arthur, Hagerstown, Md., 50
Snyder, Galen and Laurel, Roaring Spring, Pa., 50
Stern, Luke and Frances R., Martinsburg, Pa., 52
Stouffer, Earl and Ruth, Wheaton, Ill., 63
Wareham, Irvin and Esther F., Martinsburg, Pa., 59
Wareham, Paul and Ruth, Martinsburg, Pa., 52
Waybright, Noah and Wilma, Oakland, Md., 51

Deaths

Abe, Clarence R., 81, Sarasota, Fla., Dec. 15, 1981
Boose, Kenneth M., 64, Martinsburg, Pa., Aug. 23, 1982
Brumbaugh, Effie M., 98, Hartville, Ohio, May 28, 1981
Bunt, Alberdina, 96, Ambler, Pa., April 2, 1982
Burket, J. Harold, 64, Philipsburg, Pa., July 26, 1982
Carper, Darryl R., 39, Kenmore, N.D., July 26, 1981
Clark, Mildred E., 77, New Carlisle, Ohio, Aug. 29, 1982
Duncan, Edward, 72, Grand Junction, Colo., Aug. 29, 1982
Gelb, Martha S., 65, Mount Joy, Pa., Sept. 6, 1982
Grove, Sarah, 89, Keswick, Iowa Aug. 17, 1982
Groves, Marvin, 76, Spearman, Tex., July 18, 1982
Hammer, Vernabell, 58, Polo, Ill., Aug. 31, 1982
Herndon, John D., 62, Flora, Ind., Sept. 3, 1982
High, Mary B., 82, Fruita, Colo., Aug. 16, 1982
Horn, John, 79, Souderton, Pa., May 28, 1982
Keller, Denny 34, Cumberland, Md., March 19, 1982
Laber, Ruth E., 87, Everett, Pa., Aug. 19, 1982
Lapradd, William, 91, North Wales, Pa., April 27, 1982
Lee, Golda, 80, Eldorado, Ohio, Aug. 13, 1982
Morgan, Lois Pettyjohn, 52, Peace Valley, Mo., June 5, 1982
Musselman, Daniel, 28, Hanover, Pa., Aug. 11, 1982
Norris, Wilbur J., 76, South Whitley, Ind., Feb. 12, 1982
O'Neal, Ralph, 65, Cumberland, Md., July 10, 1982
Palran, Earnest C., 88, Corunna, Ind., July 24, 1982
Poland, Melvin, 81, Cumberland, Md., March 9, 1982
Rarick, Ocie, 102, Elkhart, Ind., Aug. 9, 1982
Ruhl, Annie 63, Cumberland, Md., Feb. 18, 1982
Shaffer, Nina E., 71, Aurora, W. Va., Aug. 30, 1982
Shull, Marie C., 77, Harrisonburg, Va., Aug. 15, 1982
Sibbitt, Charles E., 95, Flora, Ind., Aug. 22, 1982
Smith, Sadie, 79, Palmyra, Pa., Aug. 5, 1982
Stackhouse, Raymond, 73, Corunna, Ind., July 26, 1982
Weaver, Theron G., 92, Sebring, Fla., May 9, 1982
Weber, Clarence W., 94, Dallas Center, Iowa, Aug. 15, 1982
West, Sadie, 97, Dallas Center, Iowa, Oct. 15, 1981
Whitmer, Atlee G., 64, Dayton, Va., Sept. 5, 1982
Williford, Raymond, 60, West Plains, Mo., Aug. 17, 1982

Bruce Larson, called "The Passionate People," "The Edge of Adventure," and "Living the Adventure." Each set includes three learning cassettes, a leader's guide, a response manual, and a reading book. Sets are $39.95.

Discipleship Resources (Methodist) has a number of fine small group resources, including:

- "Learning Together in Christian Fellowship" ($2.95);
- "Leading a Group—A Guide for Your Preparation" ($1);
- "Guidelines for Leaders of Small Groups" (25¢);
- "How to Lead a Discussion Group" (10¢);
- "The Power of the Personal Group" ($1);
- "The Koinonia Ministries Guidebook" ($2.15);
- "The Twelve," a resource on prayer, witnessing, and outreach (75¢);
- "Sinners Anonymous" ($1).

These are available through Discipleship Resources, PO Box 840, Nashville, TN 37202.

"Serendipity" books (Lyman Coleman) include a great variety of group activities, such as getting acquainted, self-discovery, Bible exercises, and celebration.

Finally, here are three books related to small groups:

- *Dynamics of Group Action,* by D. M. Hall, the Interstate Printers & Publishers, Inc., 1960, 205 pages, $10. This book deals with "Group Action," "What Holds Us Together," "How Groups Tackle Their Problems," and "Group Maturity."
- *Successful Home Cell Groups,* by Dr. Paul Yonggi Cho, Logos International, 1981, 161 pages, $4.95. This church growth book emphasizes the necessity of home cell groups of not more than 15 families each.
- *Handbook for Mission Groups,* by Gordon Cosby, Word Books, 1975, 131 pages, $5.95. Gordon Cosby talks about small groups in the church structure from the perspective and setting of the Church of our Saviour, Washington, D. C.

—MATTHEW M. MEYER

Matthew M. Meyer is spiritual life consultant for the Parish Ministries Commission of the General Board.

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• Charles Dickens said, "It is good to be children, sometimes, and never later than Christmas, when its mighty Founder was a child Himself."

It is time to think of the children. The great expectations of Advent lead us finally to a vulnerable baby in a manger . . . a baby who invades humanity accompanied by angel songs and intimations of hope and love and peace finding permanent residence in a world that was and continues to be a residence for despair and hate and war.

It is good to think of the children, their eyes bright with expectation, their hearts full of wonder, their voices a continual expression of hope that this Christmas will be the best ever. It is even better to become a child again oneself, to look out upon the world with shining eyes and upon God's creation with wonder and awe. As the ambiguities of life are forced upon us daily, it is good to join the children in the expectation that there is hope for all of us. To live in Christ and through His spirit to live lives that are meaningful and useful and holy is what the Incarnation is about.

Two years ago, late in the afternoon that was leading us toward Christmas Eve, my husband, Blair, and I were hurrying down a Kansas highway toward Wichita. There, anxious and excited grandsons were watching a slow-moving clock and awaiting our arrival to make complete family togetherness at Christmas.

Straight ahead of us the sun was setting. At first vibrant colors filled the sky and suddenly the brilliance faded as heavy clouds rolled across the waning source of light. In a strange moment of light and shadow, a rainbow appeared and I became a child again, all excitement and wonder, for who would expect the serendipitous appearance of a rainbow on Christmas Eve?

Even more striking than the rainbow itself was the thought of the juxtaposition of the Old and the New Covenants. We were hurrying toward a celebration of the birth of God's son, a covenant of God's eternal presence in our lives . . . we were accompanied on the journey by the symbol of the Old Covenant, the sign that God will keep his promises.

"May we claim the child within us so that the shorter days and deepening skies of the winter solstice cannot dull our adult eyes. May we, with all the children, claim the brightness of Christmas season, brightened with the holy presence of the Lumen Christi—the Light of Christ."

• One of my favorite Christmas stories concerns the inevitable but touching Christmas drama wherein the children of the church are transformed into kings and shepherds, Mary, Joseph, and the ever-present angels. On the evening of the pageant in a small church, an appreciative congregation had gathered. The drama unfolded as Mary and Joseph trudged toward the Inn. The miniature inn-keeper listened to their story and gave the usual response: "Sorry, no room at the inn." As Mary and Joseph turned away, discouraged and weary, the boy's face softened and he called after them, "Hey, come back! We'll find a way to make room!" The script known to all was obliterated by this unexpected ad-lib, but hearts were warmed. The little inn-keeper had done what we all want to do. He had made room for the Christ Child.

• Prayer of the Pilgrim:

Almighty God, prepare our hearts for the coming of a Saviour. Let all that would crowd out your love and peace and humility be removed and let there be room for the dwelling of Christ therein. For if he makes a home in our hearts, we will be empowered to feed the hungry, clothe the ragged, tend the sick, quiet the restless soul. We will be empowered to bind up the wounds of the world in Jesus's Holy Name and in His Holy way. Amen.

(With this issue, Pilgrim rounds out four years of sharing her thoughts with MESSENGER *readers. As she continues to wander, her thoughts will occasionally meander onto our pages, but no longer on a monthly basis. Thanks for sharing your pilgrimage with us, and . . . well, we'll see you on the journey, P.K.H.—Ed.)*

On Brethren 'nihilism,' past and presen

Wayne Sutton

Gospel forgotten by 'nihilists'

It is disturbing to watch the development of a form of Brethren nihilism, the rejection of religious and moral principles as the only means of obtaining social progress. It is like a huge whirlpool in the center of our denomination into which ever-increasing numbers of our members are being sucked. Unable to cope with the rapidly deteriorating world about them, one by one they simply give up.

Unfortunately, the defeat is more subtle than that. Brethren nihilists view themselves as enlightened rather than defeated. They realize, finally, that the world as a whole will not be brought to repentance and that the church is, after all, a narrow way. So they reason that if "good" is to be accomplished, it must be accomplished by the world, using the world's methods, and that the church ought to get with the program.

This emerging philosophy was presented in an unusually forthright fashion in an article in the August MESSENGER, "Anabaptists and Fairytale Visions," by Inez Long. In it we were called upon to give up our innocence: "We Brethren are not going to grow until we rid ourselves of the mindset that belongs to innocence." Of course it is always for the sake of a greater good (church growth, in the case of Long's article) that we are asked to "give up." Liberation theology calls upon us to rid ourselves of our *pacifism* for the sake of justice. Others have called upon us to give up *belief in the Bible as simple truth* for the sake of "realism." We have been called upon to give up the two-kingdom world view and the teaching of nonconformity, the better to reach the world.

Reach the world with what? We have already given up the idea of evangelical missions because it might seem manipulative to say, "Follow me as I follow Christ," or "Here is the way; walk ye in it." Even if we were still zealously spreading our faith, we should ask ourselves whether the mutant Brethrenism that would result from giving up and giving up, ad infinitum, would be something with which we would want to reach the world.

Brethren nihilism has missed the point of both anbaptism and the gospel. It wants a religion that works (obtains measurable results) in the real world and is willing to make Faustian bargains in order to get it. It is constantly looking for sociological fixes instead of faithfully seeking to flesh out the life of Jesus in its own generation.

A central concept of anabaptism is the

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COs, America first, school prayer

idea of living now in a new reality (the kingdom of God) that has not yet been fully revealed to this present and perishing world. The gospel does not promise the kind of ready results the nihilist is looking for. Jesus did not say, "Turn the other cheek and your enemy will immediately see the error of his ways and beg your forgiveness." What the gospel does promise is a cross, followed by a resurrection. This is the foolishness of God which is wiser than human wisdom. If you turn your cheek, you stand a chance of getting hit again. If you lend without expecting a return, you might not get your money back. Nevertheless, for all those who do not give up, there really is a happy ending.

"Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved" (Matt. 24:12-13 NIV). ☐

Wayne Sutton is a member of the Miami First church of the Brethren and serves on the Florida/Puerto Rico District Shalom Task Force.

Dale W. Brown

Don't forget former COs

I join with all who rejoice in the witness of Enten Eller. His faithfulness and courage is making a difference in the commitments and lives of others. Because of Enten's clear testimony and exemplary demeanor in relating to the powers, Brethren are being interpreted most favorably, probably more so than we deserve.

But I take exception to one assumption, which ran through the *Washington Post* article, reprinted in the September MESSENGER. Charles Fishman interpreted Enten Eller as being different from the resisters of the Vietnam era in that his stance is purely religious. It does not attempt to defy the government.

Such an assumption is not fair to Brethren resisters such as Mike Stern, Bob Gross, Al Jennings, and Larry Anderson. I testified at several of the trials over a decade ago. Most Brethren have been moved by the deeply religious and Christ-centered stances as well as the prayerful and loving way Brethren youth encountered the court system.

Fishman reflects the mood of the Vietnam era, namely the tendency to place all anti-war people in one basket. There *were* "fist-waving, bottle-hurling young men" then. There *were* resisters who went underground or falsified medical records. But there were many others who openly made their witness in the civil courts. There were Brethren men who did follow Annual Conference guidelines in seeking "to exhibit a spirit of humility, good will, and sincerity in making this type of

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courageous witness most effective, nonviolent, and Christian.

Today there exists a similar pluralism in the motivations, convictions, and behavior of the nearly one million nonregistrants.

The main difference may be that in the Vietnam period when soldiers were dying and the draft resistance movement was growing, the news media did not choose to treat as favorably and extensively the trial of any one resister. And because the trials were not media events, Brethren misunderstood and to a great extent ignored the trials of their own young men.

I want to believe that Enten Eller has received such wonderful support because we have grown. I have written as I have, however, because I was and have continued to be deeply hurt because some of our finest young members were so grossly misunderstood by their brothers and sisters in the body of Christ.

There is still another misread group on whose behalf I have wanted to speak, even though I do not agree with their position. Most of Christendom has espoused the just war position, one which holds that Christians may participate in warfare only if a war meets certain criteria. In the vast majority of cases these Christians have judged wars being fought by their own countries as just. Vietnam was a remarkable exception.

Consequently, there were large numbers of *selective* conscientious objectors, those who felt they could fight in some wars but not in Vietnam. Their position was not recognized by our government. Draft boards refused to grant them CO status. They were faced with three choices: fight in a jungle war they believed to be grossly immoral, leave the country, or go to prison.

If we could have felt their predicament, it should have helped us be more sympathetic even if we could not approve of some of their behavior.

A few of our Brethren youth did feel deeply with some of their close friends. As ones who enjoyed a favored position in contrast to that of the selective CO, they felt uncomfortable. In this way a few moved toward a position of noncooperation out of a sense of identity with their brothers in Christ who did not share the same privileges. ☐

Dale W. Brown is professor of Christian theology at Bethany Theological Seminary.

Don M. Cox

US last bastion of Christianity

America is a great nation, founded on Christian principles. True, there are many inequities and faults to be found and each attributable to the hands of man. America the beautiful, America the United States, the bastion of Christianity, as we think we know it, and in these dark days the last hope of Christianity.

There are forces at work that want to destroy us, for they are openly using, as it were, every trick in the book to divide us, to subjugate, and ultimately to destroy us as a nation. It is also a sad fact that these nations are aided and abetted by some of our own citizens. Are we the people going to sit idly by and allow this to happen? If not, then *each* of us has a duty, a moral responsibility to do all within our abilities and power to preserve this precious freedom that we enjoy and to leave for our posterity.

The government has enacted a law that requires all males who attain the age of 18 to register for a *possible* draft into the armed forces. This registration is a law of the land and yet thousands of our young have failed to do so. Why? Perhaps it is fear, or just plain rebellion against the law, or is it their truly religious belief that they should not participate in such actions as defending their country, the lives of their families as well as their own. In the July MESSENGER two young men gave their reasons for not registering while only one was permitted to present his views on why he *was* obeying.

In the Northern Indiana District newsletter there is a call for all members to seriously consider nonregistration as a means of following God's will. This paper also urges members of the district to consider ways of support for our young people. Aiding and abetting them and/or refusing to pay war taxes are excellent ways to show support. Prayers for strength are also clearly called for.

I am sure I needn't remind you of 1 Peter 2:13-14: "For the Lord's sake, obey every law of your government: those of the king as head of the state, and those of the king's officers, for he has sent them to punish all who do wrong and to honor

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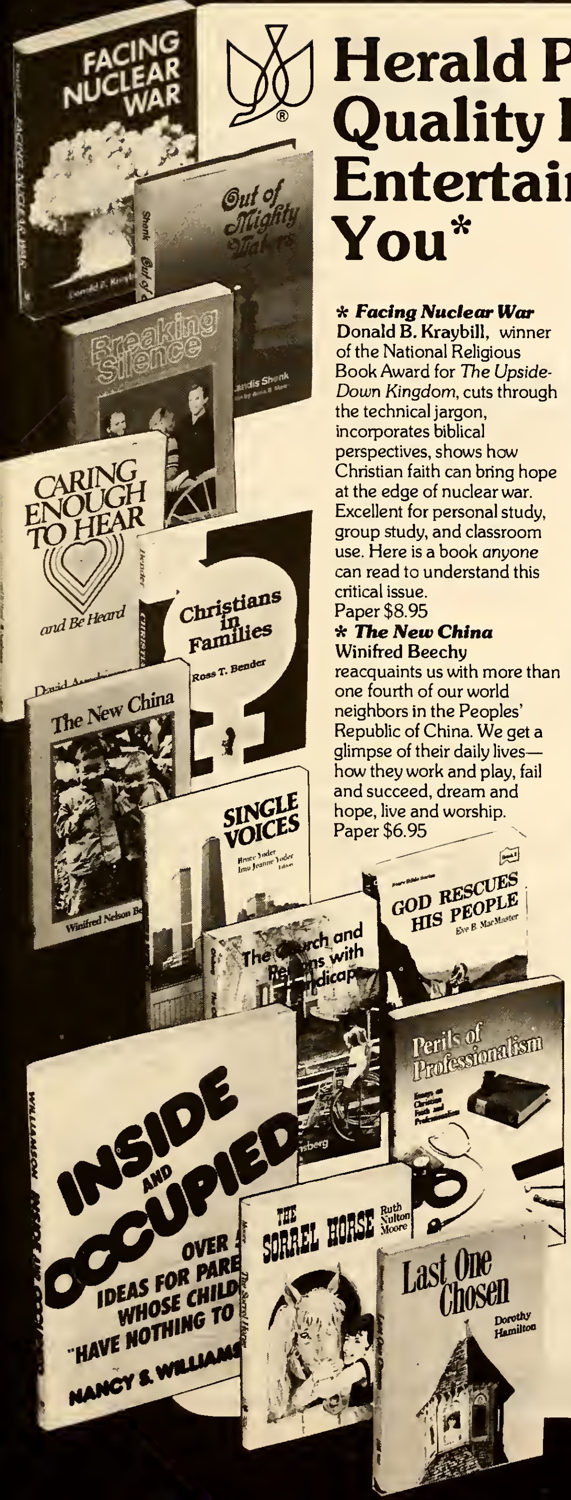
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those who do right" (LB). Please notice the word "all." Was the Lord speaking only to the people of that day or was he speaking to *all* people of *all* generations? If we believe in the Bible today, then it follows that the Lord is speaking directly to us now.

The question arises: What laws do we as citizens obey? Do we pick and choose, disregarding any or all of the statutes? The 55-mile-an-hour speed law is a prime example of the spreading idea that we don't have to obey every law. The results of this casual disregard are read in the obituary columns of our daily newspapers. This is willful disobedience of the law. It is a disease, a cancer, that is spreading and destroying the moral and godly fiber that made this nation. If we do not obey the laws of our land, then why not disregard one by one those of our God?

War will be upon us all too soon if we as a nation do not present a solid front to those who would bury us. Are we so naive as to believe that the world listens to the peace proposals put forth by our government? With each passing day these forces outside our borders are becoming stronger, subversive, aggressive, and are posing a real threat to those values and institutions that we believe in. As Americans we have an inherited obligation to preserve our readiness to repel these forces. Registration of our people is a show of readiness.

Our country has been most generous to almost every nation on earth. It has given of our natural and human resources, technological aid, refuge for thousands, and yet it is not enough; they want our land. Their promises are meaningless, empty words, buying time, dividing us. How can there be any doubt of this? Is the last stronghold of Christianity to disappear? Does the Lord want this to happen? I think not.

Read "Karl Marx or Jesus Christ?" in The *Reader's Digest* (August). Can Brethren reconcile a position of noncooperation with our government and the fact that the Church of the Brethren is a member of the World Council of Churches, which in turn shows every evidence of a militant anti-Western mood? How can there be any doubt in anyone's mind as to the intentions of the Soviet Union and the members of the Third World?

What a terrible shame! Thousands of our men and women have fought, bled, and made the ultimate sacrifice to obtain and preserve this land for us. Now we are faced with groups such as the nonregistrants who are saying that's not for me.

I have no desire to see the Enten Ellers go to jail. Our prisons are already overcrowded with those who have elected to do their own thing at the expense of others. There is a heavy burden on each of us here in the United States. Too many of our people are only interested in themselves. ☐

Don M. Cox is a reader from Warsaw, Ind.

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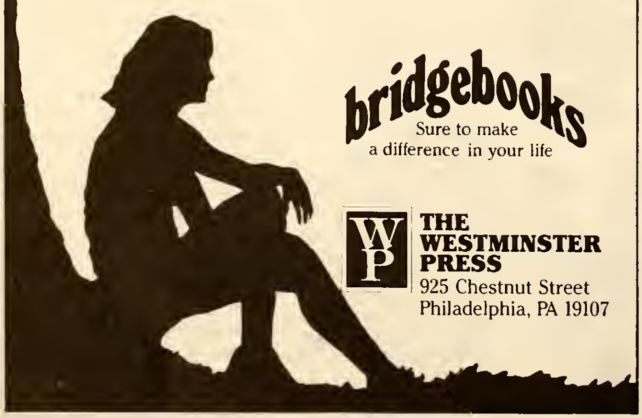

Can You Answer These Questions About Writing Your Will?*

TRUE

or

FALSE

Mark each of the following statements T for True, or F for False, in the box at its right. For correct answers, see panel below.

1—If you do not have a Will and therefore die "intestate," state law will give your spouse all of your Estate. ☐

2—If you die "intestate" while your children are minors, state law will divide a third of your Estate among them. ☐

3—When you leave no Will, the state automatically appoints a social worker and a bank as guardians of your minor children. ☐

4—Whoever is appointed guardian for your minor children has complete say-so in taking care of them and their affairs. ☐

5—Lacking a Will, your property will be disposed of more or less as your Will would have directed. ☐

6—Children not mentioned in your Will are excluded from an inheritance. ☐

7—A husband has the same rights to his wife's Estate as she has to his. ☐

8—A handwritten Will, unwitnessed, cannot be valid. ☐

9—Wills never require more than two witnesses. ☐

10—It is expensive to have a lawyer draw up your Will. ☐

ANSWERS

1—False. Usually not. In some states, your spouse gets one-third if you die without a Will.

2—False. Many states give two-thirds of your Estate to your children equally divided among them.

3—False. It is more likely to appoint your spouse as guardian, or some other person. But they will have to furnish a bond and pay the fee for it.

4—False. Even if your spouse is guardian, he/she usually must have specific permission from the court to spend your children's share of your Estate on their support or education. He/she may be required to render detailed accounts of these expenditures.

5—False. Your property would be disposed of according to the law of your state and not necessarily as you would have directed.

6—False. A child born after the date of your Will might be entitled to receive whatever would have been provided by the state if you had died "intestate."

7—False. This is not always the case.

8—False. In some states, when the handwriting is generally known, handwritten Wills can be held valid, but questions about the circumstances under which they were written make them a very risky proposition.

9—False. Some states may require three. Any Will disposing of property located in a three-witness state should have three, even if you write it while resident in a state requiring only two.

10—False. Actually, it is usually a very modest amount. Whatever the charge, the expert knowledge involved makes it a bargain.

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Herbert Erbaugh

Imitate Jesus in prayer issue

Opponents of the proposed prayer-in-school amendment are sometimes accused of being against giving religion a voice. Sometimes their Christianity itself is impugned. But members of the Church of the Brethren, whose very heritage stresses the recognition of God in the "still small voice," should be wary of legalizing and ritualizing such an important part of the Christian faith as prayer.

Indeed, there are several reasons why the Brethren should hope the movement for a prayer-in-school amendment fails. One of these is that, for many, what will be called an approved school prayer will not be a prayer at all. It will instead be a requirement, or at least a request, that some pay attention as the advocates offer their particular version of prayer. Or, worse yet, it will be a public request for God to do those things which others believe a loving God should never be asked to do.

Who, for example, will compose this prayer? If it is composed by one who hopes to please everyone and offend no one, the prayer will be such a watered-down supplication as to be meaningless. At best, it will result only in a response of polite acquiescence. Or if, in an extreme case, it is composed by one who believes God wishes our country to be a strong military nation, that only a strong military America can assure the survival of Christianity, there will surely be Brethren, as well as others, who will simply refuse to participate.

But there are other reasons, and more important ones, why we should hope the movement for a prayer-in-school amendment fails. It seems ironic that many advocates for the amendment speak with a voice of thunder, proposing the amendment in the name of Jesus, who told his followers to pray in private, who said religious acts should not be ostentatious. "But when you pray, go into your room and shut the door," he said, "and pray to your Father who is in secret; and your Father who sees in secret will reward you" (Matt. 6:6).

Prayer is indeed a very private matter, and Jesus himself most often went off to pray alone, away from even his closest disciples. So why should we wish to make prayer a public matter? Why should we not imitate Jesus?

The Brethren have always been wary of ritualization, and rightly so. The Jewish prophets, as well as Jesus himself, were scathing in their denunciation of ritual as a substitute for genuine worship. "Do not use vain repetitions," Jesus said, and throughout our Bible we notice that religion nearly always finds expression outside official formalities. Gary Wills, humanities professor at Johns Hopkins, says that true religion will find its voice, in prayer and humility and love for others. "It cannot be silenced," he says. "But neither can it be compelled or made genuine by being made official."

Most of us are often moved profoundly at unexpected times, often outside formal church worship, although it is more likely for genuine prayer to develop when a company of believers gathers than when a captive audience goes through the formality of praying. The truth is that the Spirit of God moves where it will and surprises us often when we are away from formalized practice of religion. Shall we expect the Spirit to act differently because of a school-prayer amendment?

All of this is not to say that approved and formalized school prayer would not result in change. But what kind of change can we expect? In the fourth century, when Constantine declared Christianity the state of religion in Rome, the change in the empire was purely external as far as Christian faith was concerned; but the change in the church was far reaching and, eventually, disastrous.

To be sure, thousands of Constantine's soldiers came into the church, but primarily as a public gesture so as not to jeopardize their position in the army. The church, however, once it had given its blessing to the empire, soon found itself almost totally indebted to the empire for its security and protection.

Senator Mark Hatfield, in *Between a Rock and a Hard Place,* says, "The uncompromising apostles for peace who characterized the church of the second and third centuries were now replaced with crusaders for the empire; those who had fought in spiritual warfare for the sake of Christ now suddenly had become soldiers for Caesar." Another result of this new church-state relationship was a blurred distinction between the Christian community and the world, as many of the cultural mores of the time gradually infiltrated Christian practices.

May we not expect similar consequences if an approved school prayer is instituted? Likely the changes in the student body would be largely external; but the changes in the church's attitude toward prayer and toward its attitude on how to pray, especially as the church makes an effort to keep prayer within the policy boundaries of the public and state-supported school, would change profoundly.

No doubt many students would participate in such a ritualized and formalized prayer . . . as a public gesture. But how many would learn from this experience to go into a room, shut the door, and pray to "the Father who is in secret"?

A school-prayer amendment may in the end prove to be unconstitutional, but Brethren should be more concerned about whether it is in accord with the Spirit of Christ. It is something they should be praying about . . . in the privacy and secrecy of their own little rooms. ☐

Herbert Erbaugh is a retired school teacher in the Bear Creek congregation, Dayton, Ohio.

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INDEX 1982

Listed on these pages are articles, poems, editorials and names of contributors which appeared in MESSENGER during 1982. Classifications have been made according to author and subject matter. Numbers indicate issue and page.

AUTHORS

Alexander-Mack, Sarah 1-28
Attaway, John 1-20, 6-27
Aukerman, Dale 11-20
Bachman, David J. 7-2
Beard, Jeffrey P. 6-28
Beckwith, James M. 5-29
Bhagat, Shantilal P. 1-23, 7-18
Blouch, Judd 9-2
Blough, Dorris Murdock 11-17
Bomberger, Ken 3-2
Bowman, Bob 1-27, 2-24
Bowman, Christopher 7-14
Bowman, Fran 3-21
Brandt, Lori 9-3
Brown, Dale W. 12-27
Calderon, Karen 6-22
Callahan, Wanda 12-10
Carter, Karen S. 7-3, 12-16
Carter, Phillip D. 7-34
Chamberlain, Wendy 1-32, 2-3, 2-12, 3-9, 4-20, 6-8, 7-40, 7-12, 7-13 9-14, 9-16, 9-23, 9-25, 12-8, 12-36
Cox, Don M. 12-28
Crouse, Merle 7-17, 11-22
Dalbey, Gordon 11-10
Dean, Dianne L. 12-3
Detrick, Mary Cline 1-26
Detrick, Ralph L. 3-27
Detwiler, Sam 6-24
Dull, Joy 8-3
Eller, Vernard 3-11
Enberg, Craig 10-2
Erbaugh, Herbert 12-32
Farringer, Dean L. 4-30
Felnagle, Tom 12-15
Fike, Earle W. Jr. 2-18
Fishman, Charles 9-12
Frailey, Peggy 7-3
Frantz, Evelyn M. 1-3, 9-2
Gibble, Ken 1-14, 4-14, 11-18, 12-19
Greenawalt, Mary 10-23
Groff, Warren F. 5-8
Harshbarger, Jon M. 7-15
Haworth, Mary 1-24
Heckman, Shirley 8-15
Heisey, Dean 5-27
Helman, Patricia Kennedy 1-27, 2-25 3-27, 4-27, 5-25, 6-21, 7-29 8-15, 9-31, 10-23, 11-23, 12-25
Hite, James M. 5-28
Horst, Myron C. 11-24
Howell, Ida S. 5-17
Hutchenson, Richard G. Jr. 1-20
Johnson, Roy 4-23
Jones, Timothy K. 8-10, 12-21
Keating, Christopher 4-2, 9-22 9-27, 9-38, 10-2, 10-8 10-19, 11-2, 11-3, 11-12, 12-2
Keeler, George 9-21, 9-23
Kipp, James E. 5-21
Kirkwood, Shirley 6-2
Kline, Harvey S. 5-24
Kraybill, Donald B. 6-19
Kurtz, Karen B. 5-2, 5-12
Lapp, Brian K. 6-25
Larson, Barbara S. 7-16
Lefever, Grace 7-33
Lehman, James H. 1-17, 7-9, 8-9 9-34, 9-41, 10-17, 11-9, 12-11
Long, Inez 8-19
Loomis, Heidi 2-10
Martin, W. A. 6-28
McDermet, William W. III 7-10
Meyer, Matthew 8-13, 9-42, 12-24
Miller, David R. 7-14
Miller, Dick 11-30
Miller, Donald E. 10-15
Miller, Joyce 2-16
Million, Romelle S. 5-26
Mock, Alan K. 9-44
Morgan-Hubbard, Margaret 4-19
Morris, Marge 1-2
Morse, Kenneth I. 7-24, 10-16
Neff, Robert W. 3-20
Nelson, Raymond S. 8-12
Ober, Mary Velma 6-24
Parker, Martha and Daryl 6-3
Paul, Lois Teach 4-2, 4-3, 5-3
Peters, Raymond R. 5-15, 5-16
Post, John 2-2
Radcliff, David R. 4-16
Ramirez, Frank 8-16
Ramsey, JoAnn 4-10
Reber, Norman F. 12-22
Reynolds, Irene S. 2-2, 3-3 6-13, 6-14, 12-3
Rhoades, Ruby 6-16
Rieman, T. Wayne 1-26
Rogers, Ingrid 11-26
Rosenberger, Mary Sue 5-3, 5-19
Ross, Jimmy R. 1-12
Rowdabaugh, J. W. 7-30
Royer, Howard 7-20
Seeliger, Wes 3-15
Shamberger, Chauncey 4-28, 11-25
Shelly, Maynard 5-23, 9-10
Shull, Gordon L. 4-28
Simmons, Charles R. 10-18
Smith, Jeanne J. 3-12, 8-2
Snyder, Graydon F. 2-26
Stanford, Glenn 8-2
Stern, Don 4-26
Stoffer, Dale R. 7-27
Sutton, Wayne 12-26
Swartz, Fred W. 1-27, 3-2 3-19, 3-19, 6-20, 10-2
Thomasson, Kermon 1-9, 2-1, 2-28, 3-32 4-1, 4-32, 5-1, 5-32, 6-1, 6-2, 6-32 7-1, 8-1, 8-24, 9-1, 9-21, 9-23, 9-28, 9-32 9-33, 10-1, 10-24, 11-3, 11-32, 12-12
Thompson, Roma Jo 9-46
Ulrich, Larry K. 5-10
Van Dyke, Joe 3-28
Waltersdorff, Christy 3-23
Watkins, Ralph 3-19, 11-24
Weaver, Clyde and Kathy 3-24
Weber-Han, Cindy 9-44
Weber-Han, Sam and Cindy 9-24
Welch, Joy 1-25
Winfield, Richard C. 7-28
Wood, Bruce 1-29
Wright, Lani 9-19, 9-20, 9-24, 9-27, 9-28
Young, David S. 4-12, 10-10
Ziegler, Edward K. 7-34
Ziegler, Emma K. 1-2
Zimmerman, Karen 2-26

SUBJECT MATTER

AFRICA
Africa refugee crisis intensifies in Sudan 7-4
Bowman couple retires from Nigeria service 9-7
Brethren send $100,000 to Somalia refugee aid 7-7
Celebration 6-16
Goehle and Statler join Sudan, Nigeria projects 10-4
Moses Thliza optimistic about rural health care 1-5
New film to focus on Nigeria church growth 4-5
Pfaltzgraffs close years of Nigeria leprosy work 10-6
Survey indicates shift in South African opinion 4-7
UN names day of peace, year against South Africa 3-5
WSCF switches banks over South Africa policy 6-6

ANNUAL CONFERENCE
Abortion division leads to referral of position statement to the Board 9-21
Annual Conference 1982 6-8
Annual Conference '82 to feature peace theme 2-4
Bible studies have contagious power 9-29
Bowman and Faus lead how-to sessions, with take-home ideas for ministers 9-24
Brethren continue to back hospital 9-24
Brethren reaffirm alternative service and noncooperation with registration 9-20
Conference art events aid Brethren programs 5-6
Conference pledges clarity and full discussion of business in future 9-23
Deacons paper back for study 9-27
Easing of refugee laws encouraged 9-27
Elections and appointments bring new faces to General Board and committees 9-28
General Board presentation highlighted by audiovisuals on Nigeria and Haiti 9-22
God's grace as a gift' to be Baltimore theme 11-4
Hold it lightly 2-19
New Brethren hymnal voted 9-17
New GB election rule enacted 9-27
News briefs offer evidence that much that happens at Conference doesn't show on business agenda 9-30
Nominations sought for '83 Annual Conference 10-6
Nuclear disarmament: Brethren choose life over destruction in the nuclear arms race 9-19
OEPA requesting new recognition 9-28
Study committee to provide guidance for employers of "war tax"protesters 9-21
Unity statement looks outward, but maintains convictions and witness 9-25
Victims of crime new study area 9-25
WCC/NCC reports draw questions 9-23
Wichita 82 9-18
Worship services elaborate on peace; "freshness and tingle" in the music 9-26

BIBLE STUDY
Follow the leader 1-12
Learning the river 5-8
Let's get straight Micah 6:8 3-10
Our bodyguard 11-10
Share in the glory 4-12
Try the Damascus road 7-10
Who's calling my name? 10-10

BOOK REVIEW
Books on lifestyle, racism, cooking, support groups 6-20
Books on war resistance, dislocation, identity, feminism 1-26
Books that free people and churches 3-19
Needed: Evangelism springing from the love feast and feetwashing 10-15

BRETHREN COLLEGES/SEMINARY
27 graduates honored at Bethany Seminary 8-5
La Verne is placed on full accrediting cycle 11-5
Seminary emphasis day to highlight ministry 10-6

BRETHREN HOMES AND HOSPITALS
Bethany Hospital, EHA merge to solve deficit 5-5
Brethren Health and Welfare Association 5-16
Brethren Health Education Foundation 5-17
Brethren Homes and Hospitals Association 5-15
Commitment to caring 5-15
Good health is God centered 5-21
Investigation involves Bethany Hospital group 2-9
Living legacies of healing 5-10

BRETHREN LIFE
Art in Wichita 6-14
Coach 2-22
Kansas! 6-13
Mister Songman—In Brethren circles he's "Brother Slim" 1-14
Rare Ephrata books added to archives 7-6
Should Dunkers be different? 11-18

BRETHREN VOLUNTEER SERVICE
BVS unit 154 continues a history of service 7-6
Inch by inch in Ireland 1-17
Post-30 BVS unit keeps international trend 8-6
Volunteers in Poland: 4 leave temporarily 3-4

CHRISTMAS
Gifts and givers 12-21
Holy hospitality 12-12
Strangers from the East 12-19

CHINA
Bob Neff tours China, visits local churches 1-5
Exchange program gets first Chinese scientist 1-7

COLUMN
Beginnings and endings 11-17
Circle of prayer, A 8-13
Energy and equality 4-19
Faith journey to China 3-20
Rocky Mountain high, A 3-23
Straighten the record 6-19
Why did Rosa die? 7-17

CONGREGATIONS
Altland again 12-22
Pioneering in a solar age 4-20
Royalties from oil well launch Houston project 10-4
Your church can go solar 4-23

CONSCRIPTION
Davids against Goliath 9-10
Enten Eller: God would not have me register 9-12
God or Country: Is that the question? 7-13
God or Country: Why I didn't register 7-14
God or Country: Why I didn't register 7-15
God or Country: Why I registered 7-14
Harsh rules aired for alternative service 12-4
"If I remain faithful, I will have won" 9-14
Unregistered indictees continue to increase 12-5

DISARMAMENT
Brethren march in June 12 disarmament rally 9-5
Catholic bishops delay letter on nuclear arms 10-5
Disarmament session called a major failure 10-4
European demonstrate against arms buildup 1-6
Prayer vigil protests nuclear arms race 6-5
Religious groups voice concern over arms race 3-6
Senators, Reps to get Brethren Press book 1-5
United Nations to hold disarmament session 5-4
Vermont voters favor nuclear arms freeze 5-4
Washington roundup: peace, disarmament 5-4

DISASTER
$30,000 to Lebanon from Disaster Fund 9-7
Auction surpasses goal with calves and quilts 12-6
Brethren volunteers on site of tornado strike 8-7
Disaster funds sent to Honduras, Manhattan 11-7
Disaster teams assist after Missouri flood 11-8
Disaster teams assist at mudslide sites 3-5
Poland, Niger, Angola get Brethren EDF aid 3-4
Volunteers respond to Fort Wayne disaster 6-4

ECUMENICAL ACTIVITIES
Church union takes small step forward 6-5
Food workshops begun by JSAC, Rodale Press 1-6
Heifer Project sets up projects with Haitians 5-7
Heifer Project: Where people come first 3-12
HPI mid-Atlantic office sends four shipments 2-6
ICM: Where the church meets the workplace 7-4
Lutherans to share cup with Episcopalians 12-6
More-With-Less show shared by Brethren 5-6
Presbyterians approved agreement to reunite 9-5
Rotary International cites Heifer Project 9-4
Service or salvation: Evangelicals consult 9-9
Three Lutheran bodies vote to merge by 1987 11-5
Will the real Christian program please stand up? 1-20

EDITORIAL
Can God straddle the fence? 1-32
Doubletalk and a Dunker's word 10-24
Forced to be jailers 2-28
Getting the dread over with 5-32
Giving thanks to a tribal god 11-32
God bless us . . . every one 12-36
Peacing things together 7-40
Raiders of a lost ark 4-32
Rules for the outermost edge 6-32
Together we could discover 3-32
Tradition! Tradition! 8-24
View from the press table, The 9-33

EDUCATION
Church educators plan professional growth event 12-4
You can't go home the same 9-38

ERA
A time to mourn . . . and to celebrate 10-8
ERA deadline nears; RCERA pushes hard 2-8
ERA demise fosters renewed rights effort 9-5

EUROPE
Inch by inch in Ireland 1-17
New AV features Brethren Service in Europe 4-6
Open people in a closed society 3-24

EVANGELISM/CHURCH GROWTH
Church growth is topic at Manchester event 12-4
Castaner church widens Puerto Rico ministry 3-5
Growing the small church 10-12
Korean Christians join Brethren denomination 12-5
New staff spurs plan on renewal and growth 11-4

GENERAL BOARD PROGRAM
Activity sheets teach missions to children 4-8
Board employees get award for accident-free decade 10-5
Brethren to take part in 1982 World's Fair 3-5
Christmas offering has theme of gift of peace 12-5
General Board acts on abortion, arms freeze 5-5
Goal of $150,000 set for OGHS offering 2-6
Health conference set for June 6 at Juniata 4-8
New church starts are approaching '84 goal 9-9
New staff spurs plan on renewal and growth 11-4
OGHS offering tops 1981 goal by $9,000 8-6
Questing at French Lick: Search is essential to faith 1-8
Six districts examine health care priorities 9-6
Teaching peace taught in two UME programs 6-7
What in the world are we doing? 5-19
Youth prepare for NYC as sign-ups top limit 6-6

INDIA
Dahanu Hospital given to Mission Society 6-4

INSPIRATIONAL
Faith that doesn't need to touch 4-14
Halloween clown 10-18
Jesus and Paul talk about peace 8-10
My wounded hand in his 3-21
No cheese stands alone 5-23
Western theology 3-15

LATIN AMERICA
Brethren to give help to Ecuadorian camp 3-4
Haiti's theological warrior . . . and the Brethren 9-34
Haiti/WMC covenant cuts a few more teeth 8-4
Hispanic group starts plans for conference 4-6
Honduran refugee work in state of turmoil 7-5
Hospital board dispute settled in Castaner 8-7
Nicaragua evangelicals appeal to US churches 6-6
Nicaraguan meets with Mision Mutua directive 8-4
Salvadoran massacre ignored by media 3-6
Salvadoran men denied asylum in test case 12-5
Visitor says Brazil is in critical situation 3-6

MISSION
Cuban church resumes mission relationship 9-6

NATIONAL COUNCIL OF CHURCHES
NCC marks 30th year, acts on El Salvador 1-4
NCC policy similar to Reagan Mideast plan 11-8
New NCC planning panel chaired by Robert Neff 7-4

NATIONAL ISSUES—US
Banking, aid reforms approved by Congress 1-6
Churches criticize US seabed pact refusal 10-5
Common jeopardy 11-20
Conference focuses on women in court system 12-6
Creation is not a commodity 4-16
Cuts for food stamps called unfair to poor 6-5
Donors giving more, but designating use 2-9
Hanft submits testimony opposing school prayer 10-4
House okays farm bill, keeps tobacco program 1-4
Immigration package introduced on Hill 6-5
Justice, only justice 10-19
New Agri-Urban project expands farm resources 4-9
New regulations set by Selective Service 2-5
NISBCO: Watchdogging Washington 9-16
Nix on corn for taxes, says IRS to Ralph Dull 7-5
Pattons finish walk, visit Capitol Hill 2-5
Poll indicates support for creation theory 2-8
Publisher says new KJV aimed at conservatives 10-8
Reader's Digest prints new condensed Bible 11-6
Reagan gives approval to Voting Rights Act 9-8
Registration opposed by many, says NISBCO 1-4
Religious freedom is limited, says A.D. 7-6
Religious press angry over huge postal hike 4-6
Senate tables abortion, school prayer issues 12-4
Shareholder resolution filed by church groups 7-6
Six arrested in protest over budget cuts 2-9
Tighter control on CIA called for by Baptists 4-9
TV critics don't agree on RCA/NBC boycott 5-6
UN space conference: "stonewalling" by US 11-4
UN world conference adopts plan on aging 10-7
Week to emphasize justice concerns 9-5

NESTLE BOYCOTT
IBFAN says no change in Nestle practices 8-6
Nestle to comply with WHO code 6-6

NEW WINDSOR
Food project exhibited at Mexico trade fair 1-5
Micki Smith appointed SERRV marketing head 4-7
Rebuilding underway at New Windsor Center 1-5

ONE'S VOICE
Brightness gone, The 8-9
In the free ministry 9-41
Lifted up 11-9
New sense of praise, A 7-9
Not by our plan 10-17
World opened up, A 12-11

OPINIONS
Backward look at Vietnam days, A 1-30
Bible will survive inquiry, The 1-29
Brethren need a Bible college 6-28
Bringing home our peacemaking 6-24
Christianity is alive in China 6-24
Christianity on the campus 6-25
Dialog: It's good for what ails us 5-27
Disease is apologia, The 1-28
Don't forget former COS 12-27
From Somalia: What is mission? 9-46
Gospel forgotten by 'nilhilists' 12-26
'Guileless trust' in God's kingdom 11-24
In praise of split decisions 3-28
New lessons for old dogs 4-28
Ordination means less to me now 4-30
Peacekeeping vs. peacemaking 9-44
Praise God for our hang-ups 5-28
Putting pandas in their place 5-26
School prayer is imitation prayer 11-24
Should Brethren be in the cities? 11-26
Suppressing words won't bring peace 11-30
Taxes: One way of peacemaking 2-26
Two descriptions, but only one act 9-44
US last bastion of Christianity 12-28
Visiting Canada for Vets Day 5-29
'Week that was' was that way 6-28
We must change if we're to grow 6-27
What keeps us from growing? 4-29
Withholding and choosing life 11-26

OUTDOOR MINISTRIES
Fire for camping joins Brethren, Mennonites 8-8

PEACE
Andy Murray panelist at Vietnam conference 2-7
Boyer: Nonregistrants serious about peace 5-4
Grassroots peacemaking 12-8
Mennonite couple will produce peace film 9-8
Nuclear war confronted at New Call Conference 9-4
Peace academy efforts supported in Congress 2-6
Peace literature available at OEPA bookstore 4-9
Peace portrayed in art at new Chicago museum 4-9
Roger Fisher speaks at OEPA conference 7-5
UN adopts statement on religious freedom 2-6
UN names the day of peace, year against South Africa 3-5
Walking in peace, bound by the Spirit 3-9
Wilmer Nolen hopes for peace 12-16

PEOPLE
Allen, Orlo 1-2
Alves, Maria Helena 3-6
Beckner, Bessie 5-3
Bowman, Anne Booth 11-5
Bowman, James and Merle 9-7
Bowman, Louise 10-8
Boyer, Charles 5-4
Brown, Merle 10-6
Carter, Doug 4-2
Chamberlain, Wendy 2-1
Chambers, Carolyn 2-2
Church, William 11-5
Clague, W. Donald 6-10
Date, Barbara 10-2
Detrick, Ralph L. & Mary Cline 4-4
Dubble, Curtis 7-9
Dull, Ralph 7-5
Earhart, J. Stanley 6-10
Eller, Enten 9-12
Fike, Earl W. Jr. 2-22
Fike, Paul H. 6-10
Fike, Shirley 5-2
Fryman, Jim and Terri 5-2
Gardner, Eric 11-2
Geesaman, Linda 9-2
Gibble, Lamar 8-4
Glick, Larry 8-8
Goehle, Ruth M. 10-4
Hanft, Ron 10-4, 12-7
Hatcher, Carolyn 6-2
Helman, Patricia Kennedy 6-10, 12-12
Herzog, Lynn 2-9
Hiteshew, Roy 10-6
Hoch, Clyde & Sarah 1-2
Hoffman, Joe & Elsie 3-2
Hoover, Warren 9-16
Hoover, Wilbur 11-5
Johnson, Joanna 8-2
Jones, Gary 12-2
Jones, JoEva 12-2
Jung, Chu Te-Chi 6-3
Keating, Chris 9-1
Keim, Bill 8-2
Knepper, Dave 4-2
Kraft, Cory 11-2
Leininger, Verne E. 12-2
McCray, Lila 10-17
Manning, Gerald 10-2
Mason, Judy 11-9
Micheel, Jan 3-2
Miller, Joyce 2-9
Miller, Stan 11-2
Mundey, Paul 11-4
Murray, Andy 2-7
Myer, James F. 9-41
Nalzinger, Conni 8-9
Neff, Bob 1-5
Neree, Luc 9-34
Nolen, Wilmer 12-16
Oltman, Marlo 12-3
Patton, Mark and Emily 2-5
Peters, Bentley 12-7
Petsalis, Eleftherios 8-3
Phu, Joy Vinh 2-2
Rhoades, Benton 12-11
Royer, Howard 6-1
Saunders, Gary 11-2
Schroeder, John 11-2
Shearer, Velma 4-3
Shenk, Velma 7-3
Shipe, Valley 7-2
Simmons, Phil 3-1, 3-15
Sines, Jonas 11-3
Smith, Colleen 1-3
Spradling, Ralph 7-2
Stallings, Nancy 8-2
Statler, Amy 10-4
Steiner, Donna Forbes 10-6
Thliza, Moses 1-5
Thompson, Roma Jo 5-7
Tomlonson, James 3-7
Tomlonson, John 11-5
Wagoner, Kevin 11-2
Waltersdorff, Chris 11-1
Wampler, Harold 3-2
Wampler, Stanley 10-2
Waters, Mark 9-3
Weigle, Jaime 4-10
Whitman, Slim 1-2, 1-14
Whitmore, Mattie 6-2
Wilson, Tom 7-7
Workman, Ron 5-12
Wright, Lani 5-1
Yost, Dwayne 7-5
Ziegler, Monroe 9-2

PEOPLE & PARISH
Altland again 12-22
Pyrmont youth are buffaloing their way to Estes Park 1-25
Second Mile Mummers go more than the second mile 1-24

PILGRIM'S PEN
(Column by Patricia Kennedy Helman) 1-27, 2-25, 3-27, 4-27, 5-25, 6-21, 7-29, 8-15, 9-31, 10-23, 11-23, 12-25

POETRY
Burning bush 10-16
Portraits of Poland 12-15
Wheels within wheels 8-12

REFUGEES
Africa refugee crisis intensifies in Sudan 7-4
Antelope Park welcomes 97 Khmer refugees 3-6
Brethren send $100,000 to Somalia refugee aid -7
Church leaders urge immigration changes 4-4
Haitian refugees released from detention center 9-9
Haitians: Welcome refugees or "wretched refuse"? 2-16
Honduran refugee work in state of turmoil 7-5
Looking for a future 2-12

RESOURCES
Aging 5-24
Beyond books 2-24
Christmas 10-22
Church growth 11-22
Inclusive language 3-26
Latin America 6-22
New economic order 1-22
Public education 8-14
Simple foods 7-32
Small groups 12-24
Spiritual life 9-42
Stewardship of creation 4-26

SEXUALITY
Family ministries film marks Detricks' debut 4-4

SOUTHEAST ASIA
Amerasian immigration: Congress relaxes rules 12-6

TAX RESISTANCE
High court deals blow to CO tax protest 6-4
New tax-cut benefits prompt WMC response 4-5
Tax cut protest gets Treasury response 9-6
War tax workshop reflects peace witness 4-4

WOMEN'S MOVEMENT
Kirkwood is new staff for Womaen's Caucus 11-7

WORLD COUNCIL OF CHURCHES
Churches call articles distorted and biased 11-6
Official defends WCC, urges open-mindedness 1-6
WCC adopts statement on mission, evangelism 10-8
WCC launches emergency appeal for Angola 2-6
WCC Sixth Assembly to be in Vancouver 5-6

YOUTH/YOUNG ADULTS
COBYS: Ministry aimed at family response 4-5
NYC 82: Living a song 11-12
Thanksgiving in the woods 2-10

A GUIDE FOR

biblical studies

CHURCH OF THE BRETHREN

TOUR PROSPECTUS

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THE BOOK OF ACTS

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Dena Pence Frantz, graduate student, University of Chicago, *Interpreting the Bible*

Summer, 1983
OLD TESTAMENT PERSONALITIES

Robert C. Bowman, Parish Ministries staff for biblical studies, *Exploring the Bible*

Stephen Breck Reid, teacher at Pacific School of Religion, Berkeley, Calif., *Interpreting the Bible*

Fall, 1983
OUR BIBLICAL FAITH

W. Robert McFadden, teacher at Bridgewater College, Va., *Exploring the Bible*

Donna Forbes Steiner, associate district executive, Mid-Atlantic District, *Interpreting the Bible*

God bless us . . . every one

(This is excerpted from a letter by managing editor Wendy Chamberlain to Don Cox, whose "Opinion" appears on page 28 of this issue.)

Dear Brother Cox:

Since its beginning, the Church of the Brethren has held firmly to a position of pacifism. It has encouraged its members to follow the law of the land *unless* they feel that in so doing they act contrary to the law of God (see Acts 5:29). Those who choose noncooperation are to do so only after spending much time in prayer, listening to the Spirit, reading the Bible, and receiving counsel from the brothers and sisters. And noncooperation is to be done in "a spirit of humility, good will, and sincerity in making this type of courageous witness most effective, nonviolent, and Christian."

Such action should be considered obedience to God rather than civil disobedience. This position is carefully explained in Annual Conference statements, including "Obedience to God and Civil Disobedience" and "A Statement of the Church of the Brethren on War."

The Church of the Brethren does not teach that registration is wrong. Rather, it encourages members to follow God's individual leading. The church has taught that we follow what God says to each of us, not what people say.

Yes, America (or, more accurately, the United States) is a "nation founded on Christian principles." But that does not make the US a "bastion of Christianity," with the rest of the world sinister and heathen. There are Christians in all countries—including the Soviet Union. There are evil people in every country, too—including the US. And God loves every single one, Christian and non-Christian.

You say that "each of us has a duty, a moral responsibility to do all within our abilities and power to preserve this precious freedom." Yes, freedom is precious. But more precious are God's children—*all* God's children. And I cannot reconcile preparing for war with sharing the Christian message.

Thankfully, the United States is a country where we freely practice our Christianity. But we are not the "last stronghold of Christianity." Have you traveled around the world and met God's faithful disciples in other nations? There are staunch Christians in other countries whose faith is much deeper than many lukewarm, Sunday-morning "Christians" in the US.

The World Council of Churches is not perfect. Nor is the Church of the Brethren. Nor am I. Thank God that He loves us despite our sinfulness. But the WCC is not anti-Western. It is simply pro-world. It embraces Christians from all countries because of our common commitment to Jesus Christ. To base your whole view of the WCC upon one *Reader's Digest* article is unfair. The WCC has its faults, of course, but false charges such as those in that article are simple irresponsible.

I urge you to read more than the one side presented in the *Reader's Digest*. You may not change your opinions, but it is only fair to listen. Write to the World Council of Churches, or to the National Council of Churches, or to the Church of the Brethren Committee on Interchurch Relations. They'll be happy to respond.

I urge you also to write to Enten Eller and ask for his explanation of his position. You'll find that he is deeply committed to Jesus Christ, that he has offered to serve his country in any nonmilitary way, that he welcomes the opportunity to explain his position to others, and that he is willing to pay the price for his convictions. He does not ask that other people agree with him, but he does hope they will listen openmindedly.

You conclude your letter by saying, "There is a heavy burden on each of us here in the United States. Too many of our people are only interested in themselves."

I agree wholeheartedly. Too many in the US care only about themselves—and *their* country. But people like Enten Eller (and there are many unheralded people with the same unswerving faith) care about all God's children and therefore are willing to give up their own self-interest, to take the risk of being misunderstood by fellow Christians.

The "heavy burden" on us as citizens of the US is to share God's message of salvation—not as self-righteous, hand-picked emissaries, but as fellow sinners. Our job is to mend bridges, join hands, share communion, make peace, and love our neighbors—no matter what country they happen to inhabit.—W.S.C.

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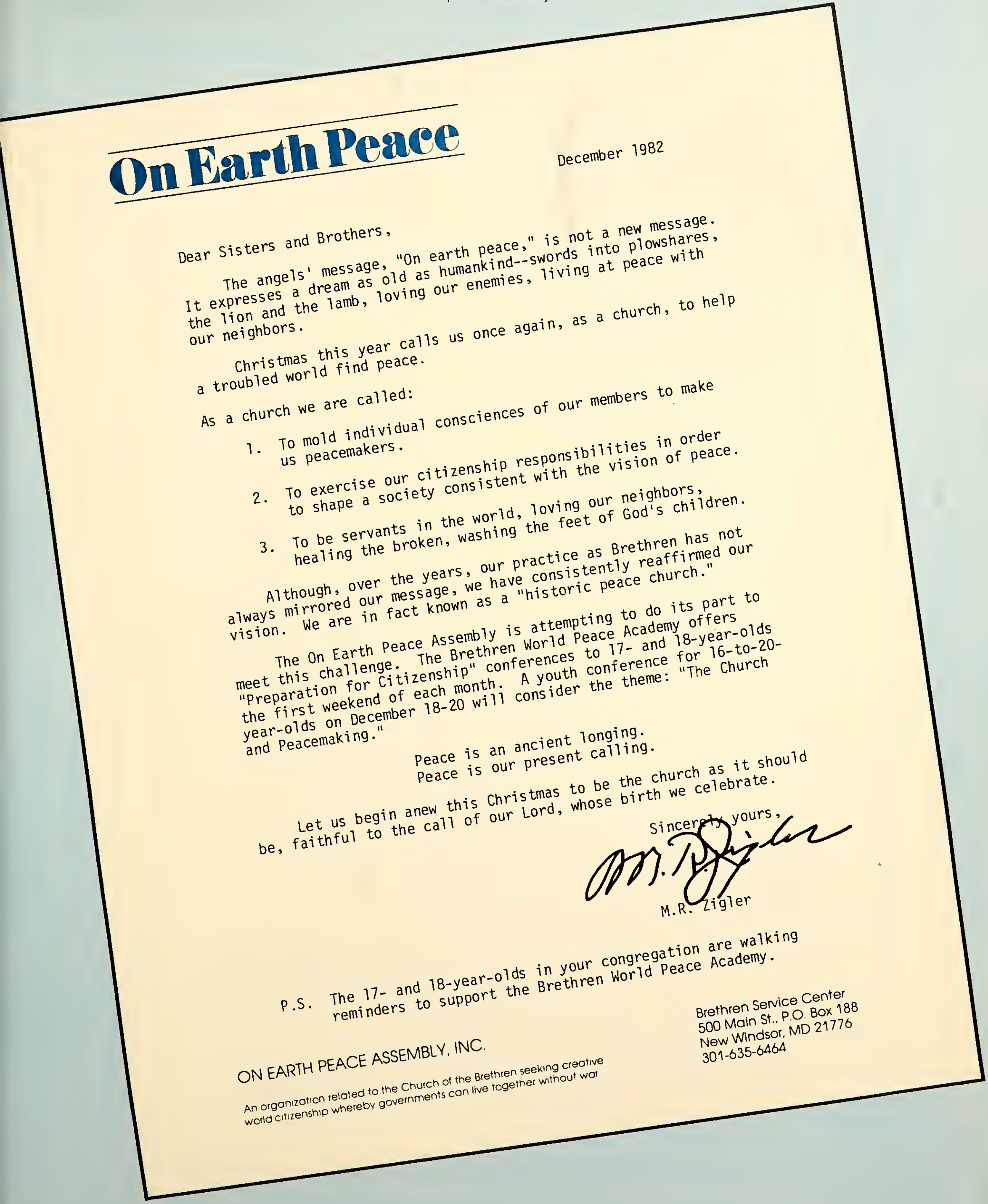

On Earth Peace

December 1982

Dear Sisters and Brothers,

The angels' message, "On earth peace," is not a new message. It expresses a dream as old as humankind--swords into plowshares, the lion and the lamb, loving our enemies, living at peace with our neighbors.

Christmas this year calls us once again, as a church, to help a troubled world find peace.

As a church we are called:

1. To mold individual consciences of our members to make us peacemakers.
2. To exercise our citizenship responsibilities in order to shape a society consistent with the vision of peace.
3. To be servants in the world, loving our neighbors, healing the broken, washing the feet of God's children.

Although, over the years, our practice as Brethren has not always mirrored our message, we have consistently reaffirmed our vision. We are in fact known as a "historic peace church."

The On Earth Peace Assembly is attempting to do its part to meet this challenge. The Brethren World Peace Academy offers "Preparation for Citizenship" conferences to 17- and 18-year-olds the first weekend of each month. A youth conference for 16-to-20-year-olds on December 18-20 will consider the theme: "The Church and Peacemaking."

Peace is an ancient longing.
Peace is our present calling.

Let us begin anew this Christmas to be the church as it should be, faithful to the call of our Lord, whose birth we celebrate.

Sincerely yours,

M.R. Zigler

M.R. Zigler

P.S. The 17- and 18-year-olds in your congregation are walking reminders to support the Brethren World Peace Academy.

ON EARTH PEACE ASSEMBLY, INC.

An organization related to the Church of the Brethren seeking creative world citizenship whereby governments can live together without war

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New Windsor, MD 21776
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Advent is a season of preparation for the coming of Jesus Christ, God's peace, into the world. To a world beleaguered by war, selfishness, and greed, God has promised a Messiah to bring peace, wholeness, and purpose to people's lives.

In this season, how will we prepare to receive the Christ who is God's peace? Beneath all of our busyness there needs to be a time for prayer, searching, and pondering to discover what true peace means for life and living in our homes, in our congregations, and most importantly, in our world.

To assist you in this spiritual quest, an Advent Peace Calendar is available through your local church. The daily readings are for use at the table, in worship, or in personal meditation.

You are invited also to participate in the Brotherhood Fund Christmas Peace Offering December 19.

Let Advent be a time to discover again that, in the words of Jesus: "Peace is my gift to you." *Renew the vision, live the dream, experience the Peace of God in your heart and home.*

Church of the Brethren General Board